

**PROPHECY AND PHILOSOPHY**

## **VOLUME II**

**ISAIAH      JESUS      NIETZSCHE**

*By Dr. Montchesney Riddle Gottfredson*

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taking divine and personal existence to be present-at-hand. In this circumstance, we may not appropriately and should not attempt to make for ourselves a God either by cunning or common senses. We may not appropriately and should not accommodate ourselves simply by calling on an accustomed God.

What we may do appropriately in this circumstance is, modestly and without fear of Godlessness, to remain near and be-in the Serene Reserved in our own personal existence in each other in care in such a way that, by observing more delicately and critically the divine creative dimension in our own personal existence, we may possibly be-in-creation more and more meaningfully and significantly, and so metalogically better understand the prophetic theology of the divine-creation-creating-creator. But we may not adequately remain near and be-in the divine Serene Reserved creativity without being-in and near our own creativity since we ourselves are the closest encounter possible to divine creativity in being-in-divine-creativity personally. So, when we flee from ourselves as to who we ourselves essentially are in our own creativity in our own self-subsistent care, we are fleeing our possibilities of understanding something of the divine creative dimension in personal existence.

Being-in-one's-creation-personally in one's own self-subsistent-care is one's own possibility of being-in-divine-creation personally. Otherwise there is no personal creation but only the producing of something contingently-present-at-hand from which it is impossible to create something existing personally. From a metalogical prophetic perspective, the most that can be adequately said in modesty here is that men are in-divine-creation; they are created and creating and exist to the extent that they are seeing and hearing and speaking. Necessary conditions of men's seeing and hearing and speaking are transcending response and self-perception in personal existence. A necessary condition of response and self-perception in personal existence is personal self-subsistence in one's own care. In the destiny of one's own personal self-subsistence in his own care, he may possibly know and become more and more who he essentially is in his own creation and creating in his own care in one another. Only then are freedom and responsibility and peace and joy and justice possible in the personal participation in the divine creation and creating and revealing of who I myself am in my own way of being myself essentially in myself and others in our own care.

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himself essentially. In his care, he is essentially resolute. As an issue in and for and to himself in his care, he is essentially open and bright and clear in and for and to himself and others as to who he himself essentially is. In their care, it is possible for persons to have personal attitudes and be in personal situations of willing and wishing, urge and addiction, concern and solicitude, circumspective deliberation, the call of conscience, the possibility of being-guilty, resolute anticipation of ends, understanding, states of mind (moods), and discourse with each other. Care is one's own essential ways of being himself personally. In one's own care is the constancy of one's own essential ways of being himself in his personal community. In his personal constancy in his care, a person has his own stewardships and responsibilities and callings and joys and salvations.

In one's own care, he is personally self-subsistent and so is able to start from himself as an essentially non-contingent person in an investigation of the meanings in and significance of his own personal existence. Whenever one finds himself in his own personal existence, for example, he is always in some state of mind (mood) or other in his own care. Even though one's moods and experiences may seem only to be fleeting or cumulative or changing experiences contingent to a simple past, in their *constant* changing and accumulating they are able to be maintained throughout with some sort of selfsameness in one's own personal care.

The certain possibility that persons *transcend* themselves personally while at the same time (ecstatically) being-in themselves essentially in their own ways of being themselves essentially is possible (and is grounded in) in persons being-in themselves and each other *transcendently* in their own care. This personal being-in each other is possible as a nonsubstantial and noncontingent and non-present-at-hand being-in one's own care in each other personally and makes creation and annihilation in personal existence (*transcendently*) possible. Persons *are* in creation in one another in their own care in the existentiality of their own ways of being themselves essentially, and as such they are creating and annihilating themselves and each other in their own ways of being themselves essentially.

At the same time (ecstatically), one's own personal existence *is* essentially an embodiment in one's own personal existence in and for and of one's own ways of being himself essentially in his own care in being an issue in and for and to and of himself. As such, he himself is himself essentially a revelation in and of and for and to himself and others as to who he himself essentially is in his own care in his own ways of being himself essentially.

And all of this is possible since persons in their own care are always already constantly ahead-of-themselves-and-behind-themselves-in-themselves-and-each-other ecstatically.

In their own care, persons are essentially responsible and free and valuable, but not in the sense of being contingently-present-at-hand. Freedom and responsibility means personal participation in the revealing and letting-be of whatever (whoever) essentially is as such in his own ways of being himself essentially. Personal existence is fulfilled in one's own responsibility and freedom and value. Freedom and responsibility are not what common sense is content to let pass under these names, i.e., the random and fleeting and chance ability to do as we please. In existing in the destiny of their own self-subsistent care personally, persons are in the more certain possibility of finding and so creating and becoming, who they themselves essentially are in their own ways of being themselves essentially in each other in their own care.

In the confusion of an era of a loss of the divine dimension in the sense of the death of the practical-everyday God(s) and the Logos God(s), the affirmation of the creative possibilities of persons being-becoming themselves in their own essential ways of being themselves in themselves and each other in their own self-subsistent care appears to be idolatrous and atheistic. What one overlooks in so concluding are the modest possibilities of envisioning more meaningful and significant divine dimensions in personal creative freedom and responsibility than those projected in the projecting of personal existence as created as contingent to God with its implicit projection of personal existence as present-at-hand. When the creation of man by God is so conceived, it is a confusion between a creation and a producing (manufacturing) of man, and as such does not reach the divine dimension of his authentic being-in-creation personally in his own care.

Understanding that it is impossible for man to know all that God is, metaphysical prophecy nevertheless begins modestly to understand that the traditional proclamations of preclassical, classical, and logical prophecy against idolatry and atheism are too immodest and too simple. It sees a significant correlation between the death of God and the spiritual annihilation of man. The death of God and the annihilation of man are correlates of the same phenomena in human existence, viz., persons being lost in falling from themselves as to who they essentially are in the creativity of being themselves essentially in their own care, including every form of

present-at-hand events. The ontological structure of the personal entity who in each case I myself am centers in the self-subsistent being-here ( *Dasein* ) of my own personal existence in my own *care*. A person's unity and totality in his personal ecstatic temporality in his care means that as existing he is constantly ahead-of-himself-and-behind-himself-already-being-in-himself-as being alongside and in others and entities-in-a-world, i.e., whenever he exists he is always already having been and being-here and becoming in the sense of I-am-personally-having-been-myself as well as *being-here* as *and-becoming-myself* essentially. These items of care have not been and are not being and will not be pieced together cumulatively so that personal existence is something that has been or is being or will be put together in the course of time. The essential ecstatic temporality in personal existence is one's primordial personal being-outside-of-himself-in-and-for himself. The ontological basis of this personal temporality and every other essential aspect in and of personal existence is persons always essentially coming back and forth to and from themselves personally as to who they themselves are in their own essential ways of being themselves in themselves and others, even though this possibility may be lost from time to time.

Only in so understanding his temporality ecstatically does a person adequately see that he himself is the possibility of comporting himself toward himself, including his birth and death as his own personal possibilities in his own care. When his heritage is thus handed down to himself, his birth and death are caught up into his existence in coming to his own essential possibilities in his own existence personally.

Then what is the essential difference between a contingent being-there and the personal self-subsistent being-here ( *Dasein* ) in the ecstatic temporality of one's own ways of being himself essentially in his own care in his own personal existence? A contingent being-there ( *Dasein* ) is a present-at-hand was brought into being and was placed there. The *essential* Reality of that which is contingent is other than and outside of itself so that any contingent Reality is *essentially* dependent upon that to which it is contingent in such a way that its *essential* being-there is *essentially* contingent. In and of itself, it is not *essentially* really Real. The essentially responsible in and of and for himself and others and free in and of and for himself and others reality, then, is not an *essentially* contingent Reality but is a personally self-subsistent reality. Whenever persons find themselves as to who they themselves essentially are, they find themselves to be and manifest themselves to be essentially their own possibilities in their own care in one another.

This personal being-possible is to be sharply distinguished both from logical (present-at-hand) possibilities and from the contingent possibilities of something present-at-hand since they are found to be possibilities, whereas in personal existence a person finds and so understands in one way or another his own possibilities as grounded in his own being possibility in his own care. When, then, one comports himself toward himself whether implicitly in one way or another or not in such a way that he takes his existence to be essentially present-at-hand as contingent to a present-at-hand birth and death, what he presumes that he turns out to be is essentially nothing except as he may be-there ( *Dasein* ) as contingent to something (someone) through whom (somehow) his Reality is (somehow) brought into being and is thereby secured (saved). But this securing of his Being Real as a contingent-present-at-hand-Real -Being there is an inauthentic security in which his personal existence is not really his own (is spiritually annihilated). What one is doing in this supposedly secure movement toward contingency is fleeing from himself. When one flees from himself in the confusion of his lost anxiety toward and fear of being nothing at all Really in being-himself essentially, and flees toward the security of being something Really as being-contingent-to some Real Reality (someone), this fleeing is an inauthentic creating ( spiritual annihilation ) of his really being himself essentially.

In spite of the almost overwhelming human tendency for persons to take their existence to be contingently-present-at-hand on the basis of a present-at-hand-contingency which one certainly sees at birth and death, one's own personal existence turns out to be a manifestation of an essentially personal self-subsistent existence whose characteristics particularly of essential responsibility and freedom certify it to be personally self-subsistent in its possibilities as certainly one's own in one's own care. But how are we to understand care as the most basic existential in which persons are in their own ways of being themselves essentially?

Care is not something that can be defined nor systematically elucidated nor elaborated nor described, nor can it be pointed to by way of a demonstration. One can, however, speak about clues as to what ( who ) it is and so get some understanding of it. In a person's care, his own most potentiality for being himself essentially is an issue for and in and of and to himself. His finding himself in being-free for his ownmost possibilities is accomplished in his care. He is his ownmost possibilities in his own care. In his care, he determines who he specifically is in his own ways of being

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## Part I – INTRODUCTION

essences whose distinguishing characteristics are being-present-at-hand. That which is present-at-hand answers to the question of what-it-is, i.e., what is Reality in and of itself? In metalogical prophetic-philosophizing, essences are in personal existence and are envisioned as existential, i.e., are personal ways of being oneself essentially in one's own ways of being himself essentially in his own *care* in one another and answer to the question of who he is.

Here four prophetic-philosophizing keys open up ways of seeing through the presumed paradoxes facing the quest of envisioning ontologically who persons essentially are in their own personal existence.

The essence of who persons essentially are is in personal existence itself, and is always so manifest ontologically. And in personal existence itself is an essentially ecstatic temporality and spatiality. And personal existence is equiprimordially (grounded in) one's own existence in one's own care, in which we encounter everyday circumspective concern.

Whereas in classical Idealism an essence philosophy has to be demonstrated rationally (logically), metalogical prophetic-philosophizing *envisions* ontologically the essence of personal existence as care phenomenologically. Envisioning (in-visioning) is seeing more and more the meanings in and significance of the essential personal phenomena being-manifest in personal existence through and in personal existence itself in living in one's own existence in each other personally. These unveilings occur in proportion to the extent that persons become and are enabled to be sensitive to the essentially personal rhythms and tunes and creative ways of being themselves essentially that they are and are in and so find themselves as to who they themselves essentially are. This envisioning is possible since personal existence reveals itself to be essentially there (*Dasein*) in being really here in its own self-subsistent care in its own spatiality and temporality ecstatically. This personal possibility of being oneself essentially in oneself and others in their own ways of being themselves essentially is a certain possibility in being ecstatically self-subsistent in one's own care.

This phenomenological envisioning of the essence of personal existence sees through the limitations of Idealism and Realism and practical-everyday views (and even preliminary existentialism when not carrying through a personal ontology) in envisioning meaning and significance in personal existence itself. In being-lost in the idle talk and curiosity and ambiguity and metaphysics of being fallen from themselves into these worlds, persons take themselves to be contingent as present-at-hand to God and the cosmos or to Ideal absolutes external to themselves. In so doing, they mis-takenly flee from themselves as to who they themselves essentially are to their presumably secure contingency to these absolutes and so mis-understand and overlook the meanings in and significance of their own personal existence. This mis-taking leads persons to comport themselves toward their own existence and creation and annihilation as though it and they also were (are) contingently-present-at-hand. What this turns out to be is a spiritual annihilation of who they themselves really are in their own care. In this confusion, persons attempt to find themselves by tracing their existence to the creation of a simple past contingently-present-at-hand birth and their annihilation to a simple future contingently-present-at-hand death.

Without the presently impossible *necessity* of *first* having to understand (absolutely-totally) what birth and death are (were will be), metalogical prophetic-philosophizing envisions the modest possibility of seeing something of real meanings in and the significance of personal existence on the basis of seeing something of who persons are in their own essential ways of being themselves essentially. This prophetic-philosophical envisioning is possible since a person is a self-subsistent-embodiment of one's own care in which one's own personal existence is essentially his own possibility of being himself essentially. Since one's own personal existence in and for and of one's own ways of being himself essentially is in his own care, he himself is himself essentially a revelation in and of and for and to himself and others as to who he himself really is.

But persons themselves being the self-subsistent embodiment of their own revelation of who they themselves essentially are is proximally and for the most part lost and so denied since the most natural way of comporting themselves toward themselves is to take the meaning and significance of their creation (birth) and existence (life) and annihilation (death) to be obviously understood as what they see them (obviously) to be, i.e., contingently-present-at-hand.

But when one envisions care-fully the ecstatic temporality in personal existence, he sees that what appears to be an obviously adequate understanding of the creation and annihilation and existence of persons as contingently-present-at-hand on the basis of a present-at-hand birth and death does not adequately account for one's being-in his own personal temporality ecstatically. Personal existential temporality is essentially ecstatic from which is-derived the everyday and by analogy the metaphysical sensation of time as only a continuous succession of past, present, and future

## CHAPTER 13 – Summary and Conclusions

There are significant indications that in the twentieth century a new era is dawning in human history. It is a metalogical (transcending-metaeros-metalogos) care-ful era. In this care-ful era, the possibilities are dawning of meaningful ontologies of (in) personal existence.

Proximally and for the most part, men are and have been lost to who they themselves are; that is, they have lost who they themselves essentially are. In being-lost, they are fallen from themselves into worlds in which who they themselves essentially are is mis-taken.

In the practical-everyday world in which men live, there is much confusion between who persons themselves essentially are and the public world of the they. In being fallen from themselves into the they, persons comport themselves toward themselves on the basis of the generalizations of the they. This being-lost is characterized by idle talk, everyday curiosity, and ambiguity. In the idle talk of the everydayness of being-lost and scattered in the they, the essential nature of and one's authentic-being-toward-persons-personally is not imparted. When persons maintain themselves in idle talk, they are cut off from their primary and primordial genuine relationships with and in and to and for themselves and others. In everyday curiosity, persons concern themselves with seeing, not really in order to understand especially the essential nature of what is seen, but just in order to see. It is characterized by not tarrying alongside and in what is really closest in personal existence and by not being primordially observant of who persons essentially are. Proximally and for the most part, it seems to men that their practical-everyday conceptions of the nature of their personal existence are most adequate and authentic, especially since they are quite obviously based upon that (even though changing) Reality which is closest to them. Practical (and Divinely revealed) public laws, for example, are deemed sufficient for creating justice if only men would live them.

From time to time, however, philosophizing perceives limitations in conceiving Reality to be grounded essentially in the changing decay and therefore corruptibility of the everyday world and so transcend it metaphysically to discover Reality as it is in itself. Hellenistic philosophical (and Christian) Idealism, for example, sees the annihilation of social justice in the ethical relativism consequent to failure to discover the absolute Ideal forms of justice external to human existence upon which true justice must be grounded. Justice is created by rationally (logically) discovering the harmony inherent in absolute justice and then (somehow) bringing persons individually and socially into conformity with it. What this philosophical Idealism does is to absolutize truth into a realm by itself to which men must (somehow) conform if they are to progress epistemologically (and ethically) in coming to the truth (of justice).

Preliminary stages in the dawning existential era in human history saw (sees) the question of essence to be a crucial point of consideration in human history. In practical-everyday, including preclassical prophetic, considerations of the meaning and significance of human existence, there is no basic concern over the essence of human history and personal existence. The logical stage of the preexistential era has a deep concern over the question of essence and affirms that Reality is essential. In other words, absolute Reality, Being, and Truth exist in an absolute, timeless, static (changeless) realm (a realm of the essence of all things) from which everyday Reality (somehow) emanates. A post-practical, postlogical, preexistential Realism denies the existence of an absolute realm of essential Reality, Being, and Truth, and affirms objective Reality as the only Reality. In the midst of the question of essence, the preliminary stages in the dawning existential era develop(ed) two main forms of thought regarding the question. Both saw (see) the question of the nature of personal existence (*Dasein*) to be crucial to the question of essence (Being). One form as it supposed(es) denied the existence of an absolute realm of Truth and Reality by itself but affirmed the possibility of uncovering what Being (essence) is through the being of *Dasein* (human existence), which, though repeatedly denied, amounts to the same thing as affirming an absolute realm by itself. The other form in effect denied (personal) essence altogether in affirming that (personal human) existence precedes (any) essence.

None of these practical-everyday and philosophizing inquiries, however, had (have) specifically envisioned (possibilities of ontologies of) personal existence ontologically. Metalogical prophetic-philosophizing, as a secondary stage in the dawning existential era in human history, envisions (certain) essential personal possibilities ontologically (essentially) in personal existence. Essence here, however, is not to be confused with either the substance (essence) philosophizing of classical Idealism or Realism or the premetalogical stages of existential philosophizing. Implicit in each of these substance philosophies usually inadvertently whether affirming or denying essence, are

## Prophecy and Philosophy

Persons, unawaringly, manifest themselves proximally and for the most part to be lost and fallen away from who they themselves essentially are. These manifestations are visible to those clearly envisioning persons own personal self-subsisting possibilities for being themselves essentially. The clarity of persons proximal loss of themselves is visible in perceiving the contrast of envisioning their personal self-subsisting possibilities with their everyday or sophisticated comporting themselves toward and in ways they usually inadvertently presume themselves to be as really existing. When and to the extent that persons are fallen away from the essential character of their destiny of most appropriately being themselves in the concealing of this destiny, they are absorbed in the they and are mastered by it in ways not most appropriate to the essential rhythms and attunements of their own personal existence.

The scattering of the fallenness of being lost in the they is made visible in certain definite phenomena. Idle talk is characteristic of the scattering of this being lost. In the discourse-dialogue in the everydayness of the existence of being lost and scattered in the they, the nature of and relationship-of-being toward the entity talked to and about is not imparted by everyday talk. Because this discoursing is lost with respect to its primary relationship-of-being toward the entity talked to and about, it does not communicate (is not in communion) in such a way as to let this entity be appropriated in a primordial manner. This idle talk serves not so much to keep open for us access to the essential nature and needs and rhythms and attunements in the destinies of persons as rather to close it off and cover them up. It discourages new inquiry. When persons maintain themselves in idle talk, they are cut off from their primary and primordial genuine relationships with themselves and others. When in this way of being, they keep floating unattached.

Everyday curiosity is also a sign of being scattered in the lostness of fallenness. In this floating, persons concern themselves with seeing, not in order to understand especially the essential nature of what is seen but just in order to see. The fallen and scattered seeing of curiosity is characterized by a specific way of not tarrying alongside and in what is closest and being primordially observant, but rather seeks restlessness and the excitement of continual novelty and changing encounters. The essential characteristic of this not tarrying and this distraction is called not dwelling anywhere and not being-home.

In the idle talk, curiosity and ambiguity of everyday man is revealed a basic characteristic of human existence the falling of man, which has mostly the character of the scatteredness of being lost to themselves essentially and to others in the publicness of the they. Here persons have fallen away from themselves and each other as authentic potentialities for being themselves together and have been scattered into the lostness of the everyday world of the they. They are in confusion regarding their most appropriate ways of comporting themselves toward the most appropriate boundaries of their existence (91-92).

These contingencies have a widespread effect on how persons conceive of and comport themselves toward reality. It is natural for persons to unawaringly presume their everyday or sophisticated experience to represent (the depths of) reality as such. Persons presume themselves for the most part to adequately and accurately perceive and conceive reality as such, even though they manifest themselves proximally to be lost and fallen from who they themselves essentially are. Persons are proximally unaware of this inconsistency, both in its practical-everyday and sophisticated forms, being unaware of really being lost in the they.

Proximally, and for the most part, it seems to persons that their everyday conceptions of, the nature of their personal existence i.e., that which is most natural are most adequate and authentic, especially since they are quite obviously based upon that Reality which is closest to them viz., that which is present-at-hand. Eventually, however, some sense some limitations in conceiving Reality to be grounded essentially in the changing corruptibility of that which is present-at-hand (the realm of appearances) and presume to transcend these limitations by conceiving the essence of Reality metaphysically, without realizing, however, that while metaphysics transcends the changing corruptibility closest to them, it is still present-at-hand but now in the sense of a substantial timeless realm of Ideal forms and/or God, i.e., the essential what of Reality.

In a certain sense, everyday and metaphysical views of the creation of (birth) and the nature of (life) and the annihilation of (death) man are different world-views. Everydayness focuses its attention on the Reality of change and the objective world. Metaphysics is concerned with transcending the ever-changing everyday world to the constancy of a timeless nonobjective realm of essential Ideal Reality (without, however, sensing the constancy of an ever-changing world). Nevertheless, in a certain



sense these world-views have something in common. Whether physically or metaphysically, both have a present-at-hand orientation; i.e., are oriented toward the what-it-is-ness of Reality. The ontological essence of personal existence the who-he-is-ness is lost in this present-at-hand orientation. In being-lost in the present-at-hand persons have fallen-away from who they essentially are especially into a present-at-hand contingency. In being-lost, persons do not authentically comport themselves toward who they essentially are, but do so rather to both sides of the contingency they presume themselves to be a part of, i.e., are in a state of spiritual annihilation (136-137).

Persons engaging themselves in various forms and contexts and considerations of matters relating to prophecy and philosophy implicitly intend to do so by discovering and revealing and being involved in reality as such. Whether or not these considerations are religious Islamic-Judeo-Christian or secular Greco-Roman or cosmic Oriental, reality as such is proximally considered to have been manifest in the practical or sophisticated evolution, and history of man.

Isaiah, Jesus and Nietzsche are proximally and for the most part taken to be well known. This conclusion is grounded in the presumption that the meaning and significance of human life is generally and adequately manifest to the practical or sophisticated observations of mankind throughout the history of man. So far, all attempts to assess the meaning and significance of their historicity have attempted to account for them without first accounting for mankind's being proximally and for the most part lost away from who they themselves essentially are. Whenever and to the extent that persons relate to prophecy and philosophy in some way and attempt to account for the historicity of Isaiah, Jesus and Nietzsche without being aware of or without attempting to account first for their own being proximally lost from themselves, then their accounting is liable to misconstrue themselves and at the same time Isaiah, Jesus and Nietzsche as to who they themselves essentially are.

So far, persons have presumed or attempted to comprehend the meaning and significance of mankind throughout the history of man without, however, being aware of the necessity of or attempting to clarify the nature of personal existence ontologically (Being). So far, the historicity of Isaiah, Jesus and Nietzsche remain unclear for mankind. Prophetic ontology is the quest for and personal growth in to personally envisioning what Really is, transcending-subjective-objective mis-taken impressions, including the meanings in and significance of Isaiah, Jesus and Nietzsche for discovering and dwelling in persons be-com-ing alive.

At numerous times and in both sophisticated and unsophisticated ways, Jesus of Nazareth is said to be the answer to the question of the meaning of Christ -in-the-world. As such he is said to be the person who incarnated (the meaning of) God -in-the-world and the messianic fulfillment of the promises of God being in the world, that is, in human history. As such he is said to be a historical person, even though a divinely historical person. Approaches to come to understand the life of Jesus of Nazareth are then taken to be most advisedly and necessarily and appropriately historical. At these times persons engage themselves in one way or another in coming to understand the history of Jesus.

The constantly underlying impression and expression of those engaged in understanding the history of Jesus is their in some way taking themselves to be engaged in understanding his life as it was in himself (30), whether inadvertently or not. The difficulty that constantly attends these ways of understanding the history (life) of Jesus is in adequately accounting for either the objective correlates or the subjective correlates or the transcending-subjective-objective correlates of personally existing in history. The sign that these ways of engaging in understanding the history of (the life of) Jesus are still problematical is in their not yet adequately accounting for the possibility that the project of determining the meaning of his life historically (his existence) is inevitably frustrated when attempting to found it upon the locating of Jesus as he was in himself and thereby understand his life (history) (30).

The directionality indicated by this sign is the necessity of and advisability for clarification of the way to proceed to comprehend the meanings in and significance of mankind ontologically through an ontological clarification of the lives of Isaiah, Jesus and Nietzsche, as prophetic and philosophical embodiments in and exemplars for and signs of prophetic and philosophical ontology.

## Transcending-Subjectivity-Objectivity

It is usual to suppose that the first impression or the general impression or the objective view persons have of the world is always adequate or the most real. Persons presume automatically to see the world directly and immediately. The world is considered to be objectively common to all. The rise of epistemology in the West has shown, however, that these views of the world are technically inadequate though the exact nature of these inadequacies are not clarified, nor even generally agreed upon (3).

It is usual to presume that creation is an objective phenomenon, viz., that it is essentially constituted in the making of tools, weapons, instruments, substances that is, objects and is accompanied by the impression that

## PART IV – Summary and Conclusions



the ex-expression of his im-pressions is-always characteristically his in his being an issue in and for and to and of himself, and is always so identifiable (without overt signature) by mature observation. This twoness, however, is not an Ideal-Real or subject-object or transcendent-imminent dualism of some thing contingent to something else as present-at-hand. It is an ex-expression of who a person essentially is in the multi dimensional unity of his own ways of being himself essentially.

A person's creative artistry may be spoken about and may be seen and heard and responded to in various epistemological ways, some authentic and some inauthentic. Who persons essentially are in the creativity of their own ways of being themselves essentially in each other personally in their own care may be epistemologically lost and found. One cannot adequately and authentically know who persons essentially are in their own personal creation and creativity and creating on the basis of the practical-everyday epistemology of solving objective problems or the metaphysical epistemology of solving metaphysical problems by a subject knowing a subject or an object by knowing the truth (as an emanation or reflection of an Ideal form), notwithstanding the success of these techniques in solving practical and metaphysical problems.

Being-in the truth of one's own creation and creativity and creating in one's own care is being-in-creative-truths personally. These are personal ways of being which are primordially true. The essential character of being-in creative truth personally is existential; that is, it is persons own ways of creatively being themselves essentially in one another in their existence. In this being-in the truth of their own creation, persons own ways of being themselves in each other are not essentially comparable with one another and entities in a truth-relationality and in a value hierarchy in which the creation and creativity and creating in one's own ways of being himself essentially are more (or less) valuable or more (or less) true than others and can be known as such.

Knowing who persons essentially are in their own personal creation and creativity and creating is persons mature being-in-one-another creatively in being-in one another's rhythms and tunes (styles) attunefully (in-tune) in being themselves essentially in such a way that they envision and respond to their styles in one another essentially. In the maturity of these ex-expressed im-pressions, each person's own creative ways of being himself essentially are always here, and so may possibly be authentically identified and appreciated as such.

the maker of objects is therefore a creator (5). It is also usual to suppose that the nature and meaning of human life is perceived objectively. This illusory impression arises as men perceive the present-at-hand objective correlates of their existence (7).

When objectivity as a world-view has been shown in developing Western epistemological sophistication to be inadequate, philosophers have turned to subjectivity (9). Subjectivity is the proposal made in various ways that reality is not essentially objective nor is it best perceived as such, but is rather arrived at by some form of philosophical contemplation (metaphysics) (13).

When the world is referred to as those entities (objects) with which men dwell or as the seeing of entities beside which men live in the image of one's self (subjects) by his imaginarily projecting himself into the entities around him or as the realities of existence arrived at only by philosophical contemplation (metaphysics), then the more primordial phenomenon of world as worldhood has not yet been reached, although in each case it has been presupposed. Worldhood is a way of being of each person in entities and in each other personally.

The relational character of this personally-being-in is existential. Being more than substantial (objective) or whimsically created (subjective) or philosophically metaphysical (contemplation), these personal relationships are significant. Worldhood is that relational totality which is significant. Significance is those ways of being manifesting themselves and being-uncovering which each person is essentially in his existence, i.e., in his relationships in and with himself, others, and all entities in and with which men dwell. Significance is thus trans-subjective-objective in its personal relationality in its worldhood.

When creation is presumed to be the making of objects or the simple projecting of one's self into events, then the creative essence of personhood in worldhood is not yet reached. Creation is the emergence of essence in existence. The context of this bringing forth is personhood in worldhood. Its mode is the seeing, hearing, and speaking of the transcending-subjective-objective-personal-being-in-one-another of response and self-perception in personal existence.

Persons are in-creation; they are created and creating and exist to the extent that they are seeing and hearing and speaking; which are transcendentally-subjective-objective-being-in-existence, i.e., always must in some sense be in a character of wholeness and oneness as well as twoness and manyness in personal existence (15-17).

The primary existential foundations of person's inhumane relationships are their considering and manipulating of themselves and each other as objects present-at-hand and their subjective isolation from one another, whether inadvertently or not. Humane relationality is grounded in the trans-subjective-objectivity-of-being-in-personal-existence in which these inadequacies break down. In this dismantling of naive objectivity and traditional implicit ontology, persons are gradually more and more sensitive of and responsive to themselves and each other essentially in their existence (20-21).

It is somehow in this dialogic relationship of being-in-oneself-and-each-other creatively that growth toward comprehending personhood in worldhood is be-com-ing possible, whether of Isaiah, Jesus and Nietzsche or of oneself or of both.

## Prophetic Anthropology

Isaiah, Jesus and Nietzsche or persons themselves are proximally and for the most part taken to be well known. This knowing, although universally inadvertent, is implicitly taken to be knowing personally. Being proximally and unwarily lost from who they themselves essentially are, persons are unaware of the inconsistency of being proximally lost and simultaneously presuming to know themselves or Isaiah, Jesus and Nietzsche personally. These inadvertent and mis-taken presumptions are due partially to the more or less constant involvement of persons in the idle talk and everyday curiosity of their lostness in being proximally fallen away from who they are essentially. In their idle talking without imparting themselves to themselves and each other in a primordial manner and in their everyday curiosity of seeking restlessness and the excitement of continual novelty and changing encounters, persons are not proximally tarrying alongside and in themselves and each other in ways to be primordially observant of who they themselves are essentially (91). They are proximally lost and fallen away from knowing themselves and others personally.

Immersed in idle talking and everyday curiosity persons would be astonished to encounter facets of prophetic anthropology and prophetic epistemology manifesting themselves to those who are phenomenologically envisioning who persons essentially are in their own most essential and primordially personal ways of being themselves. These facets of prophetic anthropology manifest directions and aspects and emphases and focalizations of personal existence not otherwise considered by persons. A continual mode of awareness

characterizing these ways of prophecy is prophetic modesty. For instance, in everyday or sophisticated prophecy and philosophy it seems so obviously certain to persons that everyone knows what birth and death are that this certainty or knowledge determines the conclusions everyday or sophisticated persons reach regarding the nature of personal existence, whether inadvertently or not. They remain unaware that proximally and for the most part persons are lost and fallen from themselves, and as such do not realize that persons do not really know what birth and death are.

This mis-taking leads persons to comport themselves toward their own existence and creation and annihilation as though it and they also were contingently present-at-hand. What this turns out to be is a spiritual annihilation of who they themselves really are in their own Care. In this confusion persons attempt to find themselves by tracing their existence to the creation of a simple past contingently-present-at-hand birth and their annihilation or hope to ( a continually receding ) and simple future contingently-present-at-hand death (195).

What seems simpler than to characterize the creation and annihilation of man? The creation of man is taken to consist of his being brought into being (birth) and the annihilation of man is taken to consist of his being-no-longer (death). But what are the meanings and what is the significance of this being brought into being (birth) and this being-no-longer (death)? It is usual to presume that everyone knows what birth (creation) and death (annihilation) are. This usual presumption, however, is grounded in everyday and metaphysical present-at-hand interpretations of the nature of personal existence which always contain the characteristics in some way or another of mis-construing existing personally to be essentially a contingent what it is (137) rather than persons Being essentially themselves personally in their own Care.

Taken strictly, there is a certainty that each person was born and will die. For persons to presume an equivalence which they understand whether in an everyday or metaphysical way between this birth and death and the creation and annihilation of man is the most natural way of comporting themselves toward themselves. But the certainty that each person was born and will die is neither decisive nor adequate to understand the meanings in and significance of the creation and annihilation of man.

These sayings that birth and death and human existence are certain are formulated from a point of view from which, for example, the sciences of biology, physiology, anatomy, and anthropology arise. Such investigations take place in that domain of existence which are referred to as the ontical world of animals, plants, geology and mankind and as such are appropriate. In other words, they take place from the point of view of investigating mostly impersonal contingencies which are present-at-hand, or the whatness of Things and not yet the who-ness of persons being-in their own Care personally (153-154).

In so doing, persons mis-takenly flee from themselves as to who they themselves essentially are to their presumable secure everyday or sophisticated contingencies. They flee to present-at-hand Gods or the cosmos or to Ideal (metaphysical) Absolutes essentially external to themselves.

Without the presently impossible necessity of first having to understand ( absolutely-totally ) what birth and death are, this metalogically prophetic-philosophizing investigates and envisions the modest possibility of seeing something of real meanings in and the significance of personal existence on the basis of seeing something of who persons are in their own most essential ways of being themselves (195).

## Ecstatic-Spatio-Temporality

What is decisive in understanding the meanings and significance of the creation and annihilation of man is the ontological clarification and understanding of the ontological phenomena in the ecstatic temporality in human existence continually showing themselves in personal existence even though, in the fallenness of men into the they they are proximally and for the most part lost and overlooked. Personal existential temporality is essentially ecstatic, from which is-derived the everyday sensation of time as only a continuous succession of present-at-hand events, including present-at-hand past and present and future time (138). This ontological investigation is both decisive and appropriate and possible since one's own personal existence in and for and of person's own ways of being themselves essentially are in their own Care; and as such persons manifest themselves to metalogical and phenomenological envisioning to be essentially a revelation in and of and for and to themselves and others as to who they themselves really are.

But persons themselves being the self-subsistent embodiment of their own revelation of who they themselves essentially are is proximally and for the most part lost and so denied since the most natural way of comporting themselves toward themselves is to take the meaning and significance of the creation

what their creation is. This fleeing from themselves to come to know what their creation is is an evasion which conceals; conceals from himself who one essentially is in the creation and annihilation of his own ways of being himself essentially.

So there is confusion between an epistemology of the creation of man and an epistemology in the creation of man. This epistemology in the creation of man is an epistemological creativity in personal existence. In other words, in this confusion what one overlooks is that who one is essentially in his own ways of being himself essentially in his own care creates his own understanding of who he himself is, and at the same time (ecstatically) his understanding of who he himself is is creating who he essentially is as being-in his own creation of himself as to who he himself essentially is.

But if persons are essentially themselves in the ecstatic self-subsistent creation of who they themselves are, and so are able to know who they themselves are as being their own revelation of their own creation in being-in their own creation, why is it that persons are or can be lost and so seldom observe that they themselves are their own revelation of their own creation and creativity? This question arises out of the continual confusion of personal existence with whatever is present-at-hand as contingent. What is contingently-present-at-hand is either there as to what it essentially is, or is lost, and when lost is at least amenable to being traced to that present-at-hand event in space and time to which it is contingent that caused it to be lost. Personal existence, however, is such that, as an issue for and in itself in one's own care, a person may at the same time (ecstatically) be himself essentially in his own ways of being himself in his creation creativity and yet be lost to himself in such a way that he neither understands who he himself essentially is nor knows what his creation and creativity are.

So in existing in the destiny of their own self-subsistent care personally, persons in their own due time (ecstatically) may possibly come to envision their own personal possibilities in being-in-their-own creation personally of being themselves essentially in their own ways of being themselves essentially. By being-in our own personal existence in each other in care in such a way that by observing more delicately and critically the divine creative dimension in our own personal existence, we may possibly be-in-our-own-creation-and-creativity more and more meaningfully and significantly and so metalogically better understand our creation and creativity.

Knowing our own self-subsistent creative destiny is disclosed in the self-perception of personal existence, which is disclosed in care in the voice of conscience. The voice of conscience as a way of knowing one's creative destiny here refers primordially to the existential foundations of personal existence more than to practical-everyday and logical epistemology. In this voice, one does not primarily find or know or understand information about oneself. In this self-subsistent disclosure in the care of one's personal existence, the voice is one's own essential ways of being him self essentially emerging in his own personal existence in one another.

The question of how or when or where it is that persons are possibly able to come to the point of more and more adequately envisioning their being-in-their-own-creation personally, and so better understand their own creative possibilities, and so come to know more and more who they are in their own ways of being themselves essentially, is not answerable by persons epistemologically either practically or logically tracing their creation and creative existence to a contingently-present-at-hand time and place and circumstance, either in or outside of themselves. From a metalogical prophetic perspective, the most that can be adequately said in modesty is that men are in-creation; they are created and creating and exist to the extent that they are seeing and hearing and speaking. Necessary conditions of men's seeing and hearing and speaking are transcending response and self-perception in personal existence. A necessary condition of response and self-perception in personal existence is personal self-subsistence. In the destiny of one's own personal self-subsistence in his own care, he may possibly know more and more who he essentially is in his own creation and creating.

Something of a prophetic epistemology of the creation and annihilation of man may possibly be grasped through an artist's myth. Presumably, the essential possibility of person's being themselves essentially in their own ways of being themselves in themselves and each other in divine light is being and ecstatically becoming artists. In due course of time, each person becomes mature in his artistry to the point that who he himself essentially is in himself and each other is expressed maturely. Something meaningful and significant, then, of who each person essentially is is identifiable in maturely observing his artistic expressions. Each painter constantly paints in his own mature ex-pressing himself. There is a one-ness in his ex-pressing himself in that he constantly ex-presses himself in and from his own personal style of being himself essentially in his own ways of being himself. At the same time, no two of his paintings are ever exactly the same and his ex-pressions are many. But in each expression of his im-pressions the twoness of

## CHAPTER 12 – Prophetic Epistemology

Practical-everyday epistemology is an attempt persons make to know what to do to solve their practical-everyday problems. For the most part, this epistemology is object-oriented and has to do with the manipulation of objects. Empirical observation and experimentation is the method of this epistemology. Rational epistemology is an attempt persons make to know Reality beyond the limitations of the senses. For the most part, this epistemology is subject-oriented and has to do with the manipulation of thoughts. Logic is the method of this epistemology. Though in a certain sense these are different approaches to knowing Reality, they have been correlated or each has had its advocates over against the other as the best or the only way of really knowing Reality, yet they, nevertheless, in another sense, have something in common, viz., they both are most appropriately applicable to problems in which the-what-it-is of Reality is being investigated.

These epistemological methods have seldom been employed in investigating the question of the meaning and significance of the creation and annihilation and existence of man. Occasionally, however, whether explicitly or implicitly, they are applied to the question by taking men to be created and existing and annihilated as creatures that are present-at-hand as contingent to the cosmos or God or the environment or heredity. So these attempts to find out epistemologically what the creation and existence and annihilation of man is apply epistemological methods suited to inquiring into the creation and existence and annihilation of whatever is contingently-present-at-hand. The senses are employed empirically, and the mind rationally, in trying to discover what the creation and annihilation of man are. Empirically, man's creation and annihilation are taken to be objective events. Rationally, they are taken to be subjective events, including (somehow) an emanation from absolute Ideal forms outside of themselves.

So, proximally and for the most part, in accordance with his existence as lost, these epistemologies have the character of proceeding in their development from man as fallen from and so fleeing from himself as fleeing toward an epistemological contingency to which he may attach himself securely. In other words, he seeks an epistemological verification external to himself of what his creation and existence and annihilation are so, in taking himself to be contingent as present-at-hand, he seeks outside of himself to know the nature and source of his creation.

In preclassical prophecy, the source of his creation which he seeks to know is the cosmos, including God. Classical prophecy is unusual here in its poetic description of the creation of man as a gathering together of men and nations in peace, joy, and justice in divine light. The logical stage of postclassical prophecy has the character of absolutizing truth into a realm by itself in terms of language and, especially, ideas to which men must somehow conform if they are to epistemologically come to the truth, including a knowledge of (and a most appropriate being of) themselves and their creation and annihilation. In certain practical-everyday and logical (metaphysical) senses there are empirical and rational ways of knowing (including ourselves) which are more or less effective in solving practical-everyday and logical (metaphysical) problems. These ways of knowing, however, are not adequate to know ourselves in the sense of understanding our personal creation and existence and annihilation since who we are is not essentially present-at-hand as essentially contingent to some Reality outside of ourselves in our own personal creation and existence and annihilation, and so is not essentially amenable to those practical-everyday and logical methods of knowing things which are more applicable to whatever is contingently-present-at-hand.

Who we are personally manifests itself essentially in being in and for ourselves and others as to who we ourselves essentially are in our own essential ways of being ourselves in our own care, even though who we essentially are, and this clue that we are who we essentially are, is proximally and for the most part lost in personal existence as embodying lacks and notness in our own ways of being ourselves essentially. As such, man is a self-subsistent embodiment in one's own care in which one's own personal existence is essentially his own possibility of being himself essentially. Since one's own personal existence is essentially an embodiment in one's own personal existence in and for and of one's own ways of being himself-essentially in his own care, he himself is himself essentially a revelation in and of and for and to himself and others as to who he himself really is. As such, he himself is essentially a revelation of and in and for his own creation and existence and annihilation.

But in being-lost proximally and for the most part from who they essentially are, persons overlook themselves as a revelation of who they themselves essentially are in their own creation and existence and annihilation, and so attempt to find them outside of themselves in looking for that present-at-hand reality to which their creation is contingent, and so come to know what their creation is and how it came about. So they come to flee from themselves to come to know

(birth) and existence (life) and annihilation (death) to be obviously understood as what they see them ( obviously ) to be, i.e., contingently-present-at-hand.

But when one envisions care-fully the ecstatic temporality in personal existence, he sees that what appears to be an obviously adequate understanding of the creation and annihilation and existence of persons as contingently-present-at-hand on the basis of a present-at-hand birth and death does not adequately account for one's being-in his own personal temporality ecstatically. Personal existential temporality is essentially ecstatic from which is-derived the everyday and by analogy the metaphysical sensation of time as only a continuous succession of past, present, and future present-at-hand events, since the ontological structure of the personal entity who in each case I myself am centers in the self-subsistent being-here ( Dasein ) of my own personal existence in my own Care. This is manifest whenever and to the extent that a person's unity and totality in his personal ecstatic temporality in his care shows him to be constantly ahead-of-himself-and-behind-himself-already-in-himself as being alongside and in others and entities-in-a-world, i.e., whenever he exists he is always already having been and being-here and becoming in the sense of I-am-personally-having-been-myself as well as being-here as and becoming-myself essentially. These items of being-( in )-one's-own-Care-personally have not been and are not being and will not be pieced together cumulatively so that personal existence is something that has been or is being or will be put together in the course of time. The essential ecstatic temporality in personal existence is one's primordial personal being-outside-of-himself-in-and-for-himself. The ontological basis of this personal temporality and every other essential aspect in and of personal existence is persons always essentially coming back and forth to and from themselves personally as to who they themselves are in their own essential ways of being themselves in themselves and others, even though this possibility may be lost from time to time.

Only in so understanding his temporality ecstatically does a person adequately account for himself and see that he himself is the possibility of comporting himself toward himself, including his birth and death as his own personal possibilities in his own Care. When his heritage is thus handed down to himself, his birth and death are caught up into his existence in coming to his own essential possibilities in his own existence personally (196-197).

### Prophetic Epistemology

Epistemology is considerations of ways of knowing. In many practical-everyday circumstances and logical (metaphysical) senses there are empirical (objective) and rational (subjective) ways of knowing which are more or less effective in solving practical-everyday and logical (metaphysical) problems (183). These ways of knowing, however, are not adequate to discover the nature of personal ontology. Whenever and to the extent, then, that persons intend to explore questions of personal ontology whether that of Isaiah, Jesus or Nietzsche or of themselves they require epistemological ways of knowing adequate to investigations of personal ontology. The knowing with which metaphysical prophecy and philosophy is concerned is ontologically personal understanding, whether the concern is persons knowing Isaiah, Jesus or Nietzsche or themselves.

Practical-everyday epistemology is an attempt persons make to know what to do to solve their practical-everyday problems. For the most part, this epistemology is object-oriented and has to do with the manipulation of objects. Empirical observation and experimentation is the method of this epistemology. Rational epistemology is an attempt persons make to know Reality beyond the limitations of the senses. For the most part, this epistemology is subject-oriented and has to do with the manipulation of thoughts. Logic is the method of this epistemology. Though in a certain sense these are different approaches to knowing Reality, they have been correlated or each has had its advocates over against the other as the best or the only way of really knowing Reality, yet they, nevertheless, in another sense, have something in common, viz., they both are most appropriately applicable to problems in which the-what-it-is of Reality is being investigated.

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outside of themselves.

So, proximally and for the most part, in accordance with his existence as lost, these epistemologies have the character of proceeding in their development from man as fallen from and so fleeing from himself as fleeing toward an epistemological contingency to which he may attach himself securely. In other words, he seeks an epistemological verification external to himself of what his creation and existence and annihilation are so, in taking himself to be contingent as present-at-hand, he seeks outside of himself to know the nature and source of his creation.

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Who we are personally manifests itself essentially in being an issue in and for ourselves and others as to who we ourselves essentially are in our own essential ways of being ourselves in our own care, even though who we essentially are, and this clue that we are who we essentially are, is proximally and for the most part lost in personal existence as embodying lacks and notness in our own ways of being ourselves essentially. As such, man is a self-subsistent embodiment in one's own care in which one's own personal existence is essentially his own possibility of being himself essentially. Since one's own personal existence is essentially an embodiment in one's own personal existence in and for and of one's own ways of being himself-essentially in his own care, he himself is himself essentially a revelation in and of and for and to himself and others as to who he himself really is. As such, he himself is essentially a revelation of and in and for his own creation and existence and annihilation.

But in being-lost proximally and for the most part from who they essentially are, persons overlook themselves as a revelation of who they themselves essentially are in their own creation and existence and annihilation, and so attempt to find them outside of themselves in looking for that present-at-hand reality to which their creation is contingent, and so come to know what their creation is and how it came about. So they come to flee from themselves to come to know what their creation is. This fleeing from themselves to come to know what their creation is is an evasion which conceals; conceals from himself who one essentially is in the creation and annihilation of his own ways of being himself essentially (184-185).

So in existing in the destiny of their own self-subsistent care personally, persons in their own due time (ecstatically) may possibly come to envision their own personal possibilities in being-in-their-own creation personally of being themselves essentially in their own ways of being themselves essentially. By being-in our own personal existence in each other in care in such a way that by observing more delicately and critically the divine creative dimension in our own personal existence, we may possibly be-in-our-own-creation-and-creativity more and more meaningfully and significantly and so metalogically better understand our creation and creativity.

Knowing our own self-subsistent creative destiny is disclosed in the self-perception of personal existence, which is disclosed in care in the voice of conscience. The voice of conscience as a way of knowing one's creative destiny here refers primordially to the existential foundations of personal existence more than to practical-everyday and logical epistemology. In this voice, one does not primarily find or know or understand information about oneself. In this self-subsistent disclosure in the care of one's personal existence, the voice is one's own essential ways of being himself essentially emerging in his own personal existence in one another.

The question of how or when or where it is that persons are possibly able to come to the point of more and more adequately envisioning their being-in-their-own-creation personally, and so better understand their own creative possibilities, and so come to know more and more who they are in their own ways of being themselves essentially, is not answerable by persons epistemologically either

self-subsistence in one's own personal existence as being too destructively and atheistically prideful are overlooking the confusion here between the authentic pride of being-in-creation personally and the spiritually annihilating inauthentic humility of overcoming pride by taking oneself to be contingently-present-at-hand to God as present-at-hand as a created creature. Being-in-one's-creation-personally-in-one's-own self-subsistent-care is at the same time (ecstatically) one's own possibility of being-in-divine-creation personally, whose personal-divine possibility of being-in creation and annihilation is only possible personally in one's own self-subsistent care. Otherwise there is no personal creation and annihilation, but only the producing of something contingently present-at-hand from which it is impossible to create something existing personally. Only then is the fulfillment of the prophetic immanuel (God is with [in] us personally) personally possible. And only then is freedom possible as a personal participation in the creation and creating (revealing) of who I myself am in my own ways of being myself essentially.

In so responding to these criticisms, metalogical prophecy is at the same time putting the problem of theological anthropomorphism in a new perspective. Although it grants to postclassical logical prophecy the authenticity of the insight that preclassical prophecy is too theologically anthropomorphic in picturing God to be like we understand him to be in our practical-everyday theology, yet it sees that logical prophecy, in understanding Divine creativity as an Idealistic present-at-hand-contingent creating, is not theologically anthropomorphic enough. So, then, divine creativity is best observed modestly in being-in-personal-creativity inasmuch as here is a coincidence of divine-personal creativity. Without knowing all about divine creativity, it is at least possible to observe something of divine creativity here.

What, then, do we observe concretely in envisioning divine creativity in personal existence? When so observed, four aspects of divine-personal-creativity are out-standing. Divine-personal-creativity is Reserved and Serene and is always a personal response and is so as being-in-one-another-personally-as-creatively in and from their-own-ways-of-being-themselves-essentially in their-own-care. The Divine-Reserved-Serene-Creator-creating-in-personal-creation is who is housing everyone in his appropriate place and time as allotting everyone, to that place (existentially) and time (ecstatically) where (existentially) and when (ecstatically) by their nature (essentially) they belong, and may possibly authentically respond personally in and for and to themselves and each other essentially in their own ways of being themselves essentially in their own care.

A significant stage in the spiritual annihilation of man is the loss of the divine dimension in personal existence, which is a loss of divine creativity, which is a spiritual annihilation of the divine. The divine dimension and creativity is lost in persons falling away from themselves as to who they essentially are and into practical-everyday and Ideal worlds in which both God and men are comported toward in such a way that they are distinguished and united and identified as creating (Creator) and created as contingent and present-at-hand.

In this circumstance, we may not appropriately, and should not attempt to make for ourselves, a God by either cunning or common sense and thus replace this lack by force. We may not appropriately and should not attempt to accommodate ourselves simply by calling on an accustomed God. What is most appropriate in an era of the death both of the practical-everyday Gods of common sense and the God of logic is, modestly and without fear of Godlessness to remain near and be-in the Serene Reserved in our own personal existence in each other in care in such a way that, by observing more delicately and critically the divine creative dimension in our own personal existence, we may possibly be-in-creation more and more meaningfully and significantly, and so metalogically better understand the prophetic theology of the divine-creation-creating-creator.

possibly insecure noncontingent creatively self-subsistent who-they really-are is an imaging of God as that Creator to whom persons may become securely contingent in their existence as created. When persons in the fear of their presumably possible noncontingent insecurity flee from themselves to be contingent to God as Creator, both God and personal creation and personal existence as contingent to God and God as Creator are taken to be so as present-at-hand usually inadvertently. But this personal creation and personal existence and Divine creation and Divine existence as Creator turn out to be a spiritual annihilation of personal and divine existence as contingently-present-at-hand personal possibilities, since neither personal possibilities nor divine creativity in personal possibility are possible as contingently-present-at-hand. Personal possibilities and divine creativity in personal possibilities are only possibilities whenever persons possibilities are an issue for and in themselves as to who they essentially are personally in their own ways of being themselves essentially in themselves and each other in their own divine creativity in their own care.

Whether God or men or Ideal forms are identified either implicitly or explicitly as the contingently-present-at-hand what properties of the cosmos in terms of being essentially the substantial properties of or the ground of, or the essences of things in a timeless realm of Ideal absolutes, or being derived therefrom or being in some combination thereof, they are incompatible with the revelation of creation in personal existence. In the difficulties and impossibilities of finding the personal realities in care on either or both sides of, and the personal connections between, these present-at-hand dualistic contingencies, the realities of the creation of man are lost. When, then, God and man and the creation of man are so comported toward the creation of man becomes a present-at-hand reality contingent upon a present-at-hand God apart from which he has no reality in and of himself. Personal realities are thus really spiritually annihilated in spite of the religio-philosophical proclamations in the face of these contingencies that man (somehow) is nevertheless really someone who is really there now and really free and really a responsible being and (somehow) has been created as such. When the creation of man by God is so conceived it is a confusion between a creation and a producing (manufacturing) of man, and as such does not reach his authentic being-in-creation personally in his own care.

The death of God and the annihilation of man are correlates of the same phenomena in human existence, viz., persons being lost in falling from themselves as to who they essentially are in the creativity of being themselves essentially in their own care, including every form of taking divine and personal existence to be contingently-present-at-hand. In this circumstance, we may not appropriately, and should not attempt to make for ourselves a God by either cunning or common sense and thus replace this lack by force. We may not appropriately and should not accommodate ourselves simply by calling on an accustomed God.

Metalogical postclassical prophecy envisions the creation and annihilation of man in personal existence ontologically and anthropologically as being a person's noncontingent-self-subsistent certain possibility in personal existence of creating and annihilating himself as to who he is in his own ways of being himself essentially from his own always already ecstatically being-in his own creation and annihilation. At the same time, it envisions the creation and annihilation of man in personal existence sociologically as persons being-in each other transcendingly in their own care in such a way that they are the personal potentiality for, and are essentially, coming-to-be-in-one-another-in-their-own-ways-of-being-themselves-essentially so care-fully that they universalize and group and individualize themselves in such a way that they are finding and becoming and, as such, creating who they essentially are in and from themselves and each other. Metalogic prophetic sociologically transcending self-subsistent personal ontology and anthropology seem vulnerable to criticism as necessarily idolatrous-atheistic-theological-personally-destructive pride on the grounds that man was created by God and is therefore necessarily contingent to God, and as such cannot be self-subsistent.

But this criticism is made from a perspective in which personal and divine existence are taken to be contingently present-at-hand whether inadvertently or not and is not yet grounded in an ontology of personal existence itself. Proximally and for the most part, the phenomena of self-subsistence in the creation and annihilation of man in personal existence which are constantly showing themselves are overlooked and misunderstood in persons being fallen from themselves. These oversights and misunderstandings develop from not envisioning phenomenologically in a fuller and more constant manner the existential constitution of personal existence. Ontologically, man is different from every non-personal contingently-present-at-hand Reality. His self subsistence is not based on the substantiality of a substance but on the self-subsistence of himself as existing in his own care. So his creation and annihilation and any divine dimension in his creation and annihilation is in his self subsisting existing in himself as existing in his own care.

Criticisms of the in-sight in envisioning the creation and annihilation of man in the personal

practically or logically tracing their creation and creative existence to a contingently-present-at-hand time and place and circumstance, either in or outside of themselves. From a metalogical prophetic perspective, the most that can be adequately said in modesty is that men are in-creation; they are created and creating and exist to the extent that they are seeing and hearing and speaking. Necessary conditions of men's seeing and hearing and speaking are transcending response and self-perception personal existence. A necessary condition of response and self-perception in personal existence is personal self-subsistence. In the destiny of one's own personal self-subsistence in his own care, he may possibly know more and more who he essentially is in his own creation and creating (186-187).

Being-in the truth of one's own creation and creativity and creating in one's own care is being-in-creative-truths personally. These are personal ways of being which are primordially true. The essential character of being-in creative truth personally is existential; that is, it is persons own ways of creatively being themselves essentially in one another in their existence. In this being-in the truth of their own creation, persons own ways of being themselves in each other are not essentially comparable with one another and entities in a truth-relationality and in a value hierarchy in which the creation and creativity and creating in one's own ways of being himself essentially are more (or less) valuable or more (or less) true than others and can be known as such.

Knowing who persons essentially are in their own personal creation and creativity and creating is persons mature being-in-one-another creatively in being-in one another's rhythms and tunes (styles) attunefully (in-tune) in being themselves essentially in such a way that they envision and respond to their styles in one another essentially. In the maturity of these expressed im-pressions, each persons own creative ways of being himself essentially are always here, and so may possibly be authentically identified and appreciated and cultivate the patience of the creation of and for be-com-ing continually more fully alive (188).

## CHAPTER 2

### *The Creation and Annihilation of Man*

#### 'Everyday' and Personally "Ecstatic" Spatio-Temporality (compared)

Persons, unawaringly, focalize their attention everyday on the attraction of the spatio-temporality most obvious to them. This spatio-temporality is a simple-linear mono-dimensional succession of present-at-hand events. Everyday existence is automatically attuned to this spatio-temporality as though it were the only possibility of any spatio-temporality. Immersed in this focalization, persons not only see no need for but (implicitly) consider absurd any suggestion to give consideration to possibilities of spatio-temporality more appropriate to personal ontology. The presumption of persons in this everyday conclusion is an unawaring and massive personally annihilating pride and severely restrictive confidence (as absolute) in their everyday perceptions. This way of being ontologically and epistemologically mis-taken is a major contributing factor in persons being proximally and for the most part lost from who they themselves are, away from their own most fulfilling and appropriate personal spatio-temporality.

Prerequisite to persons finding and fulfilling their own personal being-in their own personal creation is their finding and fulfilling their own personally appropriate spatio-temporality by becoming enabled to transcend their everyday and personally annihilating spatio-temporality in to their own creative spatio-temporality.

Consequent to persons being lost in the everyday spatio-temporality of conceiving their existence to be (absolutely) a simple mono-linear succession of events is a massively annihilating impulse to perceive themselves as essentially entities (substances) contingent to and dependent on factors external (and somehow independently subsistent) to themselves for their existence and creation. What seems more natural for persons to presume, on the basis of their everyday perceptions, that they came into being (birth) and exist (life) and are annihilated (death) as only a present-at-hand and contingent part of a simple mono-linear succession of present-at-hand cosmic and historical events.

#### Personally 'Self-subsistent' Being-in Creation

From the point of view of the lostness of everyday or sophisticated man, the metalogically prophetic proposal for personal ontology to be (is) essentially and ontologically and personally self-subsistent in ecstatic-spatio-temporality appears to be absurd. Yet whenever and to the extent that personally existing essentially as persons (now) being-in their own personal possibilities for being-in their own personal creation in their own Care is clearly envisioned, then this envisioning always manifests persons to be personally self-subsistent in their own Care in such transcending clarity that the shallowness and lostness of the everyday or sophisticated perceptions and conceptions however deeply ingrained in the shallowness of everyday or sophisticated common sense of man as essentially a contingent creature somehow inserted into a cosmic present-at-hand and mono-dimensional succession of events becomes obvious.

A significant sign for focalizing the envisioning for realizing the lostness and shallowness of everyday conceptions of man as a creature contingent to the cosmos for creation and existence is persons realization that persons do not really know what birth and death and life are. This realization enables persons to engage themselves in the metalogically prophetic modesty of visualizing persons as they are in and of themselves by starting with persons themselves; without forcing their conceptions of man into an artificial and abstract and speculative category as a creature of the cosmos (or God).

Whenever and to the extent that persons are in this way enabled to so focalize their envisioning on personal ontology itself without these distractions they are becoming enabled to transcend their everyday mis-perceptions and mis-conceptions of themselves and others. Transcending these abstract and artificial conceptions of personal spatio-temporality, persons are continually manifest as being essentially and personally self-subsistent, even though their self-subsistence is proximally lost.

To what extent are the meanings and significance of (in) personal existence accounted for or

and a present-at-hand body concomitantly by a present-at-hand God (as *ens infinitum*) from a present-at-hand nothing contingently, as though this implication were very meaningful and significant in personal existence. But this turns out to be an annihilation (spiritual) of who persons essentially are, since they reveal themselves to be essentially who they themselves essentially are in their own care in being an issue for themselves and are not present-at-hand. How, then, is this revelation of personal existence in personal existence related to the theological questions of idolatry and atheism and the nature of creation-creator?

From the perspective of metalogical prophecy, the proclamations of preclassical, classical, and logical prophecy against idolatry and atheism are too immodest and too simple. Only in postclassical prophecy does the question develop, Can man ever experience and understand all that the divine is? And only metalogical prophecy inquires into the theologically oriented questions of the meanings in and significance of the creation of man with the modesty of starting with the realization that man cannot ever experience and understand all that the divine is. Nevertheless, metalogical prophecy envisions certain modest possibilities of seeing the divine in personal existence and so understanding something of the creator in (and) the creation of man. These possibilities are only possible, however, when one sees that personal existence is essentially possibility and is not created as contingent to God as (both being) present-at-hand but is (are both) creative possibility, and that it is impossible for man to know all that God is. Metalogical prophecy, then, begins modestly to understand something of the meaning and significance of the tradition that God created man in his own image.

Understanding what (who) God is (was) and what creation is (was) is prerequisite to understanding God created or God creates. But, possibly, understanding all that God is (was) and all that creation is (was) is not prerequisite to understanding something of creation and the divine dimension in creation. And, possibly, understanding something of what being created (being-in creation) personally is helps to understand something of what creation (and creator) is (was). These possibilities then are not seen in metalogical prophecy to be contingent to the necessity of beginning with God or all that God is to understand something of the creation of man and the creator since persons are already really in themselves here in being-in their own care creatively, and may so possibly understand themselves. So these possibilities of understanding the creation-creator of man are certainly possible since they are grounded in personal existence itself, which, as an issue for and in itself in one's own care is a creative possibility in oneself, and, as such, persons are a revelation of creativity and creation and may possibly be understood as such. One's own creativity and being-in creation personally is really, then, the closest revelation of the essence of creativity and creation which one may encounter (be-in).

Metalogical prophecy coincides with the theological tradition in seeing creativity to be a divine dimension. It transcends the tradition, however, in envisioning a divine human coincidence in creativity. In the confusion, then, of simply and immodestly presuming that, since man is a fallen being and as such worships the creature more than the Creator, that he is fallen only in being fallen away from the Creator, the theological tradition has overlooked the critical possibility in understanding the creation and annihilation of man theologically that persons are first fallen from themselves. Being-fallen from themselves as to who they themselves essentially are, they are then fallen from (in) being-in creation personally. In being-fallen from (in) being-in creation personally, they are fallen from being-in the creator. This confusion leads to the further confusion that the most adequate place to begin overcoming their idolatrous atheistic estrangement from God is to flee from themselves as fallen creatures and first find out who God is so that they may find out who they are. In this confusion in fleeing from himself, what one overlooks is the more certain and at the same time the more modest possibility of uncovering creativity and creation in himself as being the closest revelation of creativity as being-in-creation personally, and so more certainly recover something of the creative dimension of (in) divine creativity. This hope is further predicated on the revelation of personal noncontingency to one's birth as one's creation. One may then understand something of the revelation of creativity and creation and so divine creative dimensions which he himself is personally as being-in-creation personally without having to know all that birth as creation is.

Idolatry involves a lack in being-lost to and in (a) divine dimension(s) in personal existence by way of persons being-lost in falling away from their own ways of being themselves essentially. Men, as proximally and for the most part lost, are for the most part idolatrous. An idolatry that they flee toward in fleeing from themselves as to who they themselves essentially are in the fear of the

Real(ly something) by God. But is it not possible that just at this point is to be found that kind of confusion in which worshipping persons as creatures who are deemed to be entities who are caused to be persons and otherwise are-nothing-at-all, and a Creator that caused the creature to be as contingent to it from nothing at all, is really the idolatrous atheism?

And is it not possible that another closely related, delicate, and yet critical confusion is encountered at this point?

Traditionally it is said that, in his confusion, man worships the creature (himself) more than the Creator because he is a fallen being, that is, he is fallen away from his Creator. But possibly the first (ecstatically), and in that sense more crucial point here, is that he is fallen-away-from-himself and so is fallen-away-from-his-creator and can only authentically be restored to both by envisioning more and more adequately the nature of and overcoming of his estrangement from himself as at the same time (ecstatically) prerequisite to all reconciliations in personal existence.

But how is one to decide between these critical atheistic idolatrous-personal confusions? A vocation of metalogical postclassical prophecy is a tracing of this confusion with the modest hope of uncovering more delicate in-sight into the theological problem of understanding the annihilation of man toward implementing ecstatically (an understanding of) the creation of man and an understanding of the creator. The present era of the death of the practical-everyday God and the death of The Logos God is a sign of an era of the reemergence of eros and of some sort of possibility of and need for and manifestation of a transcending-metalogos-metaeros care-ful grasp of (a) Divine dimension(s) in personal existence.

A metalogical question of Divine and Human creativity is whether or not traditional perspectives imply that the creation of man is simply a production as produced by an external Divine (present-at-hand) source of contingency or an external will imposed upon personal existence arbitrarily or creating personal existence arbitrarily. Do these perspectives on the creation and annihilation of man involve implications of such a delicate and critical nature that persons so comporting themselves toward what they have considered to be their creation and Creator are not, but are rather comporting themselves toward an annihilation (spiritual) of themselves and of their creator and creation in their existence?

Divine and personal existence are traditionally related in a way which overlooks, and so misunderstands, possibilities of meaningful and significant relationships between (in) and aspects of the two which are seen to be possibilities when one sees creation and creativity to be possible dimensions both of Divine and personal existence. In their fleeing from in being-lost in their fallenness, men have traditionally so focused their attention on being fallen beings because they are fallen away from their Creator that they have for the most part overlooked the meanings of being-fallen from themselves, and so have overlooked possibilities of reconciliation in their own creation and personal clues toward better understanding of themselves and their Creator. In their fleeing from themselves in being-lost in the fallenness of their falling away from themselves as to who they themselves essentially are in their own ways of being-themselves essentially, persons have overlooked themselves as an essential clue to the possibilities of being-in and seeing divine dimensions in their personal existence. Another way of referring to what has been traditionally overlooked is to observe that neither the cosmological nor the ontological nor the teleological arguments for the existence of God can be appropriately related to the personal existence and annihilation and creation of (in) man unless, until, and to the extent that ontologies of the personal existence of man are manifest. Unless and until personal existence is manifest ontologically, these arguments are still essentially meaningless and insignificant regarding it.

So, from the perspective of metalogical postclassical prophecy, the philosophico-theological tradition of arguments for the existence of God and against idolatry and atheism are still too immodest and too simple. Postclassical metalogical modesty is not presuming to know that God exists or what God is, and so presuming to know what it means to say God created man in his own image, without first clarifying the personal existence side of the question ontologically as well as the Divine side at the same time (ecstatically). A vocation of metalogical prophecy is a theologically modest dismantling of these philosophico-prophetic dimensions to envision something of prophetic theology in the light of a developing ontologico-sociologico-anthropology of personal and divine existence in itself (themselves). In dismantling this tradition to the source of how persons comport themselves toward themselves in this tradition, metalogical prophecy finds a delicate yet critical confusion between creation and annihilation. What is implicit in this tradition in understanding that God created man in his own image is the implication usually inadvertent that this creation was (is) a present-at-hand bringing into being of a present-at-hand soul

overlooked when the creation (birth) and annihilation (death) and existence (life) of man are taken to be certain as contingently present-at-hand? When the phenomena of the who-he-is-essentially of personal existence manifest themselves, they do not do so as a revelation of something which is a present-at-hand certainty contingent to a present-at-hand birth and death, but do so as personal possibilities (certainties). When, then, one takes who-he-himself-essentially-is to be the primordial ontological clue as to the nature of his own personal existence and so starts from himself as an essentially noncontingent personal entity in an investigation of the meanings in and significance of (his own) personal existence, it turns out to be a manifestation of an essentially personal self-subsistent existence whose characteristics certify it to be personally self-subsistent in its possibilities as certainly one sown in one sown Care (157).

## Metalogical Prophecy of Self-Subsistent Anthropology

One of the most difficult matters of concern for metalogical postclassical prophecy is to show both the possibility and the desirability of the reconciliation of two aspects of existence long considered irreconcilable, viz., the reality of both divine and human self-subsistence. Many of the difficulties of pre-classical and classical prophecy and the logical stages of postclassical prophecy are encountered precisely at this point. Without this reconciliation there is a strong tendency in human experience toward the alternatives either of various forms of overt or covert atheism and idolatry or of the many forms of the spiritual and physical annihilation of human existence, especially in numerous aspects of human creatureliness and contingency so prominent in the human experience. All of this is tied somehow to the apparently great problem of human pride persisting throughout this experience. Such alarm has arisen over this problem that men have strongly tended to annihilate themselves and each other in rushing to their traditional creatureliness and contingency solutions.

The conception of the self-subsistence of man seems to lead inevitably to the quagmire of pride that Isaiah rightly envisioned as so destructive of the gathering of men and nations in and through divine light which is seen in Isaiah as so desirable. This misconception develops at times, paradoxically, from carrying commonsense impressions of the nature of personal existence and its coming into being (man is created objectively from nothing) too far into a very refined philosophical sophistication while at the same time overlooking or underestimating the significance of the phenomena of self-subsistence in personal existence which constantly show themselves. It develops from not envisioning phenomenologically in a more full and constant manner man's existential constitution. Ontologically, man is different from every non-personal object and reality (from everything that is present-at-hand or Real). His subsistence is not based on the substantiality of a substance but on the Self-subsistence of the existing Self, whose being is Care. Connected frequently with this misconception is the impulse to systematization of the logic of logistics. This logic has developed such compulsion for only accepting as significant a point of thought within a fully developed and absolute system of thought that it represses phenomena showing themselves when incompatible with a particular closed system of thought. Metalogical postclassical prophecy, however, is superseding its roots at this point and sees as exceptionally significant the that it is of the phenomena of personal self-subsistence which continually show themselves, even though the whence and the whither remain in darkness or are only seen in occasional flashes. The phenomena of Care in the self-subsistence of personal existence have not been and perhaps should not and cannot be at least in the capabilities of current human personal existence systematized in the sense of the goals of the logic of logistics. Nevertheless, their phenomena show themselves in ways exceptionally significant and meaningful in the care of personal existence.

This self-subsistence and the nature of this self-subsistence is disclosed in the self-perception of personal existence which is disclosed in Care in the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than to some phenomena of social conditioning, and is ontologically prior to any description and classification of these experiences. In this self-subsistent disclosure of Care, the voice is one's own essential ways of being himself emerging in his personal existence. This voice is more one's being-tuned-to-and-in and being-in-rhythm-with-and-in his own essential ways of being himself in his personal community than vocal utterance or hearing a voice as we ordinarily think of voice, although it always in some sense eventually emerges into words.

There is a certain constancy which appears in personal self-subsistence. Its background is the constancy of one's own essential ways of being himself in his personal community in his Care. It is in this constancy that one is and has his own stewardships and responsibilities and callings and joys and salvations in his life (87-89).

The ontological structure of the personal entity who in each case I myself am centers in the self-subsistent being-there (Dasein) of my own personal existence in my own Care. A person's unity and totality in the personal ecstatic temporality in his own care means that, as existing, he is constantly ahead-of-



himself-and-behind-himself-already-being-in-himself-as-being-alongside-and-in-entities-within-a-world; i.e., he is always already having-been and being-there and becoming in the sense of I-am-personally-having-been-myself-as-well-as-being-there-and-becoming-myself essentially. These items of care have not been and are not being pieced together cumulatively so that existential ecstatic temporality is being or has been or will be essentially put together in the course of time. The essential ecstatic temporality in personal existence is one's primordial personal being-outside-of-himself-in-and-for-himself. The ontological basis of this and every aspect of personal temporality is one's coming-toward-and-to-himself personally as to who he himself is in his own essential ways of being himself in himself and others. Being-brought face-to-face with the that-he-is and the who-he-is of his own personal ex-is-tence is and becomes existentially possible only if personal existence, in the primordially of its very existence, constantly is and is becoming as having-been.

When, then, a person's creation is taken to be or even to begin as simply a present-at-hand was born (*ex nihilo*), was brought into being, his being-lost in the fallenness of this everyday present-at-hand comportment toward his creation turns out to be rather a spiritual annihilation (a losing) of his own essential-ecstatic-temporality-in-which-he-is-able authentically to come to himself as to who he himself essentially is. In losing the ecstasy of their own personal existential temporality, then, persons lose their bearings in understanding the meanings in and significance of their own personal creation and annihilation. In the confusion of losing their bearings, that which their creation is presumed to consist of turns out to be a spiritual annihilation of themselves; which is a fleeing from themselves as to who they themselves essentially are; which is a fleeing to a comporting toward themselves as a to have been created by and at birth (139-140).

## Care

Only in so understanding his temporality ecstatically does a person adequately see that he himself is the possibility of comporting himself toward himself, including his birth and death as his own possibilities in his own Care. When his heritage is thus handed down to himself, his birth and death are caught up into his existence in coming to his own essential possibilities in his own existence personally.

Then what is the essential difference between a contingent being-there and the personal self-subsistent being-here (*Dasein*) in the ecstatic temporality of one's own ways of being himself essentially in his own Care in his own personal existence? A contingent being-there (*Dasein*) is a present-at-hand was brought into being and was placed there. The essential Reality of that which is contingent is other than and outside of itself so that any contingent Reality is essentially dependent upon that to which it is contingent in such a way that its essential being-there is essentially contingent. In and of itself, it is not essentially really Real. The essentially responsible in and of and for himself and others and free in and of and for himself and others reality, then, is not an essentially contingent Reality but is a personally self-subsistent reality. Whenever persons find themselves as to who they themselves essentially are, they find themselves to be and manifest themselves to be essentially their own possibilities in their own care in one another.

This personal being-possible is to be sharply distinguished both from logical (present-at-hand) possibilities and from the contingent possibilities of something present-at-hand since they are found to be possibilities, whereas in personal existence a person finds and so understands in one way or another his own possibilities as grounded in his own being-possibility in his own Care. When, then, one comports himself toward himself whether implicitly in one way or another or not in such a way that he takes his existence to be essentially present-at-hand as contingent to a present-at-hand birth and death, what he presumes that he turns out to be is essentially nothing except as he may be-there (*Dasein*) as contingent to something (someone) through whom (somehow) his Reality is (somehow) brought into being and is thereby secured (saved). But this securing of his Being Real as a contingent-present-at-hand-Real - Being-there is an inauthentic security in which his personal existence is not really his own (is spiritually annihilated). What one is doing in this supposedly secure movement toward contingency is fleeing from himself. When one flees from himself in the confusion of his lost anxiety toward and fear of being nothing at all Really in being-himself essentially, and flees toward the security of being something Really as being-contingent-to some Real Reality (someone), this fleeing is an inauthentic creating (spiritual annihilation) of his really being himself essentially.

In spite of the almost overwhelming human tendency for persons to take their existence to be contingently-present-at-hand on the basis of a present-at-hand-contingency which one certainly sees at birth and death, one's own personal existence turns out to be a manifestation of an

## CHAPTER 11 – Prophetic Theology

Theology traditionally presumes that until one knows what God is one cannot know much, if anything, about the meaning and significance of human existence. When one becomes aware of the significance of this theological concern, he proceeds to find out what God is to come to know the meaning and significance of his own existence.

In preclassical prophecy, God is revealed simply to be the Creator and Sustainer of the world, including human existence. Man is a created contingency to God, and when he finds out what God is and comes to know who he is, man finds that he is simply a creature who should be (but sometimes isn't) devoted to serve and worship the Lord(s) and supplicate him (them) continually for his welfare. This practical-everyday theology is object-oriented and sees God objectively. It is prone (when necessary) to the cosmological (or cosmological type), and to some extent the teleological (type), argument for the existence and nature of God. Implicit in each of these arguments is the view that man is created from, and the purposes in his existence arise in one way or another from, the cosmos as created by God. Making these views explicit, worship and supplication and service are astrological and anthropomorphic in the sense that God and the cosmos and our lives within the cosmos are purposeful like we understand them to be.

Classical prophetic theology is rare and unusual. Its transcending-subjective-objective vision is a poetic-prophetic envisioning of the divine glory filling the whole earth, but the people are dwindling away unaware for their ears are too heavy and drowsy and their eyes wander too much and are too proud and their feelings are too dull to behold the divine glory. Divine creative activity is not spoken of as a bringing man into being. Divine creativity is always the bringing into being of the gathering together of the sons and daughters of God and Israel from their darkness into his light which then brings forth their light.

Postclassical logical theology is subject-oriented and sees God subjectively. It is prone to the ontological and to some extent the teleological argument for the existence and nature of God. That is, if one thinks about it, it becomes self-evident and noncontradictable that God (the highest) (Being-itself) exists, from whom all other existence is derived (is predicated), including its purpose. Worship here is logical awe.

Both practical-everyday and logical theology begin from the premise God created man in his own image by making certain formal and informal abstract presumptions regarding the meaning and significance of God and create and man and image.

Both implicitly and explicitly, and formally and informally in the Hellenistic-Christian tradition, God is taken to be that omniscient, omnipotent, omnibenevolent, ultimate, eternally unchanging, transcendent (but [somehow] occasionally imminently intervening miraculously in human history) Reality to which all other Reality is contingent and without which it would be-nothing-at-all.

Creation is taken to be that coming-into-being (as Reality) which otherwise is - nothing-at-all and which is created as contingent to and caused by God. Man is comported toward as an entity created by God, but in the special way of having been created in the image of God either (in some sense) objectively or subjectively (as a rational entity) or perhaps as both objectively and subjectively (in some dualistic sense or another).

One not subscribing to or having reservations about this theological tradition is looked upon as being atheistic and idolatrous. But the metalogical prophetic question here is whether or not the creation and annihilation of man and the nature of personal existence itself and divine dimensions in personal existence are yet envisioned delicately and critically enough that we are at this point so far beyond idolatrous and atheistic confusion that it is now clear that man was created (came-into-being) and otherwise was (is) nothing-at-all by that (logically highest in all categories) God to whom he is contingent as the cause of his Reality (Being).

It is precisely at this point that one encounters what has not been considered to be, yet what is nevertheless the very delicate and critical question of certain facets of the nature and possibilities of (theological) pride and humility in personal existence. Idolatrous atheistic and, so, destructive pride is taken to be worshipping the creature more than the Creator in such a way that creature is presumed (logically) necessarily to be that entity who is caused to be and otherwise is-nothing-at-all and Creator is presumed (logically) necessarily to be that entity that caused the creature to be from (and who would otherwise be) nothing at all. So, then, appropriate humility is taken to be the comporting of oneself toward himself and the acknowledgment of himself to be nothing-at-all except as he is contingent to, and so is caused to be

at-hand substantial being-in of Reality which personal existence essentially is not on the other. Whenever one sees through this confusion, he sees the sociological creation and annihilation of man taking place in persons being-in themselves and each other care-fully.

When one is not envisioning the sociological creation and annihilation of man taking place in persons being themselves in themselves and each other care-fully, there are critical aspects of sociological confusion pertaining to the meaning and significance of personal existence in addition to the problem of the imminence and transcendence of a contingently-present-at-hand dualism. For example, an appropriate correlation (being-in-one-another-personally) in the individualizing and grouping and universalizing persons in their existence is problematical. Underlying the sociological presumption that persons are sociologically among each other as contingently-present-at-hand, and as such exist as contingently-present-at-hand, is the presumption that all men are simply universally alike or are at least potentially the same. Logically, it seems as though, since all men as men are men, then all men are alike, at least potentially.

The project, then, of the creation of man is seen to be the creation of man in the image of... whether it be in the image of God for which as a child of God he is potential, or in my own image for which as being human like the rest of us he is potential, or in the image of The Ideal Man for which as a rational perceptor he may know himself and so be himself (and is potential). When persons relate to each other in a way which is taken to be sociologically adequate and helpful and creative by presuming them to be potentially the same as human beings (with the implied contingency- as -present-at-hand) and so to be a creating persons (in the image of ), what it turns out to be is a project of producing persons (violently) in which an attempt is made to mold ( create ) the lives of each other as producing something socially desirable (violently) as being-contingently-present-at-hand (violence).

Metalogically, personal existence does manifest itself universally in the sense that persons are essentially themselves in their own ways of being themselves essentially in one another in their own care. The effect of this manifestation, however, when envisioned care-fully, leads persons to relate to one another sociologically in ways which are not contingently-present-at-hand; i.e., they are not busy creating each other as contingently-present-at-hand in their own contingently-present-at-hand images (nonviolently). They are rather coming-to-be-in-one-another-in their own ways of being-themselves-essentially so care-fully that they group and individualize themselves together in such a way that they find their own most appropriate group in which they most appropriately exist (nonviolently).

What, then, is considered from the perspective of contingently-present-at-hand sociology to be unjust inequality frequently turns out to be just inequality, and what is considered to be just equality frequently turns out to be unjust equality. Both unjust inequality and unjust equality turn out to be a spiritual annihilation (violence) in personal existence. Both just equality and just inequality turn out to be a spiritual creation (nonviolence) in personal existence.

When, then, one sees through the sociological view of the creation and annihilation of man as the unjust inequality and just equality of the substantial -contingent-present-at-hand grouping as universalizing of man as being persons (violence), he envisions a universalizing of man in grouping him in such a way that the just inequality of persons is a being-free to be-in-one-another existentially in their own care in such a way that they are individualized and grouped most appropriately according to their own most essential ways of being themselves essentially in themselves and each other personally (nonviolently).

What personal (both anthropological and sociological) potential is essentially, then, is persons own ways of being themselves essentially in themselves and each other in their own care in such a way that they are finding and becoming who they essentially are in themselves and each other in their own most appropriate groups of being in and with and for themselves and each other in their own care.

Sociological creation in personal existence takes place whenever this personal potential is realized; sociological annihilation in personal existence takes place whenever it is not.

essentially personal self-subsistent existence whose characteristics particularly of essential responsibility and freedom certify it to be personally self-subsistent in its possibilities as certainly one's own in one's own Care. But how are we to understand care as the most basic existential in which persons are in their own ways of being themselves essentially?

Care is not something that can be defined nor systematically elucidated nor elaborated nor described, nor can it be pointed to by way of a demonstration. One can, however, speak about clues as to what ( who ) it is and so get some understanding of it. In a person's Care, his ownmost potentiality for being himself essentially is an issue for and in and of and to himself. His finding himself in being-free for his ownmost possibilities is accomplished in his own Care. He is his ownmost possibilities in his own Care. In his Care, he determines who he specifically is in his own ways of being himself essentially. In his care, he is essentially resolute. As an issue in and for and to himself in his Care, he is essentially open and bright and clear in and for and to himself and others as to who he himself essentially is. In their Care, it is possible for persons to have personal attitudes and be in personal situations of willing and wishing, urge and addiction, concern and solicitude, circumspective deliberation, the call of conscience, the possibility of being-guilty, resolute anticipation of beginnings and ends, understanding, states of mind (moods), and discourse with each other. Care is one's own essential ways of being himself personally. In one's own Care is the constancy of one's own essential ways of being himself in his personal community. In his personal constancy in his Care, a person has his own stewardships and responsibilities and callings and joys and salvations.

In one's own Care, he is personally self-subsistent and so is able to start from himself as an essentially non-contingent person in an investigation of the meanings in and significance of his own personal existence. Whenever one finds himself in his own personal existence, for example, he is always in some state of mind (mood) or other in his own Care. Even though one's moods and experiences may seem only to be fleeting or cumulative or changing experiences contingent to a simple past, in their constant changing and accumulating they are able to be maintained throughout with some sort of selfsameness in one's own personal care (197-199).

## Personal-Being-'In'-One-Another

Existentially persons are in themselves in each other in ecstatic-spatio-temporality in transcending-subjectivity-objectivity in their own ways of being themselves essentially. The most basic problem of understanding the ontological situation of personally-being-in-one-another is the problem of seeing the ontological difference between this being-in and the being-in of a spatial ( substantial ) in-one-another-ness of things present-at-hand. By present-at-hand-being-in ( substantially ) is meant the relationship of being which two entities extended in space have to each other with regard to their location in that space. Both the water in the glass and the coat in the closet are in space and at a location, and both in the same way. Being-in-one-another-personally, however, is a personal way of being whose way of being is not exclusively spatial, though one can and often does so understand this to be the nature of one's self and others from the fact that there is a spatial aspect of being personal which is noticeably visible.

At the same time, personal-being-in is not to be explained ontologically by some ontical characterization, as if one were to say, for instance, that it is a spiritual property, and that man's spatiality is a result of his bodily-corporeal nature. Here again we are faced with the being-present-at-hand-together of some such spiritual Thing along with a corporeal Thing a procedure motivated metaphysically by the naive supposition that man is, in the first instance, a spiritual Thing which subsequently (somehow) gets misplaced into a space. Being-in-one-another-personally is rather a personal way of being which one should not think of as the being-present-at-hand of some spiritual Thing or corporeal Thing in an entity which is also present-at-hand. This personal way of being is not the same way of being as that of those entities whose way of being is being-present-at-hand.

Being-in-one-another-personally is thus an expression for the way of being of persons, whose being(s)-in-one-another are among their essential ways of being. This personal-being-in is not a spatial way of being substantially but is rather a personal way of being whose ontological categories are not spatial and temporal present-at-hand-ness but are rather personal existential categories.

At the same time, another basic problem of understanding the ontological situation of personally-being-in-oneself- and -in-one-another is the problem of seeing the ontological difference between this being-in as a being-in-the world and the being-of-the-present-at-hand-in-the-world. When one person is in another, it is not the case that one's own person is proximally present-at-hand-in-the-world-along-side the other person who is also proximally present-at-hand-in-the-world and then somehow come to be in each other. Personally-being-in-the-world is a different way of being than being-present-at-hand-in-the-world. By others is not meant here

everyone else but me those over against whom the I stands out. They are rather those from whom, for the most part, one does not distinguish oneself those among whom one is too. This being-there-too with and in them does not have the ontological character of a being-present-at-hand-along-with-and-in-them within a world. This with and in is something of the character of personhood; the too means a sameness of being as circumspectively concerned being-in-the-world which is grounded in Care. By reason of this with-in-like being-in-the-world, the world is always my concernfully being-in and sharing-with others our personhood in Care. This being-with-and-in-each-other-personally is disclosed within the world of personhood because each person is essentially being-with-and-in-each-other personally. This being-with-and-in-each-other is an existential characteristic of personhood even when factually no Other is present-at-hand or empirically perceived. Even a person's being-alone is being-with-and-in-each-other-personally-in-the-world. The other can be missing only in and for this being-with-and-in-each-other-personally-in-the-world.

On the other hand, and at the same time, a person can be alone even if there are several other persons both present-at-hand and in him. So being-with-and-in-personally are not based on the occurrence together of several subjects or objects. Even, however, in our being-alone they are there with and in us or else there would be no being-alone or being-missing, both of which are possible only because personhood is being-with-and-in-each-other-personally-in-the-world.

When a person directs himself toward another person, he does not somehow first get out of an inner sphere in which he has been proximally encapsulated, but his being is such that he is always outside alongside persons which he is also with-and-in-a-world-together. Nor is any inner sphere abandoned when a person is with and in another. Even this being-out-side-with-and-in-another is still inside; that is to say, it is itself inside as a being-in-the-world-with-others.

The fact that persons can have a relationship with one another is grounded in this most primordial phenomenon of being-in-one-another-personally-in-the-world. It follows that this primordial being-in is not a property which persons have or sometimes have and sometimes do not have, and without which could be just as well as they could be with it. It is not the case that each person is and then has, by way of an extra, a relationship-of-being toward each other in a world a relationship which he provides himself occasionally. A person is never proximally an entity which is, so to speak, free from this being-in, but which sometimes has the inclination to take up a relationship toward Others and the world.

The ontological foundations of this being-in-one-another-personally-in-the-world is the primordially concomitant oneness and twoness and manyness of personhood in worldhood. Traditional approaches to the problems of monism, dualism, and pluralism have attempted to make too exclusive an attempt to separate them.

Each person is with and in one another in the resolute care of his own temporalizing existence in such a way that Care in one another is at the same time one, two, and many. Care is that in which persons are both open and bright and clear, in and for themselves and each other. Only by this clearness, brightness, and openness is any personal illuminating, any awareness, seeing, or having possible (22-26).

## Personal Freedom

The dilemmas of relating the (nonpersonal) search for truth as an absolute idea in a realm apart to human freedom (which is at least suspected of being in some sense personal) in the logical stage of postclassical prophecy moves toward resolution in the meta-logical stage of postclassical prophecy. The overt character of behavior in the sense that it makes rightness (truth) a possibility is grounded in freedom. The essence of truth is freedom. But to turn truth into freedom is that not to abandon truth to the caprice of man? The essential nature of truth as such which holds sway over man, metaphysics (logic) regards as something imperishable and eternal and as such something that can never be founded on the transitoriness and fragility of humankind. How, then, can the essence of truth possibly have a stable basis in human freedom? The indication, however, of the essential connection between truth (as rightness) and freedom is not grounded in what common sense is content to let pass under the name of freedom, i.e., the random ability to do as we please. Freedom is a participation in the revealment of what-is-as-such especially in the depths of personal existence. Truth is the unconcealment and revealment of what-is. Truth in the metalogical dimensions of existence is not the mark of some correct proposition made by a human subject in respect to an object and which then in some way or other, precisely how we do not know counts as true. Truth is rather the revelation of what-is, a revelation through which something overt comes into force. All human behavior and being is an exposition into that overtness. This revelation is appropriate. But, as in the hope of logic, we can never place this appropriation in front of us as an object in the sense of then being able to point it out to some sort of objective observation and demonstration since it is not something opposite us but is our own bringing ourselves in and through divine light into our own most appropriate ways of being ourselves in our own appropriate time and place and way. The assimilation or

possible that precisely at this point is to be located a critical factor so far overlooked as a necessary ingredient in creating social justice? Perhaps these attempts to create justice as contingently-present-at-hand to (absolute) *transcendence* have endowed themselves with values which are characteristics of those entities which have the kind of being possessed by Things and have not yet reached ontologico-anthropologico-social values.

If we attribute social value to man, then this should be conceived in terms of the kind of being he is. Personal existence does not reveal itself phenomenally to be essentially a being-contingently-present-at-hand, and so a sociology of personal existence is not most adequately so understood. To be enabled to account more adequately for justice and its creation and annihilation and its most appropriate sociological *transcendent* setting in personal existence requires a dismantling of sociology in such a way that the nature of transcendent-ontologico-anthropologic phenomenologico-sociology in personal existence as not contingent and not present-at-hand is a primary consideration.

When one objects to the too socially aloof and atheistically prideful possibility that persons are sociologically created and annihilated from their own always already being-in their own creation and annihilation as being personally noncontingently-self-subsistent, he is still viewing them from the perspective of personal existence's being contingently-present-at-hand as a certainty which is obvious from what everyone sees and knows to be a contingency to birth and death from which persons are sociologically contingent to each other. From this perspective, noncontingent-self-subsistent personal sociological creation and annihilation certainly appears to be impossible since it does not account for the sociological *transcendence* obviously occurring among persons. What this view still overlooks is *nonsubstantial* existential being-in one's own care in one's own personal existence as not being contingently-present-at-hand.

Metalogical prophecy begins here by introducing the possibility that sociological *transcendence* is grounded essentially in persons being-in themselves and each other *transcendently* in their own care, rather than *transcendently* being-among each other as contingently-present-at-hand. In the personal existentiality of personal existence, one is lost (annihilated) or found (created) in his own ways of being himself essentially in his own care. As such, persons are always already at the same time (ecstatically) *transcendently* in one another existentially in the creation and creating and annihilation and annihilating of themselves in their own ways of being themselves in themselves and each other *transcendently* in their own care.

Whereas attempts to find human existence to be substantially present-at-hand as contingent continually face irresolvable problems of where the Reality is and where the connections are in the dualisms of the objectivity-subjectivity and Ideality-Reality and physical-metaphysical and imminent-transcendent and one-two-many aspects of Reality, they are no longer problems whenever the manifestation of the reality of persons existence in the existentiality of their own care in themselves and each other is envisioned, since personal existence essentially is metalogically in its own care as a nonsubstantial noncontingent personal *transcending* existentiality. This is no problem since, in their own care in one another, persons are at the same time (ecstatically) both in and *transcending* themselves and each other. Whereas, in the substantiality of that which is contingently-present-at-hand, it seems likely that something must be either *transcendent* or imminent, in the existentiality in persons own personal care in themselves and each other, this either or is not binding in the essentially metalogical nonsubstantial non-contingent non-present-at-hand world of care. In care, one is both in himself and in each other *transcendingly* at the same time (ecstatically).

Persons are in-creation in one another *transcendingly* in the existentiality of their own ways of being themselves essentially. As such, they create and are creating and annihilate and are annihilating themselves and each other *transcendingly* in their own ways of being themselves essentially. They are creating themselves and each other existentially whenever they find themselves, and are themselves existentially in their own ways of being themselves essentially in themselves and each other in their own care. They are annihilating themselves and each other existentially whenever they lose themselves and are not themselves essentially in their own ways of being themselves essentially in themselves and each other in their own care. When they lose themselves and so annihilate themselves, they tend toward asking themselves what The Self is. The Self is *not* (a) what it is. A person is himself essentially only in his own ways of being himself in himself and others essentially in his (their) own care.

The socio-ontological confusion regarding the sociological nature of personal existence and the sociological creation and annihilation of man arises here from the difficulty of envisioning the delicate yet critical distinction between the personal existential being-in persons in themselves and each other in their own ways of being themselves essentially in their own care on the one hand, and the contingent-present-

## CHAPTER 10 – Prophetic Sociology

When metalogical prophecy speaks ontologically and anthropologically of a person's noncontingent-self-subsistent certain possibility in personal existence of creating and annihilating himself as to who he is in his own ways of being himself essentially from his own always already ecstatically being-in his own creation and annihilation, it sounds as though this were necessarily an advocating of an absolute-self-sufficient-self-subsistent-nontranscendent individuality which as such ought to be criticized as too susceptible to the intuited frailties of epistemological solipsism and idolatrous-atheistic-theological pride and personally destructive antisocial aloofness. And what seems simpler, for example, than to understand the sociology of the creativity of justice as something which of necessity *transcends* noncontingent-self-subsistent personal existence so that the distortions in the idiosyncrasies of one's antisocial aloofness and personal pride may be overcome to the welfare (salvation) of both society and the individual himself?

For practical everyday sociology, the power of creating justice is the proper divine-human coordination of practical everyday events in the Reality of the everyday world through the proper practical means. Everyday men sense their sociological relationships with one another to be to some extent inappropriate and inauthentic. Historically, men have been known to create social injustice by engaging themselves in a course of conquest and annihilation in pursuing what to them were their own best creative interests. Those thus conquered and annihilated have hoped for and sought the overthrow of their conquerors to restore and create what to them were conditions of peace and social justice previously violated. Practical (and Divinely revealed) laws deemed sufficient for the implementation of creating justice if only men would live them are the Ten Commandments and the Golden Rule. These practical (and Divinely revealed) laws (somehow) *transcend* individual, and to some extent social, lives to which these lives must conform to create social justice. And yet human history seems to show approximately the same old uneven ratio of success and failure in the creation and annihilation of justice, presumably because men will not conform.

For Idealism (and in a modified form for Hellenistic Christianity), the moving power behind the creation of justice is Ideal Justice. Hellenistic philosophical Idealism, for example, sees the danger of sophism, i.e., ethical relativism, lurking behind and periodically coming to the fore in the annihilation of justice in practical everyday efforts to create social justice. Somehow, practical everyday laws are not founded and expounded securely enough to overcome the destructive chaos of ethical relativism. Situations inevitably occur which are not quite covered by the established laws. In seeking a more secure foundation upon which social justice might be created, Hellenistic Idealism discovers logical(y) absolute Ideal forms of truth, beauty, and justice which *transcend* everyday life. And these absolute forms are susceptible to philosophical perception and subsequent disburial thereby to mankind in creating justice. These absolute Ideal forms of truth, beauty, and justice have a common denominator of harmony (harmonics) and balance. Justice is created by discovering the harmony inherent in absolute justice and bringing life individually and socially into conformity with it. Failure in creating justice in human history is presumably due to lack of sufficient philosophical perception and disburial.

For Hellenistic Christianity, justice is a practical Ideal-Divine production. This production combines practicality and Idealism by grounding the laws securely in either Ideal-Divine or Divine-Ideal *transcendence*. Either God is Truth or Truth is God as absolute dispenser (Creator) of absolute justice. Justice is created by bringing life individually and collectively (socially) into conformity with the absolute Truth of absolute Divine Justice. Failure in establishing justice in human history (its annihilation) is temporary, whose explanation is problematical, especially in the context of the problem of evil and the Hellenistic-logical descriptions and analyses of God in the tradition.

Each of these ways of viewing the creation and annihilation of justice see something (absolute) *transcending* (a person's) human existence and see (a person's) human existence as that (something) which must conform as contingent to this *transcendence* (absolute) as prerequisite to its being possible. And so justice in personal existence is taken to be created contingent to that Reality outside of personal (a person's) existence which makes it possible.

These sociological views, however, have not yet adequately accounted for the nature of personal existence itself in terms of an ontologico-anthropologico-phenomenology of personal existence itself as a factor in considering the sociological nature of personal existence, including, for example, the question of the nature of the creation of justice in personal existence. That is, implicit in each of these sociological views is the presumption usually inadvertently that personal (including a person's) existence and the sociology of personal existence is contingently-present-at-hand, viz., is what it is. But is it not

appropriation here is an admittance into this bringing.

The essence of truth is revealed as freedom. This is the existent, revelatory letting-be of what is. The phrase letting-be of what is does not, however, refer to indifference and neglect, but to the very opposite of them. To let something be, in this way, is in fact to have something to do with it. This is not to be taken merely in the sense of pursuing, conserving, cultivating, and planning some actuality, causally or casually met with or sought out. To let be-what it is means participating in something overt in its overtness, in which everything that is takes up its position and which entails such overtness. Every overt mode of behavior vibrates with this letting-be and relates itself to this or that actuality. In the sense that freedom means participation in the revealment of what-is, it is attuned to all behavior. But this attunement cannot be fully understood simply as everyday feeling and experience, which are for the most part scattered and lost. An attunement of this kind, i.e., the existent exposition into what is, can only be experienced and felt because the experient is primordially attuned and as such is participating in an attunement revelatory of what-is.

In the attunements and rhythms and appropriations of persons being gathered home to the most appropriate combinations of being themselves most appropriately is found an essential hearing and an essential seeing. The hearing is the hearing of the call of conscience. The seeing is the seeing of the meaning of the signs of the scattering and gathering of men and nations in-to the visions of their essential natures of being-personal-possibility, i.e., being - free in themselves and for themselves and others for their own most essential ways of being themselves.

The logic framework of western culture proximally overlooks seeing the essence of this being - free personally by not seeing clearly and consistently the meaning and significance of equations of truth and freedom and sin. For metalogical postclassical prophecy sin is a person's imposing on (by hindering) another and oneself from being and becoming themselves essentially; from an opacity of lost personal rhythms. Virtue is a person's being and becoming enabled to help another and himself toward being and becoming himself essentially. Freedom is made possible through overcoming sin and through the personal fulfillment of being-in personal virtue (97-100).

### Prophecy and Philosophy “of” the Creation and Annihilation of Man ‘in’ Personal Ontology ‘through’ Ontological Crisis

Proximally and for the most part persons are lost from who they themselves essentially are (personal ontology). When, then, they direct their attention towards Isaiah, Jesus, Nietzsche or themselves they do so from some perspective other than having found personal ontology personally and themselves as to who they themselves essentially are. As such, persons are unaware of personal ontology existing; whether of Isaiah, Jesus, Nietzsche or themselves and that their ontology as to who they themselves essentially are may possibly be envisioned.

Whenever and to the extent that persons are be-com-ing en-able-d to dis-cover personal ontology, whether of Isaiah, Jesus, Nietzsche or themselves, they discover themselves becoming involved in the prophecy and philosophy of the creation and annihilation of man in some direction toward being-aware of personal ontology. In so doing, persons may possibly become involved in various ways in prophecy and philosophy. This discovery is made possible personally through ontological crisis, which is miraculous. A miracle is essentially a transcending-subjective-objective-being- in -one-another- of -persons- in -divine-light. Its context is the creative bringing forth of personal essence in personal existence. Its mode of existence is crisis and its resolution. Transcending ontological crisis is the breaking down of the worldly security of objectivity and subjectivity and the establishing of personal existence rather on the more fundamental basis of the miraculous being-in-one-another-personally- of -persons-in-divine-light, in whose mode personal essence emerges in personal existence in its own most appropriate ways (18-19). This emergence may be prophesied in some way or another.

Pre-classical prophecy is (non-explanatory) proclamation that certain actualities exist and are significant. Christianity historically proclaims (non-explanatory) that Jesus exist(ed) as Christ. Classical prophecy is (non-explanatory) poesy. It is a poetic im-pression and ex-pression of the creation of man as a gathering together of men and nations in peace, joy, love, mercy and justice in and through divine light. The New Testament preserves various interpreto-translation segments and strands of classical poesy regarding Jesus as Christ. The logical stage of postclassical prophecy has the character of absolutizing truth into a realm by itself in terms of language and, especially, ideas to which men must conform somehow if they are to epistemologically come to the truth, including a knowledge of (and a most appropriate being of) themselves and their creation and annihilation. In certain practical-everyday and logical (metaphysical) senses there are empirical and rational ways of knowing (including ourselves) which are more or less effective in solving practical-everyday and logical (metaphysical) problems. These ways of knowing, however, are not adequate to know ourselves in the sense of understanding

our personal creation and existence and annihilation essentially since who we are is not essentially present-at-hand as essentially contingent to some Reality outside of ourselves for our own personal creation and existence and annihilation, and so is not essentially amenable to those practical-everyday and logical methods of knowing things which are more applicable to whatever is contingently-present-at-hand (184). The logical stage of postclassical prophecy (logically) explains Jesus as Christ. This stage of prophecy and philosophy has not yet discovered and envisioned metalogical prophecy and philosophy.

Metalogical prophecy is envisioning personal ontology in seeing persons being- in their own personal possibilities for being themselves in their own ways of being themselves essentially.

In this envisioning persons ~~are~~ manifest to-be- in their own personally self-subsistent creation in - each - other in their own transcending-subjective-objective ecstatic-spatio-temporal non-contingent Care in their own ways of being themselves essentially. In this envisioning, personal history and biology and space/time and redemption and ethics and peoples and *sá crä lity* are clarified ontologically.

Even though one's moods and experiences seem only to be fleeting or cumulative or changing experiences out of the past which (somehow) color one's psychical condition, and as such seem to be contingent to past events (including birth), in their *constant* changing personal existence they somehow maintain themselves throughout with some sort of selfsameness in one's own personal care. Whenever-whenever-however a person exists, he does so in such a way that his not-yet and his now and his having been in his existing as himself in his own ways of being himself essentially belong to him and as such are his certain possibilities in and with and for his own creation and annihilation of himself in his own existence in his own care. The togetherness, then, in one's own personal existence is not a presence-at-hand contingent to his birth and death, and his creation and annihilation is not essentially constituted by a continuing piecing-on or piecing-off of something which somehow and somewhere and somewhen determine his personal existence to be one which is contingently-present-at-hand.

A person does not essentially exist and is not created and annihilated as the sum of the momentary actualities of experiences which come along and successively disappear. Being-in his own creation and annihilation, he exists in the creation and annihilation of who he himself is in his own ways of being himself essentially in his own care. A person exists essentially as his own connectedness of life in his own care. A person is certainly his own possibilities of creating and annihilating himself. As such, it is possible for a person to pull himself together from the annihilation of the dispersion and disconnectedness of being lost to himself in such a way that he may comport himself toward himself creatively in creating himself from his own being-in creation in bringing himself to himself so that more and more he becomes his own ways of being himself essentially in his own care.

When his heritage is thus created from being-in his own creation, his birth is caught up into his existence in coming to his own certain possibilities in his existence and he is free to create and be himself in his own ways of being himself essentially, and is free from trying to create the meaning and significance of his personal existence on the basis of a birth (and death) which was (and will be) contingently-present-at-hand. He, then, is created and creating himself from his own care and not essentially from fleeting or changing or cumulative moods and experiences out of a past (including birth) to which he is contingent as present-at-hand.

The ontologico-anthropological confusion so prominent in human history at this point through men's attempts to understand the nature and meanings and significance of human existence as contingently-present-at-hand leads men to reject and overlook and deny their own self-subsistent self-sufficiency here on the grounds of the *necessity* of overcoming their destructive pride by admitting themselves to be certainly and necessarily contingent beings. Though in the ontologico-anthropological confusion in human history this seems to be advisable, one's own self-subsistent personal being here does not manifest itself to be essentially a self-subsistence which, as such, is a certain -contingent-present-at-hand self-sufficiency. It is rather a self-sufficiency in the possibilities in one's own care in which a person is his own possibility of being himself essentially. When it is lost or one takes away the possibility of personal-self-subsistence as a means of laying the groundwork for the creation of man, what he has done is to lay the foundation for the contingent-present-at-hand creation of man which turns out to be really a spiritual annihilation in which man has lost the possibilities of the creation and creating of who he essentially is even though they are still here. For man as personal possibility in care cannot ultimately be created out of or annihilated into being contingently-present-at-hand since there is no personal possibility in that (what) which is contingently-present-at-hand. Personal possibility certainly exists only in one's own care, and is certainly revealed whenever one's own existence is an issue in and for himself. The creation and annihilation of man can only be accomplished out of and into as being-in one's own care.

The attempt to overcome human pride through the humbling of man by taking him to be essentially nothing, and only something as he becomes Real at any time that his possibilities are made certain by becoming contingent to some Reality as present-at-hand, establishes a false humility which overlooks and loses the possibilities of the creation of personal existence which are really here in one's own care in one's own personal self-subsistence.

certainly sees at birth and death either physically or metaphysically they are seen to be (presumably [somehow] absolutely-totally ) contingently-present-at-hand events . When, then, one comes to the problem ( the mystery ) of what human existence is, he ordinarily concludes on the basis of having fulfilled the *necessary* prerequisite of finding out and knowing that what birth and death certainly are are contingent-present-at-hand events that what personal existence is is then also a certainly contingent-present-at-hand event . There is, however, a delicate yet critical distinction between certainty as contingently-present-at-hand and certainty in personal existence. We cannot adequately carry through an investigation ontologically of the ways personal existence is (are) until this distinction is clarified. One may *know about* the certainty of birth and death without being certain of birth and death in the sense of thus authentically understanding their meanings and significance and that of the personal existence which (who) stretches along between them.

The meanings in and significance of personal existence are not yet adequately manifest ontologically when one attempts to discover and understand the nature of himself and his personal existence from his past and from his future by a simple tracing of a series of contingently-present-at-hand past (birth) and future (death) events which now have culminated or are culminating in a contingently-present-at-hand finding-himself . In the face of the presumed *necessity* of finding out and knowing that birth and death certainly are ( were-will be ) what one sees them to be as contingently-present-at-hand events and so takes himself to exist as contingently present-at-hand, persons flee from and overlook whether inadvertently or not possibilities in personal existence which are not contingent to the certainty that birth and death are ( were-will be ) certainly present-at-hand events .

Rather than taking its ontological clues from that which one sees as most natural and closest , viz., personal existence as a contingency to a present-at-hand birth and death , metalogical postclassical prophecy finds its ontological clues to the meanings in and significance of personal existence in personal existence itself , and in so doing discovers that being-personal becomes most intelligible whenever its character is found in itself. So its envisioning of the most appropriate ways of interpreting the meanings in and significance of personal existence is to start from personal existence itself as to what (who) it manifests itself to be essentially. It envisions the modest possibility of seeing something of real meanings in and the significance of personal existence on the basis of seeing something of who persons are in their own essential ways of being themselves essentially without the presently impossible *necessity* of first having to understand ( absolutely-totally ) what birth and death are ( were , will be ) .

To what extent are the meanings and significance of ( in ) personal existence accounted for or overlooked when the creation (birth) and annihilation (death) and existence (life) of man are taken to be certain as contingently-present-at-hand? When the phenomena of the who-he-is-essentially of personal existence manifest themselves, they do not do so as a revelation of something which is a present-at-hand certainty contingent to a present-at-hand birth and death , but do so as personal possibilities ( certainties ). When, then, one takes who-he-himself-essentially-is to be the primordial ontological clue as to the nature of his own personal existence and so starts from himself as an essentially noncontingent personal entity in an investigation of the meanings in and significance of ( his own ) personal existence, it turns out to be a manifestation of an essentially personal self-subsistent existence whose characteristics certify it to be personally self-subsistent in its possibilities as certainly one s own in one s own care.

So whenever one finds himself in his personal existence, he is always in some state-of-mind (mood) or other in his own care. But what is the ontologico-temporal constitution of being-in-a-mood and how is it made visible? While moods are ontically well-known to us, their meanings and significance are not properly recognized ontologically when regarded solely as fleeting or cumulative experiences out of the past which (somehow) color one s psychical condition . Anything which is observed as turning up and disappearing in a fleeting or even cumulative manner nevertheless does so out of the primordial mood-care constancy in one s own personal existence without whose background they could not do so. Ontologically, a mood is one or another of the facets of care which are manifest whenever-whenever-however personal existence is here (*Dasein*). Always-being-in-a-mood is an ontologico-temporal manifestation in a person s continually being-brought-back-and-forth-to-and-from-himself as a noncontingent possibility who is certainly really here personally and who as such may be brought face-to-face with and in and to himself in such a way that who he himself essentially is in his own ways of being himself may thus be created (be-in-creation) (found) or annihilated (lost) from who he himself essentially is.

## PART II – PRE-CLASSICAL AND CLASSICAL AND POST-CLASSICAL PROPHECY

## CHAPTER 3

### *Gospel*

Gospel is a designation for New Testament literary materials involving pre-classical prophecy. Pre-classical prophecy is (kerygmatic), proclamation and is for the most part pre-logical (non-explanatory). A concern for detailed precision in locating and explaining each link in a cause-and-effect chain of events in existence is not manifest. It lacks much detail in terms of very extensive existential identification of the meaning and significance of the words and the divine and human life involved in the exposition. It includes a quasi-historical setting for the exposition. Without explaining, a proclamation is made that certain actualities exist and are significant (44-45).

### Prophetic History

Modern investigation has located and identified and emphasized the prophetically pre-logical historicized kerygmatic summary of Jesus in several literary strands.

In those days a decree was issued by the Emperor Augustus for a registration to be made throughout the Roman world. This was the first registration of its kind; it took place when Quirinius was governor of Syria. For this purpose everyone made his way to his own town; and so Joseph went up to Judaea from the town of Nazareth in Galilee, to register at the city of David, called Bethlehem, because he was of the house of David by descent; and with him went Mary who was betrothed to him. She was expecting a child, and while they were there the time came for her baby to be born, and she gave birth to a son, her first-born. She wrapped him in his swaddling clothes, and laid him in a manger, because there was no room for them to lodge in the house. Eight days later the time came to circumcise him, and he was given the name Jesus (Luke 2:1-7, 21).

Years later, during a general baptism of the people, when Jesus too had been baptized and was praying, heaven opened and the Holy Spirit descended on him like a dove; and there came a voice from heaven into him, You are my beloved son in whom I am well pleased (3:21-23).

After overcoming destruction in the wilderness Jesus, armed with the power of this spirit of overcoming destruction, returned to Galilee; and reports about him spread through the whole country-side. He taught in their synagogues and he was praised.

He came to Nazareth, where he had been brought up, and went to synagogue on the Sabbath day as he regularly did. He stood up to read the lesson and was handed the scroll of the prophet Isaiah. He opened the scroll and read from the passage which says (Isaiah 61:1-2)

The Lord's anointing me with his spirit is in me;

He sends me to announce good news:

to bring heal to the broken hearted;

to bring the power of overcoming destruction to those enslaved by it;

to assist the blind in the recovery of their capabilities to see;

to assist the poor in hearing to develop their capabilities to hear;

to announce the time of rejoicing in divine light and favour.

In the ensuing discussion it was manifest that Jesus' insinuations and personal interpretations were unacceptable to the congregation. The congregation became so infuriated that they arose, threw him out of the town, and took him to the brow of the hill on which it was built, meaning to hurl him over the edge. But he found a way to elude them and left (Luke 4:14-30).

Some years later, the Festival of Unleavened Bread, known as Passover, was approaching, and the chief priests and the doctors of the law were trying to devise some means of doing away with

## CHAPTER 9 – Prophetic Anthropology

Anthropology, whether it is generally religious or specifically Christian or not, more or less understands human existence to be that existence which exists as such as one of those events which came to be at birth and which will be no longer at death; or in other words, that human event which is created and annihilated. This understanding of human existence and its creation (birth) and annihilation (death) is based upon what seems to be an obvious subjective-objective came into being and exists and will be no longer of subjective-objective persons in a simple past, present, and future.

Taken strictly, there is a certainty that each person was born and will die. For persons to presume an equivalence which they understand whether in an everyday or a metaphysical way between this birth and death and the creation and annihilation of man is the most natural way of comporting themselves toward themselves. But the certainty that each person was born and will die is neither decisive nor adequate to understand the meanings and significance of (in) the creation and annihilation of (in) man unless and until its implications are clarified in terms of an ontological anthropology of (in) personal existence.

When persons are said simply to be created as was born and annihilated as will die, both the everyday and the metaphysical implications of these expressions contribute to a critical anthropological confusion pertaining to the nature of creation and annihilation in personal existence.

Creation (birth) and annihilation (death) are taken to be those events which determine that (whether or not) persons exist and what they are. When it is said that there is a certainty that each person was born and as such exists and will die, what is its meaning and significance and what is its basis?

The saying that birth and death and human existence are certain is formulated from a point of view from which, for example, the sciences of biology, physiology, anatomy, and anthropology arise. Such investigations take place in that domain of existence which we know as the ontical world of animals, plants, geology, and mankind. In other words, they take place from the point of view of investigating that which is present-at-hand. That which is present-at-hand lends itself well to the solution of problems generated from questions of what it is. When, then, it is said that birth (creation) and death (annihilation) are certain, this certainty and the understanding of birth (creation) and death (annihilation) on the basis of this certainty are grounded in an understanding of personal existence as present-at-hand. So, then, the nature of personal existence as grounded in this creation and annihilation is taken to be present-at-hand, whether inadvertently or not. The existence of that which is present-at-hand can be and, possibly, most appropriately so investigated on the basis of those certainties which are present-at-hand. In such an investigation certainty supersedes possibility, both ontically and ontologically.

Implicit in that (and what) which is present-at-hand is a contingency of whatever is present-at-hand to something else present-at-hand. When the birth and death of persons are taken to be certain, they are taken to be so as contingently-present-at-hand and so their creation and existence and annihilation are taken to be contingently-present-at-hand. As such, their existence is taken to be a-what-it-is whose essential Reality to which they are contingent is outside of themselves (as another what-it-is), i.e., it is not really who he-is as a personal self-subsistent existence. When one presumes personal existence to be contingently present-at-hand, then it is natural to presume that it is contingent to birth and death and as such must be (was) created as contingently-present-at-hand to exist (subsist). The creation of personal existence, then, is taken to be that event whereby a person comes (came) to be enabled to exist (subsist) as being contingently-present-at-hand as was born.

But why is it that this interpretation of the nature of human existence has so dominated how persons comport themselves toward themselves as existing as human beings? In being lost in the fallenness in human existence, there is a powerful impulse whether inadvertent or not to overcome this being lost in one great stride (impatiently). This powerful impulse is toward the necessity of interpreting the nature of personal existence by finding out and knowing (presumably [somehow] absolutely-totally) what birth and death certainly are (were-will be). It is presumed that until one knows (presumably [somehow] absolutely-totally) what birth and death certainly are one cannot know what human existence is. One then proceeds in the most natural way to know whether metaphysically or in an every day way what birth and death are on the basis of what one sees them to be.

When birth and death are observed and understood on the basis of what one



becoming himself essentially in his existence are his potentiality and not-ness but not as a contingently-present-at-hand-not-being of a missing or not yet subject or object which was created as a was-brought contingently-as-present-at-hand-into-being .

A person being-brought face to face with and to and in and for himself as to who he essentially is and is becoming in finding-himself-there-as-to-who-he-is in the creation and creating of himself is existentially possible only because ecstatically *he-is-as-having-been-and-becoming* . A person in his care in his personal existence is and is in his own possibilities of being and becoming his creation and creating of himself as to who he essentially is in being and becoming himself.

### Being ‘Lost’ and ‘Found’ in One’s Own Creation and Annihilation

In the possibilities of being-in creation and annihilation , personal existence is essentially manifest not as a contingent-present-at-hand was brought into being (*ex nihilo*) and will be no longer (*intra nihilo*), but as a being-lost ( being-losing ) and a being-found ( being-finding ) as to who he is in his own ways of being himself essentially in his care through the constancy of his always already being in his own personal creation and creating and annihilation and annihilating. Personal existence is in the possibilities both of being lost (annihilated spiritually ) and being found (being-in-creation ). Personal existence is essentially one s own possibilities for being himself essentially in his own ways of being himself in his own care.

The existential creation of man is not a contingently-present-at-hand bringing into being. The existential annihilation of man is not the making of a present-at-hand-being-no-longer (nothing). Man is annihilated existentially to the extent that he is lost ( being-losing ) in the fallenness of the they of everydayness and in all forms of contingency. He is created existentially to the extent that he is being-found ( being-finding ) in his own essential ways of being-himself in himself and others personally.

In the lostness of their fallenness in the they, men have proximally and for the most part lost (are losing) the meanings and significance of their personal existence. But because persons are-there (*Dasein*) and as such are-here in their own personal existence in such a way (ontologico-essentially-existential) that they *are* their own personal possibilities of existing authentically (meaningfully and significantly), they may pull themselves toward their own creation meaningfully and significantly and come back to themselves as to who they essentially are in their own ways of being themselves essentially from their spiritual annihilation .

him; they feared his way with some of their people. In the process of their pursuing him, they devised a way to encounter him unobserved. In a private place and while he was speaking a group appeared with the man called Judas, one of the Twelve, at their head. He kissed Jesus; and Jesus said, Judas, would you betray the Son of Man with a kiss?

When his followers saw what was coming, they said, Lord, shall we use our swords? And one of them struck at the High Priest s servant, cutting his right ear. But Jesus answered, Let them have their way.

Then they arrested him and led him away. They brought him to the places of the priests and governors and tried him for his life and crucified him (Luke chs. 22 and 23).

Within a few days he had arisen and appeared unto several of his disciples alive . They were en-able-d to touch him and see his be-com-ing alive in ways (Luke 24).

During the day of Pentecost Peter stood up with the Eleven and said, Men of Israel, listen to me; I speak of Jesus of Nazareth, a man singled out by God and made known to you through miracles, portents, and signs, which God worked among you through him, as you well know. When he had been given up to you, by the deliberate will and plan of God, you used heathen men to crucify and kill him. But God raised him to life again, setting him free from the pangs of death, because it could not be that death should keep him in its grip (Acts 2:1, 14, 22-23).

As prophetically pre-logical historicized kerygma, these proclamations are lacking explanations of the nature of history and the nature of the historicity of the incarnation of the divine in Jesus and the divine action and ingredients in the emptying of the sepulcher and the post-mortem appearances of Jesus .

### Prophetic Archeo-Teleology (Space/Time)

As historicized , gospel lacks explanatory considerations of the nature of the spatio-temporality occasioned by the appearance of Jesus of Nazareth as redeemer of the world. Not included in the words of (kerygmatic) proclamation is explanations of why the redemption of man becoming embodied in Jesus occurred so late in the course of human history; and why it was initiated and culminated in the obscurity of Nazareth and Jerusalem and their environs.

### Prophetic Biology – Gospel ‘historicizes’ biology by (kerygmatic) proclamation.

This is the story of the birth of Jesus. Mary his mother was betrothed to Joseph; before their marriage she found that she was with child by the Holy Spirit. Being a man of principle, and at the same time wanting to save her from public exposure, Joseph desired to have the marriage contract set aside quietly. He had resolved on this when he was inspired to, nevertheless, follow through with the marriage. Sometime later Jesus was born at Bethlehem in Judaea during the reign of Herod (Matt. 1:18; 2:1).

Years later, during a general baptism of the people, when Jesus too had been baptized and was praying, heaven opened and the Holy Spirit descended on him like a dove; and there came a voice from heaven into him and saying to him, You are my beloved son in whom I am well pleased (3:13-17).

On Sunday, a few days after Jesus was entombed for death by crucifixion, Mary of Magdala and the other Mary came to the tomb. Suddenly there was an earthquake; an angel of the Lord descended from heaven; he came to the stone and rolled it away, and sat himself on it. His face shone like lightning; his garments were white as snow. The angel then addressed the women: You have nothing to fear. I know you are looking for Jesus who was crucified. He is not here; He has been raised. Come and see the place where he was laid, and then go and tell his disciples: He has been raised from the dead and is going on before you into Galilee; there you will see him (28:1-7).

During the day of Pentecost Peter spoke of Jesus and said, Men of Israel, when he had been given up to you, by the deliberate plan of God, you used heathen men to crucify and kill him. But God raised him to life again, setting him free from the pangs of death, because it could not be that death should keep him in its grip (Acts 2:22-23).

As historicized, Gospel lacks explanatory considerations of the nature of biology as occasioned by the incarnation and life and resurrection of the divine in Jesus of Nazareth. Not included in the words of kerygmatic proclamation is explanations of the nature and meanings and significance of the biology of Jesus or of mankind.

## Prophetic Soteriology (Redemption) and Ethics

Gospel kerygmaticizes redemption.

While resolving for himself the issue of his marriage with Mary, an angel of the Lord appeared to Joseph in a dream and said, do not be afraid to take Mary home with you as your wife. It is by the Holy Spirit that she has conceived this child. She will bear a son; and you shall give him the name Jesus (Saviour), for he will save his people from their sins (Matt. 1:20-21).

In the wilderness, Jesus was assaulted and surrounded by the powers of the destruction of life, tempting him and attempting to overcome him. The devil showed him all the kingdoms of the world in their glory. All these, he said, I will give you, if you will only fall down and do me homage. But Jesus armed himself with the powers of life overcoming death and overpowered these destructive assaults (4:3-10).

Overcoming, Jesus continually proclaimed: Repent; for the kingdom of heaven is near-here (4:17).

When Jesus saw the crowds he went up the hill. There he sat and conversed with those who would hear him:

How blessed are those who know their need of God who are enabled to find the kingdom of heaven

How blessed are the sorrowful who are enabled to find consolation

How blessed are those of a gentle spirit who are enabled to find nourishment in the earth

How blessed are those who hunger and thirst for right-ousness who are enabled to find fulfilling the justice of wisdom

How blessed are those desiring mercy who are enabled to-be merciful

How blessed are those desiring to-be pure and see God who are enabled to so purify themselves as to see God

How blessed are those desiring peace who are enabled to find and fulfill peace

How blessed are those who are suffering in any way who are enabled to find comfort in the kingdom of heaven

How blessed are all these for they are thereby enabled to-be the children of God (Matt. 5:1-10)

Jesus said to some of his disciples, You may become a light for all the world. A town that stands on a hill may best be seen shining forth. When a lamp is lit, it is not put under the meal-tub, but on the lamp stand, where it gives light to everyone in the house. And you, like the lamp, may shed light among your fellows, so that, if they become en-able-d to see the good you do (and ~~are~~), they may glorify themselves and you and your Father in heaven.

Do not suppose that I have come to abolish the Law and the prophets; I did not come to abolish (condemn), but to complete. I tell you this; so long as heaven and earth ~~are~~, not a letter, not a stroke, will disappear from the Law until all that may be-come created, ~~is~~ fulfilled in its own possibilities. If any person therefore attempts to set aside even the least of the Law's possibilities, and teaches others to do the same, he is still yet just knocking on the door of the kingdom of heaven, whereas anyone who fulfills the Law, and teaches others so, will stand in creative substantiality in

Present-at-hand possibilities are what is possible. Present-at-hand possibility is what may happen when certain circumstances occur. If they (somehow) do not occur, then it will not happen. This possibility is contingent to circumstances.

Traditionally, the question of the nature and possibility of human freedom is taken up in the context of this present-at-hand possibility. Freedom is seen here to be paradoxically both what may happen (there is a chance that it will be) and what is (becomes) a necessity (is [has been?]) determined by circumstances and is therefore not, as such, free) when it happens. Traditionally, in the either-or mentality which accompanies present-at-hand world-views as dualistic, the question of human freedom is taken to be a problem, and each side of this paradox collects its adherents who then vigorously create and defend arguments as to whether or not men are free. One side proposes that men *are* free since they *are* not determined (there is a chance that it may happen), and the other side that they *are* not free since what has happened (*is* happening?) is determined as is (has been?) a necessity. The problem of human freedom as a present-at-hand possibility is essentially not resolvable and must remain a paradox since personal existence is not essentially present-at-hand.

What is overlooked in the present-at-hand way of understanding the possibility of one's personal existence being created authentically secure and free is the critical distinction between the possibilities of present-at-hand creation and the possibilities in personal creation and creating. Present-at-hand possibility is what may happen when certain circumstances occur. Personal possibilities are possibilities in which (who) a person is essentially himself in his own ways of being himself essentially. Personal possibilities are possibilities, and are free essentially as being-in personal creation and creating. As such, they are essentially neither contingent nor present-at-hand. Creating and annihilating persons, then, are not essentially contingent-present-at-hand projects.

That the personal possibilities including personal freedom and creation and annihilation in personal existence are essentially neither present-at-hand nor contingent projects is manifest in personal existence itself. That the nature of and possibilities in one's own existence *are* an issue in and for himself is a *sign* of this manifestation. That personal existence is such that the essential possibilities in its existence are an issue in and for and of itself is a *sign* both that personal possibilities are not contingently-present-at-hand (including logical) possibilities and that they are there and at the same time (ecstatically) in some ways *are* not-yet there and *are* not other possibilities. As an issue for and in and of himself, a person's possibilities *are* for and being-in his own creation and creating. As such, a person is constantly ecstatically coming and going backward and forward to and from himself in finding (*befindlichkeit*) himself as to who he essentially is in being and not-being and at the same time (ecstatically) becoming himself in his own essential ways of being and becoming himself.

Not-being in personal existence is not a contingently-present-at-hand not-being (annihilation *ex nihilo* or *intra nihilo*) of a present-at-hand subject or object. It is, rather, a notness of the potentiality in-being persons. In this notness, every person always is-there (*Dasein*) in one possibility or another and is as such at the same time (ecstatically) *not* other possibilities. He is at the same time (ecstatically) the not-yet-being possibility in who he is essentially becoming. *Creation ex nihilo* in personal existence is a bringing forth of the essential ways of being a person in his transcending-subjective-objective-(non)-contingent-potential-for-being-himself-essentially and not being other possibilities.

When personal existence is taken to be present-at-hand, the nature of the possibilities of being-personal is essentially overlooked. In this oversight is a critical confusion between present-at-hand (including logical) possibilities and personal possibilities which are not grounded in that which is contingently-present-at-hand but in care. Personal existence is, in care. In care, personal existence is the possibility of persons being-in personal relationships in and with themselves and each other in such a way that the essential possibilities of their existence are an issue in and with and for themselves, viz., are personal possibilities.

## Being-In Creation and Annihilation in One's Own Care

In the essentially ecstatic existential temporality and spatiality in one's own personal existence, his potential (including not-ness) for the creation and creating of himself as who he himself essentially is in his own ways of being himself essentially is primordially in his care, which is care for and in and with oneself and others always being-already in-and-alongside-and-ahead-of-and-outside-of-and-toward himself-and-others-in-and-for-themselves-personally in such a way that his being and

not a contingent and in some way less Real *part* of some dualism or another, and the possibilities of comporting himself toward his own creation and annihilation as being really his own are thereby spiritually annihilated .

Present-at-hand (dualistic) attempts to solve present-at-hand (dualistic) problems by a distinctive separation of each side of the Reality to see it as it is in and of itself (and usually to see which side is more Real ) imply and promote an understanding of Reality or some part thereof as essentially contingent, which is inadequate in understanding the nature of personal existence which is not essentially contingent but is a personal being-in-oneself-and-others-and-God-in-one s-own-ways-of-being-himself-essentially. Paradoxically, God is not as he is in himself, and neither are men and their being-themselves-essentially-in-one-another are not contingent upon one another but are being-themselves-essentially-while -( ecstastically )-being-in-one-another-personally. Personal existence is essentially a transcending-subjective-objective-Ideal-Real-physical-metaphysical-(non)-contingent-being-in-one s-own-existence-personally-in-each-other. As such , persons are already always ecstastically being-in their own creation and annihilation personally in the creation and creating who they themselves are in their own ways of being themselves essentially. The meaning and significance of personally being-in-creation is lost in comporting oneself toward his creation as a present-at-hand was brought into Being as a was born . Losing this being-in creation is a spiritual annihilation.

## Contingent Being-There and Not-Being in Creation and Annihilation

Simple present-at-hand temporality and spatiality lead one to comport himself toward himself as though his creation was (were) a present-at-hand birth (*ex nihilo*) as a was brought into being and his annihilation will be a present-at-hand death as a will be no longer (*intro nihilo*). Implicit in this way of comporting oneself toward his existence is the understanding that his being-there is a present-at-hand contingency to something (someone) without which he is essentially a not-being-there as a not-being-at-all . This is the most natural way for a person to understand the nature of his creation and annihilation .

But when a person comports himself toward himself in this most natural way , what he overlooks is that he himself is not essentially present-at-hand. His existence is essentially personal. In this oversight is a significant state of confusion. When a person confuses this contingent-present-at-hand not being and being-there with the existential being-there and not-being which is manifest as essentially being-in-personal existence, he is unaware of the meaning and significance of this confusion in comporting himself toward his creation and annihilation. He, then, does so in such a way that what he presumes to be a comporting himself toward his creation (birth) is rather an annihilation (spiritual) of who he himself essentially is in being-there and not-being in his personal existence. In so doing, he turns out to be essentially nothing except as he may be-there as contingent to something (someone) through whom (somehow) his Reality is (somehow) brought into being and is thereby secured (saved). But this securing of his Being Real as a contingent-present at-hand- Real -Being-there (and the existential despair projected as a necessary conclusion of the discovery that the core of existence is Really Nothing covered up by an illusory present-at-hand supposedly secure contingency whether Ideal or Divine ) shows itself to be an inauthentic security (and existential despair ) in which his personal existence is not Really his own (is spiritually annihilated ). What one is doing in this supposedly secure movement toward contingency is fleeing from himself . When one flees from himself in the confusion of his anxiety toward and fear of being nothing at all Really in being-himself essentially and flees toward the security (or despair of) of being something Really as being-contingent-to something (someone), this fleeing is an inauthentic creating ( spiritual annihilation ) of his Really Being someone.

But what is the possibility of an authentic security of a person s being real in which his personal existence is really his own and is in -creating as such?

## Possibilities and Freedom in Personal Creation and Annihilation

When personal existence is taken to be present-at-hand, the possibility of one s personal existence being created authentically secure is taken to be possible (only and most feasibly) as a present-at-hand contingency. The authentically secure possibilities of personal existence implied in this contingency are present-at-hand possibilities . As a modal category of presence-at-hand, possibility is taken to signify what is *not yet* actual and what is *not at any time* necessary. It is characterized as the *merely* possible . Ontologically, it is on a lower level than actuality and necessity (and their security).

the kingdom of Heaven. I tell you, unless you show yourselves more mature than the Pharisees and the doctors of the law, you are unable to enter the kingdom of Heaven.

You have heard that our forefathers were told, Do not commit murder; anyone who commits murder must be brought to judgment. But what I tell you is this: Anyone who is angry against himself or another ~~is~~-in judgment of being ( self-destructively ) angry. This ~~is~~ his answer to the court. He ~~is~~- embodying his own judgment.

If, when you are bringing your gift to the altar, you suddenly remember that there is grievance between you and another, leave your gift where it is before the altar. First go and make your peace with yourself and another, then come back and offer your gift.

If someone sues you, you come to appropriate agreement with him as soon as you are able, preferably on the way to court. If this is not now possible, you come to appropriate agreement in the best way you are able.

You have heard that our forefathers were told, Do not commit adultery. But what I tell you is this: If a man or woman has desires towards each other that are not really in their best interests, they adulterate themselves .

You have heard that our forefathers were told, Eye for eye, tooth for tooth. But what I tell you is this: Love those at enmity against you. Then you emulate your Father in Heaven, who shines his sun on good and bad alike, and sends the rain on the honest and the dishonest. If you love only those who love you, of what reward are you really worthy?

Be Careful about making a show of your religion before men; your personal rewards are predicated on your Care-fulness in these matters. When you pray, be not hypocritical and pray for show. Go into a room by yourself and commune personally with your Father in Heaven, who sees your most appropriate reward.

Do not store up for yourselves treasure on earth, where it grows rusty and moth-eaten. Store up treasure in heaven, where there is no moth and no rust to spoil it. For where you treasure up, there will your heart be.

The lamp of the person is the eye . If your eyes are appropriately focalized, you will be creatively enlightened; if not, you will be in darkness.

Remember, no one can serve himself or God idolatrously or relate creatively to money lustfully. Therefore I recommend for you to put away anxious thoughts and desires about yourself and God and money and rather cultivate be-com-ing alive really .

Be Care-ful in judging how you judge yourselves and others is the measure of the quality of your judgment. Why do you look at a speck of sawdust in another s eye and remain unaware of the one in your own eye? You are well advised to first consider the sawdust in your own eye as an appropriate means for all measurements.

Do not give those who are unholy, holy pearls of great price; until they are appropriately prepared to receive them.

Genuinely asking in a true spirit of creative inquiry and knocking on his door until it is truly opened; will draw rich personal rewards for you from our Father in Heaven.

Always strive to treat others as you would like them to treat you: that is the essence of both the Law and the Prophets, in their maturity.

Enter, really be-com-ing alive , by the most refined and appropriate gate. The gate is wide that leads to destruction and many go that way; but the gate that leads to be-com-ing really alive ~~is~~ only precisely balanced and personally appropriate. It is well to seek and find it . Only few do so.

Beware of false prophets, persons who come dressed as sheep, while underneath they are deceptive wolves. You may recognize them by the fruits stemming from them. A good tree bears not bad fruit; a bad tree bears not good fruit.

Few who call me Lord, Lord will enter the kingdom of heaven; only those will who become attuned to me and my Father in Heaven. In many ways, I say to those not really attuned to us: You ~~are~~ really estranged from us in iniquity and do not really know us and so are not really alive .

The person then who hears these words of mine and becomes personally fulfilled

through them is like one who became enabled to build his house on a rock. The rain came, the floods rose, the wind blew, and beat upon that house; but it did not fall, because its foundations were on rock. But what of the persons who are unable to hear my words? They are like a person who built their house on foundations of sand. The rain came, the floods rose, the wind blew, and heat upon their house; and it became destroyed. (Matt. chs. 5-7)

During the day of Pentecost Peter stood up with the Eleven and said, Let all Israel accept as certain that God has made this Jesus, whom you crucified, both Lord and Messiah.

When they heard this they were cut to the heart, and said to Peter and the apostles, Friends, what are we to do? Repent, said Peter, Repent and be baptized, everyone of you, in the name of Jesus the Messiah for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all who are far away, everyone whom the Lord our God may call (Acts 2:37-39).

Later, Peter elaborated further: The God of Abraham, Isaac, and Jacob, the God of our fathers, has given the highest honour to his servant Jesus, whom you committed for trial and repudiated in Pilate's court repudiated the one who was holy and righteous when Pilate had decided to release him. You begged as a favour the release of a murderer, and killed him who has led the way to life. But God raised him from the dead; of that we are witnesses. And the name of Jesus, by awakening faith, has strengthened this man, whom you see and know, and this faith has made him completely well, as you can all see for yourselves.

And now, my friends, I know quite well that you acted in ignorance, and so did your rulers; but this is how God fulfilled what he had foretold in the utterances of all the prophets: that his Messiah should suffer. Repent then and turn to God, so that your sins may be wiped out. Then the Lord may grant you a time of recovery and send you the Messiah he has already appointed, that is, Jesus.

He must be received into heaven until the time of (real refreshment) restoration comes, of which God spoke by his holy prophets, Abraham, Moses, and from Samuel and Elijah onwards; in one spirit they all pointed to this (present) time (3:17-24).

Jesus is the stone rejected by all worldly builders. He is be-coming evermore the keystone, and all those who become aware of this, may become (creative) builders. There is no (long-ranging) salvation (centered) in anyone else, through which salvation may become (essentially) received (4:10-12).

As kerygma, gospel lacks explanatory considerations of the nature of sin and redemption and virtue and of the nature of and creative perspective in the possibilities for saving grace through divine law (in creative awareness of Jesus redemptive bearing as Christ).

## Prophetic Ecclesiology (Family Peoples)

Gospel kerygmaticizes ecclesiology as kingdom. Jesus is kerygmaticized as proclaiming the kingdom of heaven. (He is incidentally interpreto-translated as kerygmatically referring to the church). Jesus' antagonists are kerygmaticized as charging him with organizing and leading a kingdom, threatening the Roman sovereignty. Pilate is kerygmaticized as insisting that Jesus be designated as King of the Jews.

The chief priests, having made their plan with the elders and lawyers in full council, put Jesus in chains then they led him away and handed him over to Pilate. Pilate asked him, Are you the king of the Jews? He replied, The words are yours. And the chief priests brought many charges against him. Pilate questioned him again: Have you nothing to say in your defense? You see how many charges they are bringing against you. But, to Pilate's astonishment, Jesus made no further reply.

At the festival season the Governor used to release one prisoner at the people's request. As it happened, the man known as Barabbas was then in custody with the rebels who had committed murder in the rising. When the crowd appeared asking for the usual favour, Pilate replied, Do you wish me to release for you the king of the Jews? For he knew it was out of malice that they had brought Jesus before him. But the chief priests incited the crowd to ask him to release Barabbas

would be philosophically very unusual) taken to be the other way around.

A problem of both physical and metaphysical contingency, especially for understanding the nature of personal existence, is a being involved in a present-at-hand dualism or pluralism. The essence of this problem is the question of how one side of the dualism is connected with or participates in the Reality (the essential nature) of the other side. The problem includes the question of the nature of the Reality (reality) of each side of the dualism as it is in and of itself, and has received massive attention in the philosophical history of man but remains essentially unresolved.

Those concerned with this problem have either settled for a necessary (somehow) dualism (subject-object; physical-metaphysical) of reality (or pluralism along the same lines) or for the religio-metaphysics of a simple and essentially only monistic (one) Reality. In the latter, and sometimes the former, solution to this problem, any twoness and manyness experienced only appears to be real. This proposal has the advantage of being a metaphysical solution to the problem, but the disadvantage of thereby overlooking much that is meaningful and significant in personal existence. These understandings appear to have many practical and theoretical advantages. But for the most part persons have still not been aware of certain very delicate and yet critical distinctions that exist between these understandings of birth and death on the one hand and the creation and annihilation of man on the other. So personal existence arrives here at a juncture in its creation and annihilation in which adequate distinctions between comporting oneself authentically toward his own creation and annihilation and comporting himself toward himself as a contingency which was created as a present-at-hand was born and will be annihilated as a present-at-hand will die are critical. At this juncture, metaphysical prophetic ontology sees some significance of (and, to some extent, some meanings of) understanding the creation and annihilation of man in such a way (by seeing through both everyday and metaphysical ontologies) that it is consistent with what (who) the reality is that is manifest in the personal existence which (who) he himself is and embodies.

Though there undoubtedly are contingencies in personal existence particularly in the objective and subjective correlates of personal existence yet one cannot adequately comport himself toward his creation and death as a contingency since personal existence is not essentially a contingent existence. When, then, one comports himself toward himself as being-contingent, who he himself is in his own essential ways of being-himself-in-each-other-in-divine-light is lost (spiritually annihilated), and what he presumes to be his creation as a contingent-present-at-hand entity turns out to be an annihilation (spiritual) of who he himself is essentially. What is overlooked in this being-lost (annihilated) as contingent and is prerequisite to finding himself as to who he is in his own ways of being himself essentially is the distinction in one's existence between his contingencies and his being in personal existence.

Personal existence is being-in-oneself-and-others-personally-in-one's-own-ways-of-being-himself-essentially. A basic problem of understanding the ontological situation of being-in-oneself-and-others-personally is the problem of seeing the ontological difference between this being-in and the being in of a present-at-hand-(spatial)-being-in. By present-at-hand-being-in is meant the relationship of being which is a relationship of contingency which two entities extended in space have to each other. The water as being-in the glass is contingent to the glass for this being-in. As a personal existentially, being-in-oneself-and-others-personally is not essentially like (the) being-present-at-hand together of Things that occur. Persons are not impersonal entities side-by-side each other who then (somehow) personally come into each other as entities contingently present-at-hand. Persons are already always in-one-another (and in-entities) existentially, i.e., in terms of a personal in-ness which (who) is not essentially present-at-hand. This personal-being-in-oneself-and-others is a sameness and, at the same time (ecstatically), a difference of being in the sense of each person being-himself-in-his-own-essential-ways-of-being-himself-in-each-other as circumspectively concerned care. The world of personal existence is essentially always my concernfully (carefully) being-in and sharing-with others our personhood in care. Being-circumspectively-concernful-in-care-in-oneself-and-others is not essentially a present-at-hand being-in. So, being-with-and-in-personally is not essentially a contingency based on the occurrence together of several subjects or objects, some of whose Reality are (somehow) contingent to (and more or less Real than) others (*a priori*).

An ontological foundation of this being-in-one-another-personally-in-our-world is the primordially concomitant oneness and twoness and manyness of personal existence. Present-at-hand substantial ways of understanding Reality with their subject-object Ideal-Real dualisms are inadequate to understand the essential nature of personal existence, and do not allow for the primordial nonsubstantial oneness, twoness, and manyness of personal existence. The oneness (universality) in personal existence is persons always already (ecstatically) being-in-oneself-and-each-other-personally. The twoness in personal existence is persons being-in-each-other-in-being-themselves-essentially. The manyness is in the essential differences in the ways which each person essentially is in his existence in being with and in each other. When this ontological foundation in personal existence is overlooked, personal existence is taken to be whether inadvertently or

at-hand including the especially powerful impetus to consider the creation of man to be a was brought into being in a simple present-at-hand birth in a simple present-at-hand past (*ex nihilo*). Even though highly sophisticated metaphysics attempts to transcend the limitations of everyday present-at-hand world-views, it still has a present-at-hand orientation, but in terms of discovering the Ideal substantiality the essential whatness of Reality . Whether inadvertently or not, this is ultimately done by analogy to everyday presence-at-hand. In so doing, metaphysics still grounds personal existence in an ontology of a contingent being-there . Hellenistic Christianity likewise grounds personal existence in an ontology of a contingent being-there , but in so doing names God as the ontological ground upon which personal existence is essentially contingent. It also considers the creation of man to be a was brought into being in a simple present-at-hand birth in a simple present-at-hand past (*ex-nihilo*).

Though these contingent beings-there are the most natural ways of viewing the ontological grounds of personal existence, they are not the most adequate way of doing so, especially since personal existence is not essentially present at-hand and since they take their ontological clues from that reality which is closest viz., that which is present-at-hand. Then what is the essential difference between a contingent being-there and the personal being-there (*Dasein*) in the ecstatic temporality of care in personal existence? A contingent being-there is a present-at-hand was brought into being and was placed there . The essential Reality of that which is contingent is other than and outside of itself so that any contingent Reality is essentially dependent upon that to which it is contingent in such a way that its essential being-there is essentially contingent. In and of itself , it is not essentially really Real . The essential responsibility for and freedom of reality is not, then, in contingent reality but is in essential reality, upon which contingent reality is contingent. In other words, contingency is essentially being-present-at-hand. But personal existence does not show itself to be essentially present-at-hand. For example, *Dasein* is-there and as such finds himself to be and shows himself to be essentially his own possibilities. This personal being-possible is to be sharply distinguished both from logical (present-at hand) possibilities and from the contingent possibilities of something present-at-hand since they are found to be possibilities, whereas in personal existence a person finds and so understands in one way or another his own possibilities as grounded in his own being-possibility. The circularity of this argument is an evidence in its favor . Whereas circularity in a logical argument is some evidence of some logical weakness in the argument , the circularity of this personal phenomenon of one s being-there in his own possibilities essentially and finding himself there affirms the noncontingent essential personal being-there as his own possibilities which (who) he is since he (circularly) continually points to himself as finding himself (*befindlichkeit*) in and as his own possibilities whether authentically or not; i.e., he continually comes to himself . The personal existence of man is an embodiment in , and as such is a revelation in and of himself ontologically.

When, then, a person finds himself to be the creation of someone or something upon which he is contingent, he has not-yet found himself authentically as to who he himself essentially is. This contingent creation , then, is proximally and for the most part a confusing of a present-at-hand creation with the creation of a person s finding himself as to who he himself really and authentically and essentially is in himself in his own possibilities in being himself essentially. This confusion turns out to be in-reality a spiritual annihilation of himself as to who he really is as being-there himself essentially.

## Contingency and Being-In Personal Creation and Annihilation

Proximally and for the most part, persons understand themselves to be a contingent-present-at-hand existence, whether or not they are aware of this understanding . They understand their birth (creation) and death (annihilation) to be a contingent-present-at-hand was born as a was brought into being (*ex nihilo*), and a will die as a being no longer (*intra nihilo*) (or as a present-at-hand being-immortal ). This is the most natural way of understanding themselves and the nature of their existence. Contingency is something s (someone s) being dependent (somehow) for its (his) Reality (Being) upon some Reality (Being) outside (somehow) of itself (himself).

Being present-at-hand is contingent when, taken in a simple physical and temporal sense and especially when not accounting for the essentially ecstatic temporality in personal existence something (someone) is contingent to something (someone) else as Being (a) physical-temporal present-at-hand priority (somehow) to itself (himself). Being present-at-hand is contingent when, taken metaphysically, something (someone) as physically present-at-hand is contingent to (a) metaphysical Reality as Being (an) Ideal-essential-nontemporal (yet still present-at-hand as substantial whatness ) priority (*a priori*) (somehow) to itself (himself) though it could be (though it

rather than Jesus. Pilate spoke to them again:

Then what shall I do with the man you call king of the Jews? They shouted back, Crucify him! Why, what harm has he done? Pilate asked; but they shouted all the louder, Crucify him! So Pilate, in his desire to satisfy the mob, released Barabbas to them; and he had Jesus flogged and handed him over to be crucified.

Then the soldiers took him inside the courtyard (the Governor s headquarters) and called together the whole company. They dressed him in purple, and plaiting a crown of thorns, placed it on his head. Then they began to salute him with, Hail, King of the Jews! They beat him about the head with a cane and spat upon him, and then knelt and paid mock homage to him. When they had finished their mockery, they stripped him of the purple and dressed him in his own clothes (Mark 15:1-20).

Gospel alters significantly the characterization of ecclesiology when kerygmaticizing more private conversation between Jesus and those whose association in recent years with him had been more everyday .

When he came to the territory of Caesarea Philippi, Jesus asked his disciples, Who do men say that the Son of Man is? They answered, Some say John the Baptist, others Elijah, others Jeremiah, or one of the prophets. And you, he asked, who do you say I am? Simon Peter answered: You are the Messiah, the Son of the living God. Then Jesus said: Simon son of Jonah, you are favoured indeed! You did not learn that from mortal man; it was revealed to you by my heavenly Father. And I say this to you; You are Peter, the Rock; I will build up (create) my family peoples ( ecclesia / church ) on foundations of rock and-so the powers of death and destruction will be overpowered thereby. I will give you the keys of the kingdom of heaven; when you participate in letting the (celestial) powers of heaven be-come (terrestrially) incarnated, then you are participating in the founding of be-coming alive on secure (rock) foundations (Matt. 16:13-19).

As kerygma , gospel lacks explanatory considerations of the nature of and similarities and differences between heavenly and earthly kingdoms and churches and families and peoples and nations and races .

## Prophetic Hierontology (Temple 'Sacrality')

Gospel kerygmaticizes Jesus to be temple oriented.

There was at that time in Jerusalem a man called Simeon. This man was upright and devout, one who watched and waited for the restoration of Israel, and the Holy Spirit was upon him. It had been disclosed to him by the Holy Spirit that he would not see death until he had seen the Lord s Messiah. Guided by the Spirit he came into the temple; and when the parents brought in the child Jesus to do for him what was customary under the Law, he took him in his arms, praised God, and said:

This day, Lord, thou givest thy servant his discharge in peace; now thy promise is fulfilled.

For I have seen the deliverance of Israel with mine own eyes. (Lu.2:25-37)

Ending his final journey, when Jesus entered Jerusalem the whole city generated excitement. Who is this? people asked, and the crowd replied, This is the prophet Jesus, from Nazareth in Galilee.

Jesus then went into the temple and drove out those who were buying and selling in the temple precincts and said to them, Scripture says, My house shall be called a house of prayer ; but you are making it a place of ill-gotten gain. After teaching and healing in the temple and

precincts the chief priests and elders came to him with the question: By what authority are you doing this? Who gave you this authority? Jesus replied, I have a question to ask you too; answer it, and I will tell you by what authority I act. The baptism of John: was it from God, or from men? This provoked them to discussion among themselves: If we say, from God, he will say, Then why did you not believe him? But if we say, from men, we are afraid of the people, for they all take John for a prophet. So they answered, We do not know. And Jesus said: Then neither will I tell you by what authority I come (Matt. 21:1-27).

Jesus was leaving the temple when his disciples came and pointed to the temple buildings. He answered, Yes, look at it all. I tell you this: not one stone will be left upon another; all will be thrown down (Matt. 24:1-2).

Later, the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: though many false witnesses came forth, their testimony was not in agreement. At the last, two false witnesses came forth and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace and answered nothing (Matt. 26:59-63).

Though implying a strong affinity to the temple for Jesus, Gospel kerygma is unclear in specifying its exact nature and content.

metaphysical present-at-hand interpretations of the nature of personal existence, usually inadvertently, and over look and confuse them with the personal nature of personal existence. The nature and significance of this confusion becomes more and more evident when it is seen that (and what and how and why) this present-at-hand comportment over looks the ecstatic temporality and the beings-there and the beings-in and the possibilities of personal creation and annihilation.

## Ontology

### The “Ecstatic” Temporality of Creation and Annihilation

Creation is for the most part presumed to be a bringing a person into being (the birth of a person) at some time in the past. Implicit in this understanding of the creation of man is a present-at-hand bringing into being at some present-at-hand time past. The annihilation of a person is presumed to be a being-no-longer (the death of a person) at some time in the future. Implicit in this understanding of the annihilation of man is a present-at-hand being-no-longer at some present-at-hand future time. Taken strictly, there is a certainty which is *only empirical* that each person was born and will die. These facts, however, are not decisive in understanding the meanings and significance of the temporality of the creation and annihilation of man. When one understands himself from his past and future, he does not adequately do so ontologically by a simple discovery of who he is by a simple tracing of a series of present-at-hand events which have now culminated or will culminate in a present-at-hand finding-himself.

What is decisive in understanding the temporality of the meanings and significance of the creation and annihilation of man are the ontological phenomena in the ecstatic temporality in human existence continually showing themselves in personal existence even though, in the fallenness of men into the they, they are proximally and for the most part lost and overlooked. Personal existential temporality is essentially ecstatic, from which is-derived the everyday sensation of time as only a continuous succession of present-at-hand events including present-at-hand past and present and future time. Though the apparent attractiveness of present-at-hand temporality quite effectively conceals the essentially ecstatic temporality in personal existence, it is nevertheless there. But what (*who*) is it that (*who*) is-there (*Dasein*) essentially?

The ontological structure of the personal entity who in each case I myself am centers in the self-subsistent being-there (*Dasein*) of my own personal existence in care. A person's unity and totality in the personal ecstatic temporality in his care means that, as existing, he is constantly ahead-of-himself-and-behind-himself-already-being-in-himself-as-being alongside-and-in-entities-within-a-world; i.e., he is always already having-been and being-there and becoming in the sense of *I-am-personally-having-been-myself-as-well-as being-there-and-becoming-myself* essentially. These items of care have not been and are not being pieced together cumulatively so that existential ecstatic temporality is being or has been or will be essentially put together in the course of time. The essential ecstatic temporality in personal existence is one's primordial personal being-outside-of-himself-in and-for-himself. The ontological basis of this and every aspect of personal temporality is one's *coming toward and to himself* personally as to who he himself is in his own essential ways of being himself in himself and others. Being-brought face-to-face with the that-he-is and the who-he-is of his own personal ex-is-tence is and becomes existentially possible only if personal existence, in the primordially of its very existence, constantly *is* and *is becoming as having been*.

When, then, a person's creation is taken to be or even to begin as simply a present-at-hand was born (*ex nihilo*), was brought into being, his being-lost in the fallenness of this everyday present-at-hand comportment toward his creation turns out to be rather a spiritual annihilation (a losing) of his own essential-ecstatic-temporality-in-which-he-is-able authentically to come to himself as to who he himself essentially is. In losing the ecstasy of their own personal existential temporality, then, persons lose their bearings in understanding the meanings in and significance of their own personal creation and annihilation. In the confusion of losing their bearings, that which their creation is presumed to consist of turns out to be a spiritual annihilation of themselves; which is a fleeing from themselves as to who they themselves essentially are; which is a fleeing to a comporting toward themselves as a to have been created by and at birth.

### Contingency and the Personal-Being-There in Creation and Annihilation

Contingent being-there is the most natural way of viewing the ontological grounds of personal existence. It takes its ontological clues from that Reality which is closest, viz., that which is present-

## CHAPTER 8 – Prophetic Ontology

A postclassical (metalogical) prophetic vision of the nature of personal existence reveals a critical confusion pertaining to the creation and annihilation of man. In this confusion, that which is presumed to be the creation of man shows itself to be instead a spiritual annihilation of man. A vocation of postclassical metalogical prophecy is the tracing of the course of this confusion to facilitate the recovery of man from this spiritual annihilation.

Prior to a metalogical prophetic vision of the creation of man, he is presumed whether inadvertently or overtly to have come into being ; i.e., to have been born and thus to have been created . This is the most natural way of viewing the ontological grounds of personal existence. This presumption takes several forms. Man is said to have been created by God (in His own image); or to have come forth from (to have been created by) and to be one among many parts of the cosmos; or it is said that Reality including (some how) a person's own Reality is only fulfilled or comes into being in relationship to a timeless realm of absolute essences by emanation or some sort of conformity with or perception of or derivation from this Ideal realm. Implicit in each of these views of the creation of man is an ontology in which the grounds of personal existence are essentially *contingent* ; that is, man exists personally only as contingent to some Reality other than, and essentially outside of, himself and in and of himself is not really Real . But why are these ways of understanding the creation of man the most natural , and what is the nature of the metalogical prophetic vision of the confusion here which reveals the spiritual annihilation of man as a consequence of this confusion? And what is the nature of this spiritual annihilation ?

Proximally, and for the most part, it seems to men that their everyday conceptions of the nature of their personal existence i.e., that which is most natural are most adequate and authentic, especially since they are quite obviously based upon that Reality which is closest to them viz., that which is present-at-hand. Eventually, however, some sense some limitations in conceiving Reality to be grounded essentially in the changing corruptibility of that which is present-at-hand (the realm of appearances) and presume to transcend these limitations by conceiving the essence of Reality metaphysically, without realizing, however, that while metaphysics transcends the changing corruptibility closest-to-them , it is still present-at-hand but now in the sense of a substantial timeless realm of Ideal forms and/or God, i.e., the essential what of Reality .

In a certain sense, everyday and metaphysical views of the creation of (birth) and the nature of (life) and the annihilation of (death) man are different world-views. Everydayness focuses its attention on the Reality of change and the objective world. Metaphysics is concerned with transcending the ever-changing everyday world to the constancy of a timeless nonobjective realm of essential Ideal Reality (without, however, sensing the *constancy* of an ever-changing world). Nevertheless, in a certain sense these world-views have something in common. Whether physically or metaphysically , both have a present-at-hand orientation; i.e., are oriented toward the what-it-is-ness of Reality . The ontological essence of personal existence the who-he-is-ness is lost in this present-at-hand orientation. In being-lost in the present-at-hand persons have fallen-away from who they essentially are especially into a present-at-hand contingency. In being-lost , persons do not authentically comport themselves toward who they essentially are, but do so rather to both sides of the contingency they presume themselves to be a part of i.e., are in a state of spiritual annihilation .

Yet everyday perceptions of Reality rightly sense that what is closest is (somehow) significant, and metaphysics rightly senses limitations in everyday perceptions of Reality (including the limitations of the existential premise that existence *precedes* essence ), at least to the extent of seeing that transcendence is not thereby adequately accounted for. But since both conceive Reality to be present-at-hand, and since personal existence is not essentially present-at-hand, neither are able to account adequately for the meaning and significance of personal existence, and both thus move toward the spiritual annihilation of man. In a metalogical, prophetic envisioning of personal creation and annihilation, one sees both the ontological need and the possibility of seeing through each toward an authentic understanding of the personal existential nature of creation and life and annihilation .

What seems simpler than to characterize the creation and annihilation of man? The creation of man is said to consist of his being brought into being (birth) and the annihilation of man is said to consist of his being-no-longer (death). But what are the meanings and what is the significance of this being brought into being (birth) and this being no-longer (death)? It is usual to presume that everyone knows what birth (creation) and death (annihilation) are. This usual presumption, however, is grounded in everyday and

## CHAPTER 4

### Apostle, Elder, Priest, Patriarch

Apostle is a designation for New Testament literary materials involving classical prophecy. Classical prophecy is (non-explanatory) poesy. It is a poetic im-pression and ex-expression of the creation of man as a gathering together of men and nations in peace, joy, love, mercy and justice in and through divine light. Poetic prophecy is not more or less real than other forms of prophecy, as such. Its genre is not primarily attuned to needs and desires for bare factuality . Its genre is attuned to im-press-ive and ex-pess-ive dimensions of personal existence in which poesy is life-generating. Its communion may possibly be-come felt evermore deeply in -to the primordial centers of personal creation and existence and giving and receiving be-com-ing alive .

### Prophetic History

Modern industrial and scientific man thinks of history as factual investigations and disclosures of successions of past objectively identifiable events. Aspects of the New Testament most meaningful and significant are not literary resources amenable to this historical investigation and disclosure. A apostle poeticizes historicity as poeic impression and expression of events existentially meaningful and significant .

In the days when Herod was Roman tetrarch over Galilee the Herodians looked with disfavor on the atmosphere of Messianic expectation circulating among the Jews. Special Messianic attention was directed to John, baptizing in the Jordan River; and Jesus, teaching in synagogues and way-places in Judea and Galilee. John made Messianic deference toward and referred his disciples to Jesus as The Lamb of God; and apostle John, James and peter gave further elaboration:

The one called Jesus is the real light which enlightens every man. While he is in the cosmos and the cosmos comes in -to-being through him, yet he also tabernacled among us in flesh (~~sax~~). Though generally those among whom he associated in flesh were endarkened and unable to perceive him enlightened, some of us were able to com-prehend something of his glory (Mt 3; Mk1; Lk 3; Jn 1).

Tabernacled in flesh (~~sax~~) he offered up to God prayers and petitions through tears until he learned to attune his hearing for guidance to his Heavenly Fathers; through the exigencies of fleshly obstacles, until he became ever more fulfilled with their divine light and life (Heb 5:5-10).

We are not devising artful tales and myths of deception when we express the vision of him we were enabled to see and hear while we were with him in the sacred mount. We saw in -to his anointing (**Christ**) in divine power (**dunamai**) and presence (**parousia**). In the majesty of this aura , we saw him receiving light and power and honor and glory from God the Father, who impressed us in magnificent glory with this prophetic word:

This is my beloved son, in whom I am well glorified . This is the highest prophetic word through which we are endowed, have written and which is a beacon shining in darkness as the morning star arising at dawn and illuminating our understanding. Through his divine power and presence and glory, in which we were and are enlivened, the cosmos is endowed with light and life, even in the midst of darkness (II Pet 1:16-19; Jas 1:12, 21; 2:1; 4:8; 5:8; I Jn 1:1; 4:1-3).

### Prophetic Archeo-Teleology (Space/Time)

Classical prophecy (apostle) does not see existing personally to be a simple mono-linear succession of present-at-hand events but views creation perspectively to be **archeo-teleological**. In whatever degree of awareness as such, classical prophecy is poeically im-pressed with and ex-pressive of existing personally as coming- in to-and- out of being-fulfilled (**Teleos**) in and through a-centro-gravito-personal-core-mass- of -divine-creation-life-light (Arche). This life-light-personal-core-mass is saturated with illumination (**Logos**), in to and out of and through and around about which communion (faith and hope and love) and communication (word) arises (birth/resurrection-life).



In the beginning ~~arche~~-ically was ~~logos~~-ally The Word, who was ( with ) and is ( toward ) God. This was and is the (arche)-ology of all coming- in to-being. Apart from him, creation of life is im-possible. All creation is from his life. In him is life. His life was the light illuminating men and is now shining, even in the darkness of men. The darkness in men comprehends not his illumination (Jn 1:1-5).

The Word became flesh through God and tabernacled to dwell among us. We became enabled to see his creation-power and his glory, the glory of being-begotten only through the divine fatherhood of being fulfilled in and endowed with divinely illuminating and Joyous grace and truth (Jn 1:13-14).

Tabernacled in flesh he learned to attune his hearing for guidance in to his Heavenly Father; through fleshly obstacles, until he became ever more Joy-fulfilled (~~Telos~~) with their divine light and life ~~archeoteleologically~~, and thereby delivered from death (Heb 5:5-10). This is good news of great Joy we bring in to you (Lk 2:10).

### Interweaving Prophetic History and Archeoteleology

Faithfulness (~~pistis~~) to creation is the foundation (~~hypostasis~~) of creation-hope, of things illuminated which are not generally seen. By this sign the elderly-mature (~~presbuteroi~~) in wisdom are identified. They are the ones who are enabled to see and know (~~nous~~) the essence of things appearing (~~phenomena~~), through divine illumination that others do not perceive (~~blepomena~~).

We are elderly-mature in wisdom. We are enabled in creation-faithfulness to perceive in depth the unimaginable maturity and awesome skill and mastery and precision of the (~~katartizo~~) divine interchanging and adjusting of the overlapping ~~aeons~~ and ages of creation activity. By this, we know ourselves to-be in that same geneo-logical lineage of elderly wisdom as Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, David and Solomon.

All were involved in divine creation-design (technites and ~~demiourgos~~) and creation-activity toward maturation (presbuteres) and endeeptening (~~nous~~) participation in foundationing (~~hypostasis~~) and developing redeeming-creation (~~soteria~~) of family-households (~~oikos~~) and sacred cities (~~polis~~) and way-places (~~topos~~). As such their ways were strange and as strangers (~~xenoi~~) and pioneers their ways and designs and objectives were only vaguely similar to those lacking vision among whom they dwelt or wherever they sojourned. Their archeo-teleological initiations and developments and fulfillments were unseen by their unaware-fleshly contemporaries (Heb 11:1-27).

We are perceptively aware of the preeminent leader (~~Archegos~~) and perfecter (~~Telos~~) of this creation-faith, Jesus. His throne(seat) of creation-power in his creation-participation is being- on the right hand of God. In his aeonic geneo-logical relationship with this centro-gravito-personal-core-mass- of -divine-creation-life-light (~~Arche~~) he is enabled to condescend through this life-line in to crucifixion and shame with the divine endurance (~~hypermenai~~) Joy (charas); while at the same time and through which injury to him is flesh-wounds-overpowered and is not significantly destructive to him. He is thereby enabled to preserve and redeem and magnify Joy-life even in the midst of opposition and criticism and sin (destruction) (Heb 12:1-3).

### Prophetic Ecclesiology – Family

Ecclesiastians faithful to creation are called -together prophetically. Ecclesiastians are those who are be-coming enabled to hear (perceive) and respond at-tune-ingly in to being-called prophetically. Prophetic calling and responding is not everyday present-at-hand communion and communication. Prophetic calling is calling in to creation, through the call of conscience. An attunement of this kind, i.e., the existent exposition into what is, can only be experienced and felt because the experient is primordially attuned and as such is participating in an attunement revelatory of what-is.

In the attunements and rhythms and appropriations of persons being gathered home to the most appropriate combinations of being themselves most appropriately is found an essential hearing and an essential seeing. The hearing is the hearing of the call of conscience. The seeing is the seeing of the meaning of the signs of the scattering and gathering of men and nations in the visions of their essential natures.

birth (or conception) (creation) to be a present-at-hand bringing into being (an *ens creatum*) of a present-at-hand soul and a present-at-hand body concomitantly by God (as *ens infinitum*) from a present-at-hand nothing (*ex nihilo*). Inasmuch as personal existence is not essentially present-at-hand, this conception of birth is inauthentic in attempting to understand the essential meaning and significance of birth in personal existence. Having overlooked the distinctive nature of personal ontology, Hellenistic Christian ontology is in confusion at this point. Again, this is a confusion of present-at-hand possibilities and certainties with the possibilities and certainties of personal existence in care.

From the point of view of ecstatic temporality as the meaning of personal existence in care, we find that, while the ordinary everyday interpretation of personal temporality as a present-at-hand past and present and future, within its own limits, has its justification and is sufficient, we cannot adequately carry through an investigation ontologically of the way personal existence stretches along (is between) and is in and comports himself toward his own birth and death if we take this everyday interpretation as our clue (426).

*Dasein* does not exist in a framework which, as the connectedness of life, is drawn tense outside of *Dasein* and which begins at birth and which his existence fills up. *Dasein* himself is his own connectedness of life. *Dasein* does not fill up a track or a stretch of life one which is somehow present-at-hand with some present-at-hand phases of its momentary actualities. It is not the case that personal existence becomes actual in a point of time and that apart from this it is surrounded by the nonactuality of its birth and death. [Understood existentially, birth is not something past in the sense of something present-at-hand which is no longer present-at-hand (426).

A person is his own birth as *having-been* born, and is his own stretching along between birth and death in care. As such, he is the possibility of comporting himself toward his birth as his own personal possibilities in care. In essentially being his own connectedness in stretching along between his own birth and death, it is possible for a person to *pull himself together* (441) from the dispersion and disconnectedness of being lost in the fallenness of the they in such a way that he may comport himself toward his birth as being his own, i.e., he may bring himself to himself. In the fateful repetition of the possibilities of his *having been* born, a person brings himself back immediately that is to say, in a way that is temporally ecstatic to who he is as *having been*. When his heritage is thus handed down to himself, birth is caught up into his existence in coming to the possibilities of his birth (while he may at the same time be coming back from the possibilities of his death) so that, as personally existing, he may accept the thrownness of his being-there in such a way that he is free from trying to establish the meaning and significance of his personal existence on the basis of a birth which was present-at-hand (443).

The call of conscience points persons forward to their potentialities-for-being-themselves-essentially, and does so as a call which comes from the anxiety of homelessness. When their calling moves persons toward their potentiality for being themselves essentially with some accompanying understanding of this potentiality, it is not simply either ideal and universal or particular and individual. The most appropriate gathering from the scattering of the lostness of homelessness is disclosed in the call of conscience as that which is most authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are most appropriate.

The call of conscience comes through the voice of conscience. But what is this voice and how is it to be heard? What is the language of conscience? Here conscience refers primordially to the existential foundations of personal existence more than to some phenomena of everyday existence, and is ontologically prior thereto. This conscience is not such that it can be placed before us objectively in such a way that its nature may thus be shown and heard and investigated. Such demands have not yet reached beyond the confusing subjective-objective pursuits of logic. The voice of conscience is disclosed in care in personal existence. In this disclosure of care, the vocal utterance and hearing are not that of the everydayness in the objective correlates of human existence. The voice and hearing are rather one's own essential ways of most appropriately being himself, essentially manifesting themselves in his personal existence in divine light. The divine light is the universal brightness and clearing through which the voice of conscience is manifest (98-99).

Jesus, sojourning among the villages of Caesarea Philippi, asked his disciples in private, Who do people in the crowds say I am? The Son of Man? And they, answering, said, Some say John, others say Elijah, and others, one or another of the ancient prophets who has arisen. He said to them, Who do you say I am? Simon Peter, answering, said, You are Messiah (anointed), the Son of the God of the living.

Jesus, answering, said to him, How blessed you are Simon, son of Jonas, for flesh and blood alone has not revealed this to you, but my father in the heavens has enabled you to be attuned into this awareness in and through them; You-are-becoming Peter, the Rock; I will build my peoples (*ecclesia*) up through foundations of attunement and-so the powers of death and destruction will be unable to overpower them, as so sturdily foundationed (Mt 16:13-20).

Jesus was immersed in participation in this ecclesiastical creation-activity while talking to the crowds, though to some with everyday ecclesiastical conceptions his words seemed to be rude. His mother and his brothers stood without, desiring to speak to him. And one said to him, Your mother and your brothers are standing without, wishing to speak to you. But he answering, said, Who is my mother? and who are my brothers? and extending his hand towards his disciples, he said, Behold my mother and my brothers. Whoever may become attuned in to the wisdom of my Father in the heavens, this is my brothers and sisters and mother (Mt 12:46-50).

Something of the substance of this ecclesiastical creation-activity of Jesus became focalized while he was teaching in the temple. He was placed in the midst of opposition and criticism and disputation by certain Pharisees and Scribes who were contesting the legitimacy of his activity.

Jesus sign-ified himself to them through this word: I am the light of the cosmos; whoever follows me shall not walk in darkness but shall become attuned in to the light of life. Then the Pharisees said to him, You testify about yourself; your testimony cannot be true. Jesus said, I am attuned with illuminating clarity in to the path I follow as I come and go. You are not illuminated to be able to discern (*homo*) this path. Your judgment is according to unilluminated fleshly conceptions. I am attuned to the guidance of my Heavenly Father. You are unable to perceive me or my Father. If you could perceive me you would also perceive my Heavenly Father. You dwell in a cosmos of darkness; I dwell in a cosmos of life-giving illumination.

Then Jesus spoke to those Jews who had had but now no longer had confidence in him, If you would abide in my guidance (*logos*) you would truly be my disciples and would be made free from the mists of subtle darkness overtaking you and enslaving you to unilluminating fleshly judgments like the others. They answered him, We are Abraham's seed and have never been in slavery to anyone. Jesus answered, I know that in a fleshly way you are descendants of Abraham; but you are seeking to annihilate me because my illuminating insights (*logos*) have no place in you. I speak what I discern from my Father; your impulses to annihilate me are obviously from your Father who emanates a spirit of destruction.

Some of those Jews involved said to him, Do we not say well that you are a Samaritan and are possessed of a foul demon? Jesus answered, I assure you, anyone attuned into my life-giving aeonic illumination will not be overtaken and enslaved to death. Those Jews said to him,

Now we know that you are possessed of a foul demon. Abraham and the prophets died and how do you have the audacity to insist that whoever follows you and your ideas will not die. Are you greater than our father Abraham? Jesus replied, Abraham and I are of the same lineage and both now live in the life-giving illumination of our Heavenly Father. Then they took up stones that they might cast at him but he eluded them and departed (Jn 3:12-59).

There is then no condemnation to death now to those who dwell in the live-ly illumination of the one preeminently anointed-in light, Jesus. For the law of the spirit of really being alive is embodied (*soma*) in the anointed, Jesus; who is freeing me from being enslaved through misunderstanding and misjudging really being-enslaved-to and deadened-by sin. The inability of unenlightened and weak fleshly law to deliver me from being dead (*thanatos*) in the flesh, is replaced by my walking in the flesh enlivening through my being attuned into the life-giving illumination of him who is anointed in life-light. For the mind (phenomena) of unenlightened fleshly aspirations is deathly and estranged from divine enlivening power; but those who fleshly embody (*soma*) the enlivening power (*dunamai*) of being anointed (*christ*) in the flesh through divine enlightenment of their own creation-possibilities are enlivened by being-in creation-power. To the extent that the spirit which raised Jesus from being-overcome-by-death dwells (*oikos*) and is at-home in you bodily (*soma*) then you are-be-coming alive (*zoopoio*) through your mortal flesh (*sarx*) by the in dwelling (*enoikos*) of his spirit in you (Rom 8:1-11).

I speak the truth in Christ and not deception. My own conscience (*sunoidesis*), enlightened by the Holy Spirit, bares witness of this. I am deeply concerned (*oduna*) in my heart for Israel and my relatives (*suggenes*) in the flesh. For Israelites by natural descent from Abraham, and who exercise the covenants, the law, the temple worship and the promises, are not necessarily truly Israel; nor are they truly the children and offspring of Abraham. That is to say, it is not those born in the course of nature who are children of God; it is those born through divine promise who are truly reckoned as Abraham's descendants; as-being fathered by and so as being like him (Rom 9:1-9) (I Jn 3&4) (Heb 3).

What, then, are we to say about Abraham, father of the (*Patri-Arche*) people of God? Abraham was faithful to divine creation-power. Abraham's faithfulness was accounted to him as righteousness. In what way? Was he circumcised at the time? No. Consequently, he is the father of all who are faithful in to the divine power of the creation of be-coming alive, whether circumcised or not. For it is not essentially through unilluminating legal and formal ceremonial performance of rites of worship that Abraham, or his real posterity, were or are given promise that they should have a divine heritage; but divine heritage is created through personal faithfulness to divine-creation-law-power. This is the foundation upon which divine promises are made, and upon which Abraham's posterity is truly identified.

These promises, then, were and are and will be valid and realized before God by Abraham and his posterity; the God in to whom he was and his true posterity is creation-faithful; the God who brings the dead in to be-coming alive (Rom 4:1-17).

The essence of being-home in ecclesiastical creation-power is where one receives what is found to-be one's own, to be enabled to dwell in it as in a possession. Everything of home is openly friendly, light, gleaming, shining, and bright. Home is a calm mien and its disposition is inviting. Home is where everything is housed in its proper place of its existence, where, by its nature and proportionate to its own being, it belongs. Home is, the way-place wherein alone men can be at home and so fulfill their destinies; where salvation takes place (93-94).

## City

Only occasional reference is made to city in ecclesiastical classical prophecy, both to the unfaithful and to the faithful city.

Jesus observed of Jerusalem, Jerusalem, Jerusalem, the city of stoning and killing the

meaningful conceptions (292). The existential problematic aims first at attempting to set forth something of the structure of personal-being-toward-the-end (death) (293).

Without these ontological clarifications, meanings in and the significance of personal existence are often vague and essentially overlooked, especially in confusing certainty and possibility. They, in their everydayness, say death is certain. But what does this mean? The gloomy mood and despair of the saying reveals the presumption that in saying that death is certain one has thereby completed the subject and in so doing has certainly affirmed a being-no-longer that is very bad news indeed because of our deep affection for still-being-alive. This everyday way of understanding that death is certain shows that it is not yet thinking about death (301) except vaguely as a no-longer of a present-at-hand body. But to think of the meaning and significance of personal existence either as being-present-at-hand or being-no-longer-present-at-hand is inauthentic inasmuch as personal existence itself is not essentially present-at-hand or not present-at-hand. Taken strictly, a certainty which is *only empirical* may be attributed to death. But in this determination of the certainty of death and of its impendence, what is manifested is a failure to recognize the essential nature of personal existence and personal being-toward-death. This epistemological failure is characteristic of everyday understanding. The fact that demise, as an event which occurs, is only empirically certain is not decisive as to the meaning and significance of personal existence (301). One *knows about* the certainty of death, and yet is not authentically certain in the sense of thus authentically understanding death or being-certain of the meaning and significance of death (302). In the face of definiteness and certainty such as this, a person flees and in so doing really flees from being-himself-authentically (302).

The everyday way of being-toward-death as a gloomy certainty of being-no-longer-present-at-hand is inauthentic. Personal existence is essentially and authentically possibility. From the point of view of everyday present-at-hand logic and epistemology whether sophisticated or not certainty is on a higher ontological level than possibility. On the other hand, possibility as a personal existential way of being oneself essentially is the most primordial and ultimate positive way which a person is-there. Being-toward-death as a personal possibility is ontologically more authentic and more basic in the significance of personal existence than is the certainty of death as a being-no-longer-present-at-hand in the inauthentic everyday way of understanding and thinking about death.

Everyday being-toward-death is the inauthentic, gloomy despairing fleeing from before the face of death as a certainty of being-no-longer-present-at-hand (being-nothing). Authentic being-toward-death is the anticipation of the fulfillment of a potentiality-for-being-oneself-authentically in one's own essential ways of being-himself (308). How is this possible? For instance, being-toward-death includes the possibility of being-one's-own-self. In other words, being-toward-death includes the possibility of a person's authentically distinguishing himself in his own essential ways of being himself from the inauthenticity of simply existing in the lostness of the fallenness of the they (307) (i.e., appropriately boundarying his personal existence personally) while at the same time authentically being-with and being-in others personally. But how is this possible? In authentically anticipating death, a person allows himself to understand that his own potentiality for being-himself-essentially *may be* taken over by himself. But again, how is this possible? In other words, since in some very real sense death is always one's own it is possible that it *may* become authentically *one's own* (308). This is possible when a person understands that death does not just belong to one's own existence in an undifferentiated way (308). A person understands this when he authentically anticipates taking over his own death as *his own*; which, in turn, in anticipation individualizes a person in some sense down to who he himself is essentially (308); which, in turn, discloses possibilities which lie-ahead of these possibilities (309). That is to say, further, that since the possibility of being-toward-death in authentic anticipation of being-one's-own-self discloses possibilities which lie-ahead of this possibility, it also includes the possibility of a person's existing as a *whole potentiality-for-being-himself-essentially* (309).

There is a sense in which these possibilities are *more certain* than the certainty of saying that death is certain in the sense of being-no-longer-present-at-hand. The *certain possibility* of the authentic anticipation of being-oneself-essentially in the authentic anticipation of the possibility of being-toward-death in such a way that one takes himself over as *his own* discloses the possibility of a person's being-himself-essentially in such a way that he makes this possibility possible (certain) for himself as (and from) his ownmost potentiality for being-himself essentially (309).

## Birth

The implicit present-at-hand substantial ontology of classical Hellenistic Christianity conceives

essentially    dynamically    changeless    .

## ***Being-In and Being-Toward Death and Birth***

### **Death**

An ontological vocation of metalogical postclassical prophecy is an introduction to and a guarding of a modesty through which something of the phenomenal personal-being-there (*Dasein*) in human existence is seen in a perspective in which a persons comporting himself toward his birth and his creation and his death is in an appropriate balance with the meanings and significance of his personal-being-there (*Dasein*) in divine light.

What seems simpler than to characterize the connectedness of life between birth and death? It is said to consist of a sequence of experiences in time . But what is the nature of this *connectedness* ? Is what is really actual in each case just that experience (and that body ) which is present-at-hand in the current now , while those experiences which have passed away or are only coming along , either are no longer actual as present-at-hand or are not yet actual as present-at-hand? Does *Dasein* hop, as it were, through the sequence of nows of a present-at-hand time (425) which has a beginning (birth) and an end (death)? Such is the import of the everyday conception of the temporal existence of a person between birth and death. In this way of characterizing the connectedness of life, one has posited something present-at-hand in time (426). And yet this everyday conception somehow remains vague (426).

For, in spite of the *constant* changing of these experiences between birth and death , personal existence somehow maintains itself throughout with some sort of selfsameness (425). If this state-of-being is a significant clue, and if the personal-existential-ecstatic-essential-temporality we have so far suggested is even approximately adequate, we find that a satisfactory ontology of either the way persons stretch along between birth and death or comport themselves toward birth and death cannot be grounded in a simple present-at-hand analysis (426) since personal-being-there is not simply present-at-hand. *Dasein* does not exist as the sum of the momentary actualities of experiences which come along and successively disappear (426).

The togetherness of personal existence in running its course until that course has been completed is not constituted by a continuing piecing-on or piecing-off of entities which, somehow and somewhere and somewhen, are simply present-at-hand. Whenever-whenever *Dasein* exists, he exists in such a manner that his not-yet and his now and his having been belong to him (287) and are such that he already exists in them personally in some way.

To say that in death personal existence has indeed fulfilled its course is not best understood simply in terms of supposing that this means a present-at-hand stopping or ending or being fulfilled or getting finished or disappearing. By none of these modes of conceiving death can it be suitably characterized as the end of personal existence, for then *Dasein* would thereby be simply treated as something present-at-hand. On the contrary, just as personal existence is *already* its having-been and its not-yet in some way, so it is *already* in some way its own end (death) too. This is best clarified by considering the being-toward-the-end of death (289).

Ending, as being-toward-the-end, needs to be clarified ontologically in terms of being-personal, and will become intelligible only if the character of ending has been determined in terms of the nature of personal existence (289-290). Death existentially is a phenomenon of life. But when the question is formulated only from the point of view of the sciences of biology, physiology, and anthropology, etc., the investigation takes place only in that domain of being which we know as the ontical world of animals and plants and mankind (290).

Underlying this biological-ontical exploration of death is a problematic that is ontological. We still need to ask how the ontological essence of death is properly understood in terms of that of life (290).

In an ontology of personal-being-toward-death, an ontical stand is neither a necessarily exclusive way of understanding death nor is it the most appropriate way of doing so. If death is defined existentially as the end of *Dasein* or the fulfillment of life , this is not meant to imply any ontical or ontological decision whether after death still the same being or another being either higher or lower is possible ; or whether *Dasein* lives on or even outlasts itself and is immortal . Nor is anything decided either ontically or ontologically at first about the other-worldly and its possibilities . Only when death is conceived in its full this-worldly ontological essence existentially can we have much methodological assurance in even asking *what may be after death*; only then can we do so with much hope for

prophets who are apostolicized for you. I have often desired to creation-gather your children together in a way like a bird gathers her family together under her wings; and you are unwilling. Behold, your house is desolate and will remain so for a while to come, inasmuch as you are unable to really perceive me and my life-giving offering for you; but time may come when you will be enabled to perceive my life-giving offering for you. How blessed will be those who are enabled to so perceive me (Matt 23:37-39).

Abraham and his lineage of elderly-wisdom, predecessors and descendants, involve themselves in divine creation-design and creation-activity toward patient (*ekdexomai*) maturation and endeeptening participation in foundationing and developing redeeming-creation of family-households and sacred cities and way-places; whose chief designer and architect is God (Heb 11:10).

### **Kingdom**

In ecclesiastical classical prophecy care is taken to distinguish between everyday and heavenly kingdoms. Being-in- flesh is not in and of itself the mark of distinction. Though it may be seldom recognized, The Kingdom of Heaven includes a locale in the affairs of men.

Having been asked by the Pharisees when the Kingdom of God comes, Jesus answered and said, The Kingdom of God does not come in such a way that it can be recognized by just any kind of everyday or outward observation, or even by numerous specified kinds of meticulous watching. Nor can persons adequately say by ordinary pointing, Behold, here it is, or there. For in significant ways of which it is evident you are unaware, The Kingdom of God is now in and among you (*entos* human).

He said to his disciples, The Kingdom of God is intimately involved with the son of man. Days will come when you will desire to see one of the days of the son of man and you will not see it on those days. And some will say to you, Behold, the son of man with the Kingdom of God is here or there. It will be useless to you for finding the son of man with the Kingdom of God to follow their instructions and directions and guidance and images. As usual, the crowds and their favoured sons and daughters will lack the creation-insight to be enabled to locate and identify the son of man and the Kingdom of God. For as lightning flashes back and forth and around and about the heavens and illumines the heavens here and there, so this is like the way the son of man is to-be located in his own day . Paramount for him, it is necessary for him to feel and touch and sense (*psucho*) and so experience the inner core and outer mantel of man s life; to be dis-located from (rejected by) these generations who are expecting the Kingdom of God to come according to their images of things .

All those involved intimately with the son of man in the Kingdom of Heaven are like those in the days of Noah and Lot, along with Abraham. They have been, are, and will be involved in creation-design and creation-activity; involving themselves in foundation-creation and home-dwelling-creation for themselves and families and cities and kingdoms.

In the days of Noah, people generally were unaware of Kingdom of Heaven and son of man creation-activity being in their midst. Everyday and in accustomed and traditional and convenient ways they were eating and drinking, marrying and being married, planting and harvesting caring for business as usual. When Noah and his creation-family associates were empowered through their salvation-ark-family-association (Kingdom of Heaven) which they created to elude the destruction of the cataclysms and floods and turmoil and unfaithfulness all around, their Kingdom of Heaven and son of man involvement went and remained thereafter unobserved by their contemporaries. Those around them considered them to be involved in some strange activities, exactly what they were not sure but they were sure that it must be something quite strange.

So it was in the days of Lot when it rained fire and sulphur from heaven. So it is whenever there are days of the son of man involved intimately in creation-faithfulness, creating The Kingdom of Heaven, even among men in their families and cities and nations. Where creation-activities are (carcasses), there in life-creation activity will those be gathered who are-be-com-ing-en-able-d-to-be creation-faithful o heaven (eagles) in divine illumination. The remainder remain dis-located and are destroyed (Luke 17:20-36).

## Prophetic Ecclesiology (peoples) 'in' Prophetic Hierontology (temples) Creation-Fusion

Creation-fusion of persons and families and cities and kingdoms together involves creation-fusion in prophetic ecclesiology in prophetic hierontology. This creation-fusion is a province of the innermost-core (~~Arche~~) of sacred temple sanctuaries.

### Priests and Peoples

The creation-catalyst in creation-fusion is an ~~arche~~-priest, of whom the High Priest is graciously given to-be a sign. Preparation for and progress in to sacred-temple sanctuaries involves coping with sin, in whose interest sacrifice is required. The High Priest for the people (~~laos~~) is graciously given to-be a sign as one who may really lead the way by himself first entering the sacred sanctuary and making sacrifice for sin sign-ifying the real ~~arche~~-priest, the priest in and of and for and through and around about the sacred core-mass- of -divine-creation-life-light (~~Arche~~), both for himself and for the people. In this priestly activity the ~~arche~~-priest as courier for God and men is simultaneously sacralized through and ~~is~~ in being-son- of -man, to-be en-able-d to-be- for man adequately.

For every High Priest is appointed from men for men, placed for things pertaining to God, that he may bear- in -himself (~~propheta~~) both gifts and sacrifices for sins; to experience an appropriate measure (~~metropashko ophilema~~) of payment-investment-creation-power for those as yet unilluminated and lost in to paths of their present darkness and annihilation and destruction. He may be enabled to-be power-creation-gentle (~~dunamai~~) with the ignorant and erring inasmuch as he himself may be sensitively aware of being-in-and-surrounded-by (perikeimai) infirmity and weakness and sin. So for the people (~~laos~~) and for himself, he is enabled to bear gifts and sacrifices for sins.

An ~~arche~~-priest cannot simply and indiscriminately and on everyday resources made with his own hands alone really glorify himself as men are accustomed to engage themselves in attempting to do; always in vain-ity seeking each other's unilluminating fleshly honors. An ~~arche~~-priest is created through a heavenly anointing (~~christos~~) in life-light which ~~is~~ through being ecclesiastically called (~~ecclesia~~) personally by God as Aaron sign-ified (~~kathistemi~~) through their own vocal enchanneling -together, ( as ) when Jesus became anointed in life-light (glorified) when he was begotten (born-created) (~~gen-nao~~) through his-being illuminated by him who spoke in to him in a heavenly way and said, You are my son; today I am born-ing you into being (~~aeonic~~) ~~arche~~-priest. This was in accordance with that priestly configuration-design (~~taxis, tasso, titheimi~~) in and through which Melchizedek gave himself for creation; who in the days of their flesh, through aeonically communicative prayers and supplications at times in tears became fused heavenly in flesh in to him whose creation-power (~~dunamai~~) was enabled to empower them personally in to-being delivered (saved) (~~soteria~~) from death through their attuning (~~akouo~~) in to his life-giving-creation-frequencies; and as such were enabled to-be a life-saving-and-creating catalyst for themselves and the people (~~laos~~) attuned in to them (Heb 5:1-10).

As such, they are now (created-born) without (unilluminating) fleshly fathers and mothers and genealogies and are- in transcending-ecstatic-spatio-temporality through their flesh and dwell and reign in aeonically transcending heavenly righteousness and peace and joy as kings, even though in flesh (Heb 7:1-3).

This priestly creation-capability is- created through a metathesis (~~metathesis~~) and ex-change from fleshly Levitical Priesthood in to heavenly Melchizedek Priesthood, miraculously. Of necessity then a change of (envisioning) salvation-perspective occurs along with it from living by formal-ceremonial law alone in to living-in really life-generating divine-creation-law-power also (Heb 7:11-21).

Preeminent among ~~arche~~-priests is Jesus. His service in these gifts and sacrifices for sin and the creation-of-be-com-ing alive from the bondages of sin and death is so aeonically creation-and-redemption-massive as to serve always-at-once (~~hapax~~) aeonically in the holiest of the holy temple-sanctuaries of centro-gravito-personal-core-mass- of -

exists, he is not essentially past or present or future as a factual present-at-hand existence, but is always already having-been in the sense of *I-am-personally-having-been-myself-essentially*; and is always already being-there in the sense of *I-am-personally-being-myself-essentially*; and is always already becoming in the sense of *I-am-personally-becoming-myself-essentially* (376). These items of care have not been pieced together cumulatively so that essential existential temporality has been put together in the course of time (376). Essential temporality in personal existence is one's primordial personal being outside of himself in and for himself essentially (ecstasy) (377). The time which is accessible to common sense is not primordial, but does arise from primordial ecstatic temporality (377).

When, then, one understands oneself projectively (futurally) in an existential possibility (futurity), futurity underlies this understanding and it does so as a person coming-toward-himself out of (ecstatically) that (current) (always) (already-in) (being-there) possibility in which one personally exists (385). This is the case, even though proximally and for the most part concerned being-in-the-world understands itself in the present-at-hand terms of that with which he is concerned (386). In other words, everyday concern understands itself in terms of that potentiality-for-being which confronts one present-at-handly as coming from its possible success or failure with regard to whatever its object of concern may be (387). This understanding, as such, has not yet reached its ontological basis, viz., one's *coming toward himself* (387) personally.

When one understands himself from his past he does not adequately do so ontologically by a simple discovery of who he is by a simple tracing of a series of present-at-hand events which have now culminated in a present-at-hand finding-himself. Nor does one find himself simply as a free-floating existence with no attachments to a past. But personal existence is being-thrown (*geworfenheit*). Existentially, being-thrown means always being-found (*befindlichkeit*) in some personal way or another of being-oneself and, as such, always finding oneself in some state-of-mind (mood) or other (389). But what is the ontologico-temporal constitution of being-in-a-mood, and how is it made visible? While moods are ontically well known to us, their meanings and significance are not properly recognized in their primordial existential function when regarded solely as fleeting experiences out of the past which color one's psychological condition. Anything which is observed as turning up and disappearing in a fleeting manner nevertheless does so out of the primordial mood-care constancy of personal existence without whose background they could not do so (390). The visibility of moods is manifest in both a present-at-hand understanding of a present-at-hand past and the ontologico-temporal having-been of a persons continually being-brought-back-to-himself in which this present-at-hand past-ness is grounded (390).

Understanding the meanings and significance of one's own personal existence is never simply free-floating but is always in some state-of-mind (mood). The personal-being there is disclosed in one's mood in every case or is closed off by it even though it is still-there. Being-in-a-mood which a person (*Dasein*) always is brings him face-to-face with his thrownness (*geworfenheit*) in such a manner that his being-thrown is not simply a finding himself to be a present-at-hand culmination of present-at-hand past events or a free-floating present-at-hand existence with no attachments to a past, but is disclosive of the more primordial who-and-how one is (389). One's mood discloses in the manner of turning toward or turning away from one's own personal ways of being there. Being-brought face-to-face with the that-he-is and the who-he-is of his own personal thrownness whether authentically revealing it or in authentically covering it up becomes existentially possible only if personal existence, in the primordially of its very existence, constantly is as *having been* (390).

In being-lost in the fallenness of the everyday world, persons understand the present as present-at-hand and so understand themselves and tend to make it so. In doing so, the ontological grounding of this present-at-hand present is overlooked and *Dasein* does not let himself come to himself essentially. When he does come to himself, he sees that he himself being-there-personally is both his own ground of being-personally-present and is also the ground out of which the present as present-at-hand arises.

When the temporality of personal existence thus shows itself ontologically to be ecstatic i.e., is in a constancy in which a person is constantly ahead-of-himself-and-behind-himself-already-being-in-himself-as being alongside entities-within-a-world and as such is always already there coming backward and forward to himself he at the same time shows himself ontologically to be an ecstatical unity in which his temporality always temporalizes itself as a whole whether it has the character of being past or present or future. This means that in the ecstatical unity of his personal existence in which his temporality is fully temporalized is grounded the totality of the temporality of his personal existence (401). Only out of the unity of this temporalizing whole is a succession of events as past, present, and future essentially meaningful and significant. In this unity, a temporality is possible in which it temporalizes itself as a future which makes present in the process of having been (401). Personal existence is

his own past and present and future (390). This is not to suggest that such a thing as a simple historical past is meaningless, but rather that its possibility and meaning are essentially grounded in the existential-being-there in personal existence.

Existential being-there is inevitably personal since *Dasein* is an entity who in each case I myself am (78) and consequently, as such, every aspect of his existence is essentially personal.

*Dasein* is his own possibility, but inasmuch as his possibility is personal, the being-possible which he is existentially in every case is to be sharply distinguished both from empty logical possibility and from the contingency of something present-at-hand. As a modal category of presence-at-hand, possibility signifies what is *not yet* actual and what is *not at any time* necessary. It characterizes the *merely* possible. Ontologically, it is on a lower level than actuality and necessity. On the other hand, possibility as a personal existentials is the most primordial and ultimate positive way in which a person is-there. Possibility as a personal existentials does not signify a free-floating potentiality-for-being in the sense of the liberty of indifference. In every case, *Dasein*, as essentially finding-himself-there-as-to-who-he-is (*befindlichkeit*), is already-in definite possibilities personally. He is his own possibility of being-free for his own personal potentiality-for-being-himself-essentially. His own being-possible existentially is transparent to himself in different possible ways and degrees (183).

For example, being-possible-personally is a possibility of understanding. This understanding is not primarily an understanding of things, though understanding information is possible on this basis. This understanding is a disclosing which is a projecting of a person's possibilities in and upon himself in such a way that he is free for his own possibilities of being himself essentially (184, 185, 192). This understanding is illuminating. To say that a person is illuminated means that, as being-there personally in his own existence, he is cleared in himself, not only through some other entity, but in such a way that he is himself his own clearing (171). The light which constitutes this clearedness of *Dasein* is not something ontically (objectively) present-at-hand as a power or source for a radiant brightness occurring in the entity on occasion. That by which a person is essentially cleared in other words that which makes him both open and bright for himself is care. In persons care is grounded the disclosedness of personal being-there. Only by this clearedness is any illuminating, understanding, and seeing possible (401-402). Understanding as an illuminating disclosure in the potentiality of persons being-free for their own possibilities of being themselves essentially is possible only because *Dasein* is-there personally.

This is not to suggest that the illuminating disclosure of persons own possibilities of being themselves essentially is only an authentic illumination. Inasmuch as *Dasein* being there reveals himself to be not only his own possibility for being himself essentially but also proximally and for the most part being-lost in the fallenness of the indefiniteness of the they, his being-there makes inauthenticity as well as authenticity possible (78).

### Temporality in the Constant-Self-Subsistence of Personal Existence

From the point of view of logic, Reality must be either dynamic (the changing existence of appearances) or static (unchanging essence). Personal existence, however, shows itself phenomenally to be metaphorical. The essence of personal existence is in personal existence. In other words, the temporality of personal existence (the dynamics) is in the constant-self-subsistence (essence) of personal existence, i.e., in one's own essential ways (personal dynamics) of always being-himself. This is overlooked, however, until one traces ontologically the habitual conceiving of the nature of time only in terms of a simple present-at-hand past, present, and future. To what does this present-at-hand conception point ontologically?

Personal existential temporality is essentially ecstatic, from which is derived the everyday sensation of time as a continuous succession of present-at-hand nows in a connected series. In other words, personal existential temporality is involved in two aspects of temporality, viz., the ontological temporality of personal existence constantly coming back and forth to and from itself essentially in one's own ways of being-himself personally and everyday present-at-hand temporal series of nows. But in present-at-hand temporality, the ecstatic unity in which it is grounded remains proximally and for the most part concealed, but is nevertheless there.

Avoiding the confusing of the essential temporality of the ecstatic unity of personal existence with the simple present-at-hand temporality of past, present, and future is a critical venture in uncovering meanings in and the significance of personal existence. We call a present-at-hand entity past when it is no longer present-at-hand. But the ontological structure of that personal entity which, in each case, I myself am, centers in the self-subsistent being-there (*Dasein*) of my own personal existence in care (381). *Dasein*'s unity and totality in the personal existentiality of his care means that as existing he is constantly ahead-of-himself-and-behind-himself-already-being-in-himself-as-being-alongside-entities-within-a-world (375). As long as a person factually

divine-creation-life-light (~~Anche~~) (Heb 7:21-28; 8:1-2) in personal multidimensional-ecstatic-spatio-temporality. (Heb 9 & 10).

### Prophetic Biology

For modern man biology is not a matter for prophecy. For modern man the saying that birth and death and human existence are certain is formulated from a point of view from which, for example, the sciences of biology, physiology, anatomy, and anthropology arise. Such investigations take place in that domain of existence which we know as the ontical world of animals, plants, geology, and mankind. In other words, they take place from the point of view of investigating that which is present-at-hand. That which is present-at-hand lends itself well to the solution of problems generated from questions of what it is. When, then it is said that birth (creation) and death (annihilation) are certain, this certainty and the understanding of birth (creation) and death (annihilation) on the basis of this certainty are grounded in an understanding of personal existence as present-at-hand, whether inadvertently or not. The existence of that which is present-at-hand can be and, possibly, most appropriately so investigated on the basis of those certainties which are present-at-hand. In such an investigation certainty supercedes possibility, both ontically and ontologically.

But the beginning and living and ending of life still needs to be clarified ontologically in terms of being-personal, and will become really intelligible only if the character of beginning and ending has been determined in terms of the nature of personal existence beyond being-present-at-hand.

Birth and death are phenomena of life. But when the question is formulated only from the point of view of the sciences of biology, physiology, and anthropology, etc., the investigation takes place only in that domain of being which we know as the ontical world of animals and plants and mankind. Underlying this biological-ontical exploration of birth and life and death is a problematic that is ontological. We still need to ask how the ontological essence of birth and death is properly understood in terms of that of life (164, 127). In classical prophecy creation-possibility supercedes ontical certainty.

Classical prophecy addresses this problematic through ontological poetic impressions and expressions underlying ontical biology. As such, Classical prophecy is caring for matters of birth and life and death and is attuned into im-pressive and ex-pressive dimensions of personally existing in which poetry is life-generating. Its communion may possibly be-come felt evermore deeply in to the primordial core-centers of personal creation and existence and giving and receiving be-com-ing alive.

Ex-expression of classical prophecy is often given in a juridical mode, likening poetic matters of life and death to those of (proximally impersonal) formal decrees dispensed in everyday courts of law. These expressions are customarily interpreto-translated as law, work, judge, justice, justification, judgment, righteousness and condemnation. A sign of the poetic inadequacy of these translations is the interpreto-translation of non-juridical even though conventional vocabulary interspersed throughout the juridical; faith, hope, love, the invisible creation power of God, heart, conscience and sin. When ex-pressed poetically a re-vital-ization of all of this terminology is more suitable for classical prophecy.

In physiological biology the existence of life is determined by heart examination and is diagnosed and monitored instrumentally through pulse rate, beat, strength and rhythm by present-at-hand means. For classical prophecy the bio-logy in ex-changing life and death is not synonymous with that which practical-everyday or sophisticated scientific biology refers to as exchanging life for death.

Prophetic biology sees the ebb and flow of life and death in the ebb and flow of peace-love-joy-attunement-walking and war-anger/hate-frustration-dischord(ant)-walking. Attunement-walking is through virtue and purity of heart and is life-creating. Dis-chord(ant) walking is through sin of heart and is death-producing. Heart examination in prophetic biology is diagnosis and monitoring of life and death by means (instrumentation) not made with (present-at-) hands. Prophetic biology measures life and death through heart-felt seeing and hearing (envisioning) sensitivity- in to-conscience.

Being attuned (*dikaioo*) ecstatically in to (*ek*) creation-faithfulness (*pistis*) we have peace (*eirene*) with-in God through (*dia*) our being attuned into the (life-light) anointing (*christos*) of our Lord, Jesus; through whom we are carried in to this life-joy (*charis*). Dwelling-in (*hypomeno*) this life-joy, deathly-dis-chord(ant) affliction (*thlipsis*) becomes dissipated (*ergazomai*). Accompanying the dissipation of our lifeless weakness (*asthenes*) through this life-giving divine peace and joy, we are endowed in the life-giving power of divinized love

(~~agape~~), infused (~~ekcheo~~) invisibly yet really in to our hearts through the holy spirit in the midst of the life-light anointing (~~christos~~) of our Lord, Jesus (Rom 5:1-6; I Jn 1:1-7; 3:13-17; 4:7-21; 5:1-12).

Some peoples (~~ethnos~~) do not overtly exercise overtly living by ceremonial law (~~nomos~~) as do some Jews. This does not necessarily indicate that they really have no law of life. They embody a law of life by nature-possibility (~~physis~~). Whoever they are and to the extent that they manifest (~~endeiknumi~~) themselves to be living by a law of life, to that extent they show themselves to embody a law of life engraved (~~grapho~~) in their hearts; whose nature (~~physis~~) and condition are manifest (~~symmarturo~~) through their conscience (~~syn-eidesis~~) (Rom 2:13-15).

By the dullness of the inability of persons to hear (~~parakoe~~) (the voice and call of conscience) they are overcome by death (~~thanatos~~). Whenever and to the extent of persons becoming en-able-d to hear (~~hypakoue~~) (their voice calling in their conscience), to that extent they are enabled to dwell in the gentle reverberations and attunements of really being-alive (~~zikaiois~~) (Rom 5:17-19).

When the creation of really being-alive is presumed to be the making of objects or the simple projecting of one's self subjectively into events, then the creative essence of personhood in worldhood is not yet reached. Creation is the emergence of personal essence in personal existence. The context of this bringing forth is personhood in worldhood. Its mode is the seeing, hearing, and speaking of the transcending-subjective-objective-personal-being-in-one-another of personal response and self-perception in personal existence. Persons are in-creation; and as such they are-possibly be-coming-in to creating and existing and being-created; and do so to the extent that they are seeing and hearing and speaking; which are transcendently-subjective-objective- being-in-existence-personally-in-ecstatic-spatio-temporality-in-each-other.

This personal being in is miraculous, which is essentially neither the remarkable manipulation of objects in an awe-inspiring way nor is it essentially persons, dulled, being creatively enabled to create God in their dulled and lifeless image. This miracle is essentially an ecstatically transcending being-in persons of divine life-giving-light awaringly and attuningly. Its context is the creative bringing forth of persons essence in their existence. Its mode of existence is being-in and dissipating crisis. Through this ex-change of life from death is the breaking down of the worldly security of impersonal and deadening objectivity and subjectivity and the establishing of personal be-coming alive on the more fundamental basis of be-coming aware of be-coming alive through sensitively attuning into persons own primordial call of their conscience in to their own most essential ways for being-themselves really.

Unveilings of life occur in proportion to, and to the extent that living enables itself and is enabled to see and hear. In this seeing and hearing, persons see more and more as they are in the transcending-subjectivity-objectivity in which they are (17-20).

## Prophetic Soteriology 'in' Prophetic Hierontology

In Western Classical Prophecy there are 3 temple-possibility (69) sites (sacred-way-places); Egypt-Israel-Assyria (Babylonia). For a long time these 3 seem to be antagonistic. It seems that their temple-orientations are significantly different. Isaiah (67-70) and New Testament classical prophecy, however, sees through temple-veils to-see them each and all together really being in the center of the cosmos. As such they have something essentially-creative in-common (~~koionia~~). That which they have in common is an awareness of 2 temple-possibilities at these sites pre-classical (pre-creation) and classical-post-classical (of-creation). The first temple (lower-proto) is necessarily preparatory for the second temple (higher-archeo-teleo-logical).

First and second temples are not in a present-at-hand succession of mono-linear historical-events but are in creation-succession. Being-in creation-succession they are attuned in to multidimensional ecstatic-spatio-temporality- in-being-in-each-other-personally in such-ways-as-to-be- in a real creation-order; not observable by everyday-public observation (they are like the way of the coming (near) of God).

Whenever and to the extent that persons are be-coming en-able-d to observe (envision) the presence (~~parousia~~) of the Kingdom of Heaven (~~ouranos~~) in and among men (~~ontos humanon~~), they are be-coming en-able-d to-participate- in the divine letting-be of what essentially is (98) in fulfilling (~~archeo-teleo~~) personal-possibility. This fulfillment is made possible in cosmo-aeonice peace-love-joy in heavenly glorification through creation-personal-multidimensional-redemption-salvation. The fulfillment of these personal possibilities is made possible through Jesus as en-flesh-

entities who are in-the-face-of-which and are also always a manifestation of an already-there. Working with equipment ontically provides an ontological clue pointing to the ontological already-there of personal existence. Whenever we go to work and seize hold of something, we do not push out from some absolute nothing and come upon some item of equipment which has been presented to us in isolation; in laying hold of an item of equipment, we come back to and forward to it from whatever work-world has already been and is being disclosed (403-404).

The metalogical theological implication of this nothingness of indefiniteness from which personal authentic existence is created is not existentially idolatrous. Here the divine and the divine creative activity is not simply an external divine (present-at-hand) source of contingency nor an external will imposed upon personal existence arbitrarily nor creating personal existence arbitrarily, but is rather divine manifestation in essential personal being.

The confusing of ontical everyday fearing and ontological anxiety points to a confusing of their significance and meaning. In the lostness of their personal existence, persons flee from fearful entities within the world which are present-at-hand and by analogy the present-at-hand absolute nothingness of non-being (from which personal existence is presumably created) and from the frailties of the world of appearances. Men have sought the security of Being something through a presumed possibility and necessity of a (present-at-hand) Being-contingent to absolute Divine Being or absolute Truth through a Divine creation and Divine sustenance and/or a (constant) beholding of absolute truth. This ontico-ontological confusing of the fearing of everyday existence with ontological anxiety is at the same time a confusing of the lostness of fallenness in the they with a fear of non-being. The fearing of this lostness is inauthentic with respect to the potentiality of being-found in the ontological possibilities of personal existence. The confusing of this fear with a presumed ontological fear of Being-absolutely-nothing except for a personal (present-at-hand) contingency to the Divine and/or to absolute Truth is, at the same time and in the same way, inauthentic with respect to the personal potentiality of being-found in one's personal existence through the anxiety of being-lost in the nothingness of the they.

What every aspect of this ontico-ontological confusion manifests in persons lostness in their absorption in the they is a fleeing of people in-the-face-of themselves themselves as authentic potentiality-for-being-themselves essentially. That is, men in the lostness of their fallenness are afraid of themselves of trusting their own potentiality for being themselves essentially and of being themselves a suitable phenomenal basis for investigating their own essential natures. To bring himself face to face with himself is precisely what persons do not do when they thus flee from themselves. They turn away from themselves in accordance with their own most inertia of falling. In investigating such phenomena adequately, care must be taken not to confuse ontico-existential characterization with phenomenal ontologico-existential Interpretation. From an everyday existential point of view, the authenticity of Being-one's self has been closed off and thrust aside in falling; but to be closed off is merely the privation of a disclosedness which manifests itself phenomenally (though conversely) in the fact that a person's fleeing is a fleeing in the face of himself. To be sure, that in the face of which he flees is *not grasped* in thus turning away in falling; nor is it experienced directly in simply attempting to turn back to it. Rather, in turning away from it, it is disclosed there as being-there (*Dasein*) when appropriately seen as a turning away from himself, which makes it phenomenally possible to grasp existential-ontologically the who in the face of which persons fallingly flee. So, in orienting an analysis by the phenomenon of falling, we are not, in principle, condemned to be without any prospect of learning something ontologically about the personal being-there (*Dasein*) disclosed in that phenomenon (229).

## Personal Existential Being-There (*Dasein*)

A primary source of destructive conflicts in human existence is a lack in understanding the being-there (*Dasein*) in personal existence. This lack in understanding is characterized by a confusing of personal existential being-there with its objective (present-at-hand) and subjective (including Ideal) corollaries of being-there in such a way that these corollaries are taken to be the whole of or the central feature of personal existence (172).

Personal existential being-there (*Dasein*) is that being-there in which one's own existence is an issue for and in himself (182). As an issue for and in himself, a person is constantly coming backward and forward to himself, whether authentically or inauthentically. In this coming constantly to himself is a temporality, but one whose personal existentiality is not to be fully understood as a simple temporality of past, present, and future. A person being-brought face-to-face to and in the who-he-is of his own throness (*geworfenheit*) or his finding-himself-there-as-to-who-he-is (*befindlichkeit*) whether authentically revealing himself or inauthentically covering himself up is (existentially) only because he-is-as-having-been-and-becoming; that is, he is essentially and ecstatically and existentially and at-the-same-time



an absolute nothing which becomes something only as a contingent something whose reality somehow therefore rests solely on the being made something from nothing through divine creative activity. Man's fearing, then, is a fear of being nothing, i.e., a fear of non-being. Man's salvation, then, is in his contingency to the divine through which he is given Being.

Several problems still attend these ontological implications. In what sense is it meaningful to speak of an absolute nothingness? If evil is not Real, is it not Real because of its contingency? But then how is man as contingent otherwise Real? If it is Real as a contingency, how is it not divinely evil, or is it? What is the relationship of contingency and freedom? Is it meaningful simply to proclaim that man is somehow free even though contingent? What are the relationships between contingency and personal responsibility? Is it meaningful simply to proclaim that man is at the same time contingent and somehow responsible? Is fearing with its Hellenistic Christian implications to be understood as an ontical or an ontological phenomenon, or both? What bearing does this have on its implications? In these contexts, is the creation of man different from the production of goods? If so, how?

These questions also apply in their basic format to the Ideal Hellenism of absolutizing truth. Are the meanings and significance of personal existence contingent to some absolute truth? If so, is man, then, nothing in himself except as he somehow becomes connected to some absolute truth(s)? Is man's fearing, then, a fearing of being nothing unless and until he becomes something by connecting himself with those Ideal truths existing in an absolute Ideal realm upon which his Reality is contingent? What is the exact nature of these connections?

When it is said that people have the experience of being afraid of something or not being afraid of something or of being afraid of nothing or of not being afraid of nothing, to what do these sayings refer? What is it that fearing discloses? To what does the fearing of everyday existence point ontologically, especially in terms of nothingness in personal existence? The only way that a meaningful nothingness pertaining personally to human and divine existence and relationships has so far appeared either ontically or ontologically is a nothingness in the face of

The implication of the absolute nothingness of personal existence except as contingent to the somethingness of divine creative activity and of beholding the Ideal truth shows itself to be a confusion of ontical everyday fearing and ontological anxiety. What is the difference phenomenally between that in the face of which anxiety is anxious and that in the face of which fear is afraid (230-231)? That in the face of which we fear is a detrimental entity within-the-world (230). That in the face of which one has anxiety is not an entity within-the-world: it is an *indefiniteness*; that is, *nothing* which is present-at-hand within the world functions as that in the face of which anxiety is anxious. Accordingly, when someone is threatened in his existence in anxiety, he does not see any definite here or there from which it comes. Anxiety is characterized by the fact that what threatens is nowhere. This nowhere, however, does not signify *nothing* in some sense of absolute non-being. It is already there as a threat and yet nothing present-at-hand. Its nothingness is both an indefiniteness (231) and a lostness in the fallenness of the *they*. When anxiety has subsided, then in our everyday way of talking we are accustomed to say that it was really nothing. And what it was, indeed, does get reached ontically by such a way of talking (231). Ontologically, however, this *nothing* is a being-in-the-world in the face of whose indefiniteness in the lostness of its fallenness in the *they* persons are ontologically anxious (232). This anxiety, then, does not point to some sort of absolute nothingness. It rather both points to the anxiety of the indefiniteness of being-in-the-world and at the same time opens up Men's (*Dasein*) possibilities of understanding their own authentic potentialities for being themselves essentially in the world which individualizes them for their ownmost possibilities which they themselves are (232). Ontologically, it is a nothingness in the face of something ontologically definite in the sense of a personal potential discovered.

And to what is one called when one is appealed to in the call of conscience which is disclosed in his anxiety in the face of this indefinite nothingness of his existence? To one's own self. Not so much to what he counts for, can do, or concerns himself with in being with one another publicly, nor to what he has taken hold of, set about, or let himself be carried along with (317) as to who he himself is essentially. He does not get called to that Self which can become for itself an object nor to that Self which dissects its inner life with fussy curiosity. The call tends toward passing over all this to eventually come finally to appeal to one's self who he is in his own essential ways of being himself in the world (318). Persons are ontologically called forward and backward into their own most potentiality-for-being-themselves essentially (318).

In other words, in his essential who, the caller is definable in a worldly way by nothing at all. Nevertheless, this is a nothing in the face of the something of his potentiality for being himself essentially (321). Being thrown into the nothing of the manifold world of his concern, in his anxiety a person tends, nevertheless, toward getting individualized down to himself essentially (322). That-in-the-face-of-which one has anxiety is indeed already there namely, a person (*Dasein*) himself (393). Persons are always manifest as

ened cosmo-aeonically redeemer of life-creation through his divine-life-light-anointing.

This redemption-salvation through Jesus is made(created)-possible by really ascending (birth/life/resurrection) through him through the first (preparatory-Levitical) temple evermore fulfilling (archeo-teleologically) in to the second temple of the real creation of persons really be-com-ing alive. In this second temple persons are be-com-ing en-able-d to and are being personally fulfilled by really following their own sacred-conscience (*suneidesis*), in life-light-anointing (*christos*).

In fulfilling this redemption the first and second temple work attuningly and rhythmically and reciprocally together. The first temple (ecstatically) is for em-place-ing (enfleshening) ceremonial-form-al law to be preparatory for creation-in-form-al law, en-flesh-ened as em-body-ed in conscience-law. When en-flesh-ened in conscience-law in the second temple, divine law is be-com-ing divinely and personally creation-engraved in persons creation-hearts without being engraved by (present-at-) hands, but in-spirit.

Without divine mediation, there is an unbridgeable chasm between the first and the second temples, which is an intrinsic estrangement of them toward each other. This mediator-bridge is our Lord, Jesus; who sign-ified in publicly observable flesh and blood his simultaneous-multi-dimensional ecstatic-spatio-temporal cosmo-aeonically always at once (*hapax*) em-body-ing his not-present-at-hand flesh-blood in cosmo-aeonically ecstatically-encycling flesh-blood-creation-nourishment for be-com-ing alive through conscience-attuning (really seeing and hearing personally).

This redemptive life-light-anointing (*christos*)-conscience (*suneidesis*) salvation-bridge-embodiment is an aeonic-cosmic embodying of bearing (holding in blood-flow suspension) the destruction effects of sin while simultaneously (ecstatically) awaiting (*ekdechomai*) patiently (*diemekes*) for enmity to be en-able-d to be put under his feet (while enthroned on the right hand of God) (cosmo-aeonically). This redemption-suspension always embodies dissipation-possibility for ex-changing (metathesis and metamorphosis) the deadening residue of sin for real en-live-ning/life/light through creation-fusion of persons in to divine metabolism.

In this salvation-bridge-embodiment of life-creation-blood-cosmo-encycling, sins are not remembered condemnably by being engraved on present-at-hand (tomb-stone-obelisk-tablet) monuments but are creation-memorialized by being engraved in their true (*alēthes*) creation-meaning in heart-creation-essencing memorials.

Every High Priest in the first temple is appointed to offer both gifts and sacrifices for sins, according to the publicly prescribed ceremonial law. The *archepriest* also offers something necessary for sins, but through attunement to the underlying and unseen heavenly (*ouranios*) pattern (*typos*) shown (*deiknūo*) in the mount (in the second temple). If the first temple were fully (*telos*) adequate to create really be-com-ing alive, the second temple (*skene*) would have been unnecessary to have been founded (*nomothēmi*).

Appropriate for the second temple, the re new al of life embodies a new covenant (*diatheke kainē*). I their Lord led Israel out of Egypt with (first temple) covenants made with (present-at-) hands, since they were not yet able to abide (second temple) higher covenants, not made with (present-at-) hands (*cheires*). These (lower) covenants were engraved in stone tablets made with hands for their remembrance.

Whenever and to the extent that persons are be-com-ing en-able-d to dwell in a (higher) second temple they dwell in a new covenant; my ways (*nomos*) are engraved (*grapho*) in their hearts (*kardia*) and minds (*nous*) continually (*dia*) for their memorials (*mneme*). Then they do not need to convince each other to know me and my law. Then they really know (*gnosis*) me, from the greatest to the least, in a heavenly way; and are really pure and holy (*hagios*).

The holiness of those dwelling in the second (spirit) temple is made possible by their penetration of the temple veil (*katapetasma*) and their dwelling in the holy of holies (*hagia hagion*); by be-com-ing en-able-d to do so by being led in to knowing the way by precisely following the lead of him who is *archepriest*, anointed (*christos*) in life-light to find and know and lead the way in the guidance-light of the holy spirit (*pneumatos hagios*). This is made possible through archeoteleological creation-fulfillment (*telos*) of sensitively-refined (*hagios*) conscience (*suneidesis*).

Creation-life (*ktisis*) in the second temple (*hagia hagion*) the holy of holies is

always aeonically nourished through heavenly-encycling blood (~~haima~~); not the earthly blood of sacrificial goats and bulls. This heavenly-encycling blood is not constituted by or in need of being replenished by plasma infusions through earthly-annual (seasonal rain) cycles (~~kauros~~); but is aeonically-redemptively-nourished (~~dunamai~~).

He who is preeminent ~~archepriest~~ as anointed (~~christos~~) in the heavenly encycling life-light-blood (being on the right hand of God) found (~~heureo~~) his way into this heavenly blood-creation-attunement through purifying (~~katharizo~~) his own flesh-conscience (~~sax-suncidesis~~) toward being en-able-d to bear himself and others away from flesh-death (~~nekros~~) in to the life- blood nourishment of being-holy- alive (~~zoe~~). Through (~~dia~~) his thus be-com-ing empowered (~~dunamai~~) in heavenly ways he is en-able-d to be the mediator (mesites) of life-renewal (~~kaines zoe~~) covenants (~~diatheke~~) (Heb 8 & 9 & 10).

Jesus said, He who hears me (~~logos~~) and is creation-faithful (~~pistis~~) in to him who sent me dwells-in (~~echei~~) aeonic life . Indeed, I say to you, an hour comes and now ecstatically-is when those endeavored (~~nekros~~) who are be-com-ing en-able-d to hear the voice of the son of God are be-com-ing en-able-d thereby to become alive (~~zoe~~).

Some said to Jesus, Our fathers ate the manna in the desert as it has been written He gave them bread from heaven to eat. Jesus then said to them, Indeed, Moses did not give you the bread from heaven; but my father gives you the true bread from heaven. For the bread of God is he who descends from heaven, and is giving life in to the cosmos. They then said to him, Sir, always give us this bread. Jesus said to them, I am the bread of life. He who comes to me does not hunger; and he who is creation-faithful in to me does not thirst. Your fathers ate the manna in the desert and died. I am that bread descending from heaven of whom persons may eat and not die. I am that living bread. And the bread I give for be-com-ing alive is my flesh, which I give for the cosmos to become en-able-d to become alive . If you do not eat the flesh of the son of man, and drink of his blood, you cannot have life in yourselves (Jn 5:24-25; 6:31-35, 48-57).

## Prophetic Ethics 'in' Prophetic Biology

Ex-pression of classical prophetic ethics is often given in a juridical mode, likening poeic matters of fulfilling requirements for salvation to those of (proximally impersonal) formal decrees dispensed in everyday courts of law. These expressions are customarily interpreto-translated as law, work, judge, justice, justification, judgment, righteousness and condemnation. A sign of the poeic inadequacy of these translations is the interpreto-translation of non-judicial even though conventional vocabulary interspersed throughout the juridical; faith, hope, love, the invisible creation power of God, heart, conscience, spirit and sin. When prophetic ethics as fulfilling requirements for salvation is ex-pressed in the scope of prophetic biology poeically, this poeic re-vital-ization of the terminology of prophetic ethics is more suitable for classical prophecy.

What then shall we say? Ought we to attempt to live life abundantly (~~pleon~~) in Joy (charis) by dwelling (~~epimeno~~) at the same time in dis-chord-ance (~~hamartia~~) (sin)? It cannot be (~~me ginomai~~). Whenever and to the extent that we are endeavored (~~thanatos~~) by dischordance, how could we possibly be at the same time enlivened (~~zoe~~) by it? Or are you confused (~~agnoes~~) by being unaware that being- toward (~~eis~~) death (~~thanatos~~) while immersed (~~baptizo~~) in life-light-anointing (~~christos~~) through Jesus is not the same as being-deadened-dischordantly?

We are creation-en tomb ed (~~sunthapto~~) in harmony (sun) with him-together, immersed with him in his life-impregnated (~~baptizo~~) be-com-ing- alive - throughout - death realms by his life-light-glory (~~doxa~~). So we share his being- arisen -alive (~~egene~~) out of (~~ek~~) being in the midst of the deadened (~~nekros~~), through (~~dia~~) being anointed (~~christos~~) with him in the life-light-glory (~~doxa~~) of the Father. It is in this way that we dwell- walking about (~~peripateo~~) in newness-life (~~kaine zoe~~). For being entombed together in his way of being- toward -and- in - death we have become (~~ginomai~~) and shall continue to be enliven/resurrected (~~anastasis~~) in the midst of deadness; in that our old (~~palaios~~) ways of deadened-life are ex-change-d by crucifixion-with (~~sustatauroo~~) him of dischordant passions for new ways of newness-of-life. The body (~~soma~~) of dis-chord (~~hamartia~~) (sin) formerly enslaving (~~douleo~~) us from being-alive is rendered powerless (~~katargeo~~).

But does this newness-life come into being by simple (unthinking) regimental obedience to publicly acknowledged laws (~~nomos~~) and ceremonial-ritualistic (Mosaic) prescriptions and formulas

*constantly* present-at-hand, simultaneously passing away and coming along. What is implied by such an interpretation of the world-time with which we concern ourselves (474)? Plato directed his glance in this manner at time as a sequence ofnows arising and passing away and called time the image of eternity which simultaneously shows its own *constant* presence (475). The source of time does not become a problem for Aristotle. His interpretation of time moves in the direction of the natural way of understanding Being. Time is that which is counted in the movement which we encounter within the horizon of the earlier and the later (473).

But what is ontologically decisive in personal existence lies rather in the specific kind of personal sources of *making present* which makes present-at-hand measurement possible (470). Personal existentially significant spannedness of time is not to be best understood in terms of the temporality which is made public in one's present-at-hand passing of time, but rather in terms of existential temporal concern . The fact that in every personal and existential now it is in each case *already now* is best conceived in terms of an existential earlier still from which every now stems. This now is not simply a continuity somehow of a series of present-at-hand nows, but does give the condition for the possibility of access to anything continuous which is present-at-hand (476).

The Hatter *said*, Why is a raven like a writing-desk?

Come, we shall have some fun now! thought Alice. I'm glad they've begun asking riddles. I believe I can guess that, she added aloud.

Have you guessed the riddle yet? the Hatter said, turning to Alice.

No, I give it up, Alice replied: what's the answer?

I haven't the slightest idea, said the Hatter.

Nor I, said the March Hare.

Alice sighed wearily. I think you might do something better with the time, she said, than wasting it in asking riddles that have no answers.

If you knew Time as well as I do, said the Hatter, you wouldn't talk about wasting it. It's *him*.

I don't know what you mean, said Alice.

Of course you don't! the Hatter said, tossing his head contemptuously. I dare say you never even spoke to Time!

Perhaps not, Alice cautiously replied: but I know I have to beat time when I learn music.

Ah! that accounts for it, said the Hatter. He won't stand beating. Now, if you only kept on good terms with him, he'd do almost anything you liked with the clock. For instance, suppose it were nine o'clock in the morning, just time to begin lessons: you'd only have to whisper a hint to Time, and round goes the clock in a twinkling! Half-past one, time for dinner!

(I only wish it was, the March Hare said to itself in a whisper.)

That would be grand, certainly, said Alice thoughtfully: but then I shouldn't be hungry for it, you know.

Not at first, perhaps, said the Hatter: but you could keep it to half-past one as long as you liked.

## Ontologies of Nothingness

Hellenistic-Christian theology speaks of nothingness and nothing as non-being especially in connection with creation *ex nihilo* and the problem of evil as though it were somehow referring to or had adequately revealed ontological grounds for referring to a total nothing or an absolute nothing or an absolute non-being . This way of referring to nothingness and existence, however, has not been fruitful in revealing ontologically grounds for discovering meanings in and the significance of personal existence. Perhaps its accompanying view of the contingency of human life has limited merit with respect to the problems of human pride, but this limitation has also exhibited a strong tendency toward a nihilism through which the meanings and significance of human and divine existence (nature) and relationships are not adequately seen (are annihilated). A significant phenomenon of human existence through which nothing and existence may be explored in an attempt to reach the meanings and significance of the nothingness of personal existence is that of fearing. The ontological implication of Hellenistic Christianity simply presumes that this fearing is grounded in the absolute nothingness of human existence inevitably stemming from man's background as being absolutely nothing from which his creation is therefore *ex nihilo* . The Reality of personal existence, then, is

significance in personal existence ontologically, we are faced with a perplexing dualistic paradox. We tend to lose our way both in the artificial abstractions of Hellenistic Idealism and in the commonsense lostness of being fallen in the practical everydayness of the they; and yet we need to somehow find our way through both.

A purpose of Hellenistic Idealism is to escape the limitations of commonsense everyday appearances to discover the nature (essence) of Reality. In its Idealism, however, it not only separates itself from these limitations but from the ontological meanings and significance of the everyday world as well. The more appropriate mode of uncovering the meanings and significance of personal existence ontologically is to see through both everyday common sense and Hellenistic Idealism. In our seeing through we are nevertheless still concerned with ontological essences, as is Hellenistic philosophy, but in a way that they show their connections with both the lostness of being fallen in the everydayness of the they of personal existence and the possibilities of being-found in one's authentic personal existence, and thus reveal more fully both its ontical and its ontological nature.

Here four philosophical keys open up ways of seeing through the paradoxes facing such an ontological quest. First, we discover that personal ontological essence is in personal existence. We also discover, surprisingly, that temporality characterizes the ontological essence of personal existence, even in the face of the Idealistic presumption that there must be a necessary distinction between essence and time (temporality change).

Spatiality also characterizes the ontological essence of personal existence, not only the present-at-hand spatiality of everydayness or the Idea of spatiality, but also existential spatiality. Finally, we see that personal existence is equiprimordially grounded ontologically in care in which we encounter everyday circumspective concern.

### ***Present-At-Hand and Existential Space and Time***

Cheshire Puss, Alice began, rather timidly, as she did not at all know whether it would like the name: however, it only grinned a little wider. Come, it's pleased so far, thought Alice, and she went on, Would you tell me, please, which way I ought to walk from here?

That depends a good deal on where you want to get to, said the Cat.

I don't much care where, said Alice.

Then it doesn't matter which way you walk, said the Cat.

so long as I get *somewhere*, Alice added as an explanation.

Oh, you're sure to do that, said the Cat, if you only walk long enough.

Everyday present-at-hand spatiality is characterized in saying that man's spatiality is a result of his bodily nature (corporeality). When a spiritual side of man's nature is brought into the picture, his being-in-a-world is characterized as the Being-present-at-hand-together of some such spiritual Thing along with a corporeal Thing (82). But man's facticity is such that his being-in-the-world is always dispersing itself in ways of being-in which show the ontological inadequacy of this present-at-hand dualism. For example, men are always having to do with something, producing something, attending to something, and looking after it. When we see through the Thinghood of existence, we see that all these ways of being-in show *concern* in their ways of being (83). We begin to see here, then, through present-at-hand spatiality a *spatiality of concern*. When space is discovered noncircumspectively by just looking at it, the environmental regions get neutralized to pure dimensions. Places get reduced to a multiplicity of positions for random Things. The personal involvement character of the spatiality of what is present-at-hand-within-the-world is thus *lost*; the environment becomes the world of nature. The spatiality of personal concern, and with it the ontology of personal concern, thus remains proximally still concealed (147). The existential nature of and connections between *res extensa* and *res cogitans* and personal existence at the same time remain concealed.

In factual existence, persons from time to time sense that there are some things for which they cannot allow any time. How can persons take time or lose it? Where do they take time from? How is this time related to person's temporality (456)? Time in the everyday world (and, by analogy, its essential form in the static realm of Ideal essences) is present-at-hand and is grounded in the movements of the sun which dates time. In terms of this dating, there arises the most natural measure of time the day (465). And because that temporality in which persons must find time in their everyday lives is thus datable, their whole lives are accordingly taken to be datable in the same way, i.e., finite (466). But the idea of a standard time also implies unchangingness; this means that for everyone, at any time, the standard, in its stability, must be present-at-hand (470). Thus, for the ordinary understanding of time, time shows itself as a sequence of *nows* which are

and commandments (*entole*) that do not arise (resurrect) out of the personal fruitfulness (*karpon*) of heart-felt (*kardia*) Joy-sensitivity (*charis*) in -to hearing (*akoe*) one's own (primordial) (conscience) guidance-attunement (*didache*)? It cannot be.

To the extent that some of you are somewhat impure (*akatharsia*) in the flesh, this is so because you are attempting to found your personal stability (*parhistemi*) and (salvation) security (*parhistemi*) on dischordance (*hamartia*) in parts (*mele*) of your lives, whether ceremonially or legally conforming or not, which are not really attuned (*akoe*) in to your own heart-felt-enlivening-attunement (*kardia*).

But those who are be-com-ing en-able-d to become freed (*eleuthero*) from being enslaved (*doulos*) to dis-chord-ant (*hamartia*) ways are be-com-ing attuned into divine (*Theos*) Joy (*charis-charisma*); and are thereby enliveningly fruitful (*karpos*) in the holiness (*hagia*) of being-fulfilled (*teles*) personally in aeonic life (*zoe aeon*) (Rom 6 & 7).

In such seasons and times (*kairos*) Jesus is sabbath-creation- active. Then he went through the fields on the sabbath and his disciples were hungry and plucked grains and ate. Some Pharisees, observing, said to him, Your disciples are doing what is not lawful to do on the sabbath. Jesus said to them, Are you unable to comprehend (*gnosis*) what is written of David when he and those with him were hungry? How he entered across the usually off limits threshold of the temple where God was really present? And ate of the loaves in which God was really present, in their special sanctuary where God was really present? Which were usually considered to be unlawful to eat except only by the temple priests? Or are you unable to comprehend what is written in the law about times when the priests do not rest in accustomed ways on the sabbath and cross the usually off limits threshold of the temple on the sabbath, for unusual purposes? And they are not held to violate the sabbath? Are you unable to comprehend what I say about us in this grain field this day. In our entabernacling in flesh, we are far greater personal-creation-possibilities dwelling in fleshly temples than temples made of stone with weak human (present-at) hands are ever enabled to be. And are you able to comprehend what is written: personal-creation-mercy far supercedes ceremonial-sacrificial ordinances as life-creating. If you become enabled to comprehend this you will no longer be endangered by condemning and criticizing unusual creation-activities even when they are not conducted within the guidelines of typical religiously-accepted ceremonies. All of this comprehension is really embodied within the son of man being also the Lord of the sabbath (Matt 12:1-8).

And Jesus spoke in a parable, Truly, I am the door of the sheepfold. Those really sheep do not for long follow the (dis-chordant) great variety of heard and unheard voices and sounds and signals and frequencies (signs) emitted by thieves and robbers. I am the door; anyone who comes into the fold through me shall be safe. He shall go in and out and reJoyce in truly substantial nourishment. I AM, that persons may-be be-com-ing really alive; in all its abundance and fullness-possibilities I AM able to call them in and by their own names, which they are be-com-ing en-able-d to follow into their own aeonic life-giving personal fulfillment (Jn 10:1-18).

## CHAPTER 5

### *Pre-Classical and Classical Apocalypse*

Pre-classical prophecy restricts considerations of the nature of reality and salvation to a dualism of opposites; heaven or earth, and heaven or hell, and good or evil, and flesh or spirit, and right or wrong, and truth or falsehood, and virtue or vice, and material (flesh) or immaterial (spirit). When apocalypse is considered from the point of view of pre-classical prophecy it is taken to be one of a dualism of scriptural or prophetic opposites; history or apocalypse, and common-visible sense or visionary, and visions of life in heaven rather than (or) life on earth. Underlying pre-classical apocalyptic modes of interpretation, whether inadvertent or not, is the presumption that reality is essentially present-at-hand, whether material or spiritual. In this mode of interpretation heaven or earth are taken to be everyday present-at-hand dimensions in completely separate present-at-hand space-ial locations, whether material or immaterial; the immense distance between the two being calculable with present-at-hand calculators; if only we knew the exact coordinates and figures we could calculate the miles or light years between the two in the universe. Salvation then is taken to be a program or process or condition by which a person is saved, to go to heaven. The Book of Revelation, as apocalypse, is then taken to be on a different subject than the rest of the New Testament.

Classical prophetic poesy sees beyond existence as a dualism of alternative opposites into (salvation) reality as multidimensional personal possibility. Beyond existence as mono-dimensional simple-succession present-at-hand everyday -observable history, classical prophetic poesy sees in to (salvation) reality as ecstatic-spatio-temporal personal- existential - possibility, wherever and whenever and however personally existing is-be-com-ing ever-more meaningful and significant. This prophecy ex-presses poeically and is im-pressed with the creation and annihilation of man waxing and waning as who persons essentially are emerging in and declining (being- lost ) away from their own really meaningfully and significantly existing personally in to their own most essential ways for being-themselves.

For classical prophecy heaven and earth and hell and spirit and body and flesh are taking-place in the same multidimensional ~~cosmos~~ way - place. Awaringly-comprehending this is a province of unveilings of person's expanding (classical-apocalyptic) ~~(apocalyp)~~ wave-length-frequency-spectrum-band reception-of impulses and beams of light and dark all around. This is an apocalyptic envisioning of cosmic historicity intimately interweaving these diverse elements into a creation-possibility-whole.

Awareness of the classical interweaving of diverse elements almost always taken to be totally separate is jolted into view by the classical poeic ex-expression War in Heaven. Almost never is Heaven taken to be a site of War. Whenever and to the extent that the sign-ification of this jolt throws prophecy into the new light of classical poeic apocalypse it shows the enlightening advisability and creation-possibility of seeing the nature and meanings and significance of the redemption-creation and annihilation of man and the signs and symbols and words poeically ex-pressed in this communion in new enlightenment. In this poeic envisioning, Gospel and Apostle and Apocalypse are seen -to-be referring in complementary classical ways to the same thing redemption-creation, preeminently embodied in Jesus anointed (~~christos~~) in life-light archeoteleologically; creating be-com-ing alive through endowing person's personal possibilities in and for becoming alive in and through his cosmo-aeonic life-light, whether or not they are yet and remain in darkness.

Beyond classical poeic im-pression and ex-expression, postclassical prophecy envisions personal-existential - possibility through the wisdom - possibility of philosophico-meta-logico-unveilings of personal ontology. This envisioning probes in to and un veils personal ontological possibilities in essence centers of who persons are in their own ways-of-being themselves essentially in their existence. Postclassical apocalypse is the revealing of this personal-essence- in persons existing through the metalogical-multi-dimensional-precision of postclassical apocalyptic-envisioning.

### *Pre-classical Apocalypse – Prophetic Historicity*

Whereas Judaic ontology proceeds from the practicality of a commonsense presence-at-hand, Hellenistic ontology is an Idealistic presence-at-hand. That which is present-at-hand in everyday commonsense ontology is properties which can be seen in the everyday world as the what of tables, houses, trees, human bodies, etc. (67). That which is Ideally present-at-hand in Hellenistic ontology is the substantial property of the essences of things (the Ideal forms) in a timeless realm of Ideal absolutes. For Descartes there is an implication that this Idealism includes (*res*) extension and (*res*) cogitation, though he does not specifically engage in ontological questioning of the nature of either of their relationships to each other or to a realm of Ideal forms or to the everyday world. However, there is a Cartesian implication that mathematical knowledge is the one manner of apprehending all entities which can always give assurance that their being has been securely grasped (128). Thus Descartes prescribes for the world an idea that its Real Being is a Being in which Being is equated with constant present-at-hand (129) substantiality and whether it be *extensio*, *cogito*, or *perfectio* is true of man and God as well as world (125-126). Present-at-hand substantiality is indicated in the ontological signification of the traditional term *existentia*, viz., the constant what properties of entities (67), whether Real or Ideal.

Like Descartes, Kant simply assumed the ancient ontology (45). In taking over Descartes' ontological position, Kant also made the essential omission of failing to provide an ontology of man (*Dasein*). What both left undetermined, as had the Hellenistic Christianity and the Hellenism before them, was the specific kind of Being which belongs to the *cogitans* of the *res cogitans*, or more precisely *the meaning of the Being of the sum* (the I am) in the *cogito ergo sum* (the I think therefore I am) (46).

Questions regarding the nature of existential temporality, of value-predicates and of existential concern point to the significance of these omissions. With their everyday conceptions of time, neither Descartes nor Kant could achieve an insight into the problematic of Temporality. There were two things that stood in their way: first, they neglected the problem of Being simply assuming the ancient ontology, and second, they failed to provide an ontology with man (*Dasein*) as its theme or (to put this in Kantian language) to give a preliminary ontological analytic of the subjectivity of the subject (45).

Idealistic Hellenistic ontology, including that of Descartes and Kant, are founded in such a way that even though Ideal they are so by analogy to the material cosmos (126) and as such preserve the

Thinghood of cosmological ontology, i.e., still have the character of present-at-handness. Quite apart from the ontological problem of the nature of the world itself, can the being of man whom we encounter proximally-within-the-world be reached ontologically by this procedure? When we speak of material Thinghood, have we not tacitly posited a kind of Being the constant presence-at-hand of Things which is so far from having been rounded out ontologically by subsequently endowing entities with value-predicates, that these value-characters themselves are rather just optical characteristics of those entities which have the kind of Being possessed by Things (132) and have not yet ontologically reached personal values? But even pre-phenomenological experience shows that, in an entity which is supposedly a Thing, there is something that will not become fully intelligible through Thinghood alone. What, then, does the Being of values or their validity really amount to ontologically? And what does it signify ontologically for Things to be invested with values (132)?

If we attribute spatiality to man (*Dasein*), then this Being in space should be conceived in terms of the kind of being he is. Man (*Dasein*) is essentially not a Being-present-at-hand; and his spatiality is not essentially an occurrence at a position in world-space. Man is in the world personally in the sense that he deals with himself and others and entities concernfully and with familiarity (138).

We see, then, several surprising paradoxes in Judeo Hellenistic-Christian ontological history. Hellenistic Idealism senses certain limitations in discovering the nature of things through commonsense appearances, viz., sees a need to discover the unchanging, secure, stable essence of things. It, nevertheless, continually does so by analogy to material Thinghood in such a way that it is unable to uncover the problematic of personal ontology. To do so requires a dismantling of the history of ontology by going back to practical, personal everydayness and a renewed consideration of ontology always keeping the nature of personal existence present as the primary ontological consideration. A sign of this ontological need is the implicit present-at-hand substantial ontology of classical Hellenistic Christianity. It has conceived birth (creation) to be a present-at-hand bringing into-being (an *ens creatum*) of a present-at-hand soul and a present-at-hand body concomitantly by God (as *ens infinitum*) from a present-at-hand nothing (*ex nihilo*). Death is the no-longer of a present-at-hand body. Immortality is the survival eternally of a present-at-hand soul and at some later present-at-hand time a concomitant union with a present-at-hand body, in a present-at-hand heaven.

Postclassical prophetic ontology begins here by giving consideration to the ontological meanings and significance of personal existence metalogically. It turns thematically to questions regarding personal-being and its dynamics and essence and temporality and spatiality metalogically, i.e., logic seen in a perspective of care and the spatiality of care and the temporality of care. In attempting to uncover meanings and

## CHAPTER 7 – Heideggerian and Post-Heideggerian Prophetic Ontology

### Tracing the Historicity of Traditional Ontology

A prime vocation of postclassical prophecy is a search for the ontological grounds of personal existence. Judeo-Hellenistic-Christian culture is a primary source. Eros-inspired Judean culture has felt prelogical and protological inclinations. Hellenism and Hellenistic-Christianity have long been engaged in logical stages of this search. In the interplay of the metaeros and metalogos of postclassical prophecy is a renewal of this search. This renewal is impelled by indications of certain limitations in prelogical-protological inclinations and in logical searches, whose implications have a critical bearing on the physical and spiritual survival and existence of man. Tracing the historicity (429-458) of these ontological inclinations and searches helps locate sources of these limitations, especially when the history of the question of Being can be dismantled and made transparent in such a way that at least some of its hardened tradition may be loosened up so that its concealed inadequacies may be dissolved (44, 41-49).

A central feature of the Judaic influence in Western culture is its practicality, stemming largely from preclassical and to some extent classical prophetic (Old Testament) dimensions. Reality, especially for preclassical prophetic Judaism, is found in experiencing the everyday world with some unusual miraculous interjections, and consequently, at least by implication, is for the most part associated with change. As such, it has little if any direct orientation toward essence. Here the power of establishing justice for example is the proper divine-human coordination of everyday events in the reality of the everyday world through the proper practical means.

A central feature of the Hellenistic impact on Western culture is its logicity, stemming partially from early oriental-mystical influences through Platonic Idealism and Aristotelian quasi-Idealism-quasi-Realism. Platonism divides Reality into the essential un-Reality of the dynamic (changing) world of appearances and the essential Reality of the static (unchanging) world of Ideas. In Platonism, change is consistently associated with decay, corruption, ending, ceasing-to-be, and imperfection. Aristotelianism is basically Platonic with a quasi-Realism modification, viz., the material causality impregnated with the Ideal Forms is Real. Essence (essential Reality) in Hellenism is static and Idealistic. The gravitational pull of classical Hellenism moves forcefully toward attempting to go beyond (metaphysics) the unreal world of change to the Ideal realm of Being Real (philosophy) through logical dialectical speculation (47). Here the moving power behind the establishment of justice is somehow (Plotinian emanation) Ideal justice.

The traditional Christian dimension of Western culture is for the most part a Hellenistic Christianity. Augustinian Platonism and Thomistic Aristotelianism still regard the changing everyday world as essentially unreal and the unchanging (eternal, eternity, infinite) world of Ideas as essentially real, with some Aristotelian modifications. Medieval scholastic ontology inserted highly sophisticated Idealistic conceptions of God as *ens infinitum* into this cosmos. Then it added to the Hellenistic sense of creation as something having been produced the conception of an *ens creatum* of all things in the world *ex nihilo* (from nothing) by God as *ens infinitum* (infinite being) (46). Here justice is an Ideal Divine production.

Descartes and Kant worked within this conceptual framework. Descartes presumed that he had taken a radical departure therefrom with his *cogito ergo sum* (I think therefore I am) by supposing that he had developed an ontology based upon a radical separation of God, the I, and the world (128). Even though they again converge, it is still the result of an initial independence according to his analytic. In spite of the personal pronoun appearing in his proposal, however, he did not develop an ontology of the personal I in the *cogito* (I think) and the *sum* (I am). As in the case of both medieval and ancient Hellenistic ontology, his is still grounded in a present-at-hand ontology in which the being of God, man, and nature is substantial (even though divine being is infinitely substantial and human nature is finitely substantial). In the Cartesian view, substance is understood as an entity which is in such a way that it needs no other entity in order to be. Even created entities can be called substantial with some justification. Relative to God these entities need to be produced and sustained; but within the realm of created entities the world in the sense of *ens creatum* there are things which are in no need of any other entity relative to the creaturely production and sustentation that we find, for instance, in man (125-126). The substantiality (the Reality of Being) of substance gets characterized as whatever remains constant in any corporeal thing (125). Matter may have such definite characteristics as hardness, weight, and color but these can all be taken away from it, and it still remains what it is. These do not go to make up its Real Being (124).

## Ethics – Soteriology – Ecclesiology – Hierontology

A few days before crucifixion, Jesus was leaving the temple when his disciples came and pointed to the temple buildings. He answered, Yes, look at it all. I tell you this: not one stone will be left upon another; all will be thrown down.

When he was sitting on the Mount of Olives the disciples came to speak to him privately. Tell us, they said, when will this happen? And what will be the signal for your coming and the end of the world?

Jesus replied: Take care that no one misleads you. For many will come claiming to come in my name and saying, We are the true representatives of the Messiah; and many will be misled by them.

The time will come when you will hear the noise of battle near at hand and the news of battles far away; try not to be alarmed. Such things are bound to happen; but the end is still to come. For nation will make war upon nation, kingdom upon kingdom; there will be famines and earthquakes in many places. All these things are birth pangs of a new age.

But your own experiences in your own lives will not be the same as others; yours will be quite specifically related to your reputation as my disciples. Like me, you will be hailed into both formal and informal courts and judgments by those around you; and men of nations will hate you for being known as my disciples. Some of you may be vigorously punished and then executed.

You should not take personal offence at this, as though who you really are is their true target. Mainly, this is the way they will be treating themselves; and in a way you will become their special targets at times by temporarily stepping into these scenes of their violence to themselves and each other. Their typical way of life for themselves and each other will be falling from faith, betrayal, vexation and hatred. This is indeed fertile ground out of which many false prophets and false christs will arise and deceive and mislead themselves and many others. Person's love for themselves and each other will wane and grow cold. This is the desolation of abomination referred to by Daniel the prophet (Mt 24:1-27).

And what will be best for you in times of great trouble and distress and tribulation? You need not suffer like those who are unprepared. You may become like five wise young ladies who were invited to prepare themselves to care for their well-being in the chambers of the bridegroom of peace and joy and love while those wandering aimlessly in the streets are liable to distress. While many others, and especially five who presumed to be close friends with the bridegroom but were really not, were careless or only occasionally or sporadically consistent in keeping light in their lamps, the five grew consistently in the enlightenment of the caring for their well-being. In times of ever greater distress, only the five were enabled to abide those days in the midst of tribulation in peace and joy and love in their safe-guarded sanctuaries with the bridegroom (Mt 25:1-13).

Past and present and future days of ever increasing distress and tribulation are like Noah's days. Rather than consistently increasing their care for their well-being, they carelessly and indiscriminately ate and drank and married, and knew little if anything about the flood coming and sweeping them away.

It is well for you to ever increasingly awaken then to the possibilities for well-being for yourselves and those around you. It is well for you to ever increasingly prepare yourselves for the presence and coming of the son of man. This is ever increasingly fulfilled by being aware of his ways of coming and being-present. The coming and presence of the son of man is in the clouds of heaven with great peace and joy and love power and glory. Like the five wise young ladies, only those who are prepared to participate in those days in peace and joy and love will be enabled to do so. This preparation is not fulfilled by calculating calendars and days and hours the way people are accustomed to doing to celebrate their festivals and holidays. Those days and hours are not like these and can not be known or celebrated or calculated in these ways. Another way of being watchful is advisable. When you are mature in your preparation in caring for your well-being in growing consistently in the strength of the sacred sanctuaries of the enlightenment of your own enjoyment of your abiding peace and love, then you abide the day (Mt 24:27-61).

Some time after crucifixion and resurrection, I, John, your brother, who share with you in the suffering and the sovereignty and the endurance which is ours in Jesus I was on the

island called Patmos because I had scattered and planted God's words and borne my testimony to Jesus. It was on the Lord's day, and I was caught up by the Spirit. The Lord's instruction to me was, Write down what you have seen, what is now, and what will be hereafter. Send it to the seven churches in Asia.

In mid-vision I looked, and I heard an eagle calling with a loud cry as it flew in mid-heaven:

Woe, woe, woe to the inhabitants of the earth when the trumpets shall sound which the three last angels must now blow:

Then the fifth angel blew his trumpet; and I saw a star that had fallen from heaven to earth, and the star was given the key of the shaft of the abyss of darkness. With this he opened the shaft of the abyss; and from the shaft smoke rose, and the sun was darkened. Then over the earth, out of the smoke, came locusts, and they were given the powers that earthly scorpions have. They were told to do injury to those who had not received the seal of God on their foreheads.

In appearance the locusts were like horses equipped for battle. On their heads were what looked like golden crowns; their faces were like human faces and their hair like women's hair; they had teeth like lions' teeth, and wore breastplates like iron. They had tails like scorpions, with stings in them, and in their tails lay their power to plague mankind for five months. They had for their king the angel of the abyss of darkness, whose name is The Destroyer. In those plagues of death and desolation loosed upon mankind their squadrons of cavalry, whose count numbered two hundred million, killed a third of mankind.

The rest of mankind who survived these plagues still did not abjure the gods their hands had fashioned from gold, silver, bronze, stone, and wood, which cannot see or hear or walk. Nor did they repent of their murders, their sorcery, their fornication, or their robberies (Rev 1 & 9).

Later appeared a great portent in heaven, a woman robed with the sun. She was pregnant, and in the anguish of her labour she cried out to be delivered. The dragon stood in front of the woman who was about to give birth, so that when her child was born he might devour it. She gave birth to a male child, who is destined to rule all nations with an iron rod. But her child was snatched up to God and the woman herself fled into the wilds.

Then war broke out in heaven. Michael and his angels waged war upon the dragon. The dragon and his angels fought, but they had not the strength to win, and no foothold was left them in heaven. So the great dragon was thrown down, that serpent of old that led the whole world astray, whose name is Satan, or the Devil—thrown down to the earth, and his angels with him.

When the dragon found that he had been thrown down to the earth, he went in pursuit of the woman, but the woman was given two great eagle's wings, and she moved out of reach of the serpent. At this the dragon grew furious with the woman, and went off to wage war on the rest of her offspring, particularly those maintaining the testimony of Jesus (Rev 12).

The whole world went after the beast in wondering admiration. Men worshipped the dragon because he had conferred his authority on the beast. The beast was allowed to wage war on God's people and to defeat them, and was granted authority over every tribe and people, language and nation. All on earth, they worship it, except those whose names the Lamb that was slain keeps in his roll of the living, written there since the world was made.

Then I saw another beast, which came up out of the earth. It worked great miracles, even making fire come down from heaven to earth before men's eyes. By the miracles it was allowed to perform in the presence of the beast it deceives and deludes the inhabitants of the earth, and makes them erect an image in honour of the beast. Moreover this was the mark in their foreheads which the beast caused everyone, great and small, rich and poor, slave and free, to be branded with (Rev 13).

And now, friends, about the coming and presence of our Lord, Jesus Christ and his gathering of us to himself: It is not wise to suddenly lose your bearings, and wonder whether a single spectacular universal pronouncement will soon usher in the day of the Lord. Let no one deceive you. Those days do not come before much rebellion against God, when wickedness is embodied in human form, doomed to perdition. This is the spirit of Enmity to be aware of. He rises in his pride against every god whatever and every object of men's worship other than himself. He even takes his seat in the temple of God, claiming godhood himself in such deception as to deceive even those who presume to worship in the temple.

He shall be revealed only in and by the time and way of appropriation. Already the subtle powers of wickedness are at work. He will be discovered in his subtle and annihilating wickedness by the brightness of the presence and coming of the Lord, Jesus. Aside from this, the activities of

continuing need of further illumination of the nature of personal existence in terms of personal ontology.

Only relatively recently in human history has the significance of personal individuality been broadly recognized. Recognizing its significance, however, does not thereby automatically release its meanings. Locating adequate boundaries and relationships of individuals and communities is only now beginning to encounter significant widespread investigation. Metalogical prophecy is seeing investigations into the meanings of personal ontology to be necessary here.

The critical junction between preclassical, classical, and postclassical prophetic orientations is seen at this point. The prelogical, protological, and logical dimensions of prophecy are not yet as fully aware of metalogical personal ontology as is necessary adequately to augment the troubled course of peace, justice, and joy so far pursued by men.

This dimension of prophecy is seeking more and more to understand, live, and facilitate movements toward a metalogical personal ontology upon which peace, justice, and joy may yet be more firmly grounded. The basic point of departure here is the insight that men's essence is in their personal existence (IV:67).

human existence (IV:388-342). The voice and hearing are rather one's own essential ways of most appropriately being himself, essentially manifesting themselves in his personal existence in divine light. The divine light is the universal brightness and clearing through which the voice of conscience is manifest.

Neither is the seeing of the metalogical stage of postclassical prophecy to be closely equated with the everyday experience of seeing objectively. Nor is it essentially a seeing scenes in a trance. It is not essentially a viewing like our everyday objective experience of seeing, but in a trance state. It is not a seeing of events. Yet it is a vision. This vision, however, is a vision of the meanings and significance of the events and essence of personal existence in its essential rhythms and attunements and appropriations. This vision is en-visioning. Envisioning (in -visioning) is seeing more and more the meanings and significance of personal existence through and in existence. Envisioning the meanings and significance of this life is in living. These unveilings occur in proportion to the extent that persons become and are enabled to be sensitive to the essential dynamics of rhythms and tunes they are in (cf. IV:388).

The logic framework of Western culture has not seen clearly and consistently the meaning and significance of equations of truth and freedom and sin. In this oversight, metalogical meanings and the significance of personal existence are for the most part just dawning. A powerful drive toward absolute truth has paradoxically thwarted its coming forth, and yet provided important clues. The same may be said of its grave concern to classify man in the cosmos through the presumed adequacy of finding and expressing all knowledge in the generalizations as expressed typically in systematic scientific and philosophical treatises. Perhaps a deterrent to the coming to this equation is the general association of Western logical culture with preclassical prophecy and its limitations and difficulties in orienting its conceptions of sin beyond the simple formulation of sin as the breaking of divine commands.

Isaiah speaks of the necessity of turning from sin and being healed in order to see and hear properly (6:9-10). He sees beyond the limitations of the preclassical formula in his criticism of the unjust offering of gifts and sacrifices, sacred seasons, and ceremonies (1:11-17).

For metalogical postclassical prophecy sin is a person's imposing on (by hindering) another and oneself from being and becoming themselves essentially. In this hindering is an opacity toward who persons are essentially. In this opacity is a losing and distorting of appropriate essential attunements and rhythms in personal existence. This is a losing and distorting of seeing and hearing. Virtue is a person's being and becoming enabled to help another and himself toward being and becoming himself essentially. In this helping is the increasing possibility of more and more clarity in being-in the essential rhythms and attunements of existence. This is a clarity of seeing and hearing. In this clarity of seeing and hearing come more and more the essential meanings and significance of personal existence. This clarity comes as sin is dissipated.

### ***Prophetic Ontology***

Hellenistic and Hellenistic-Christian ontology has been and is preoccupied with cosmological ontology so much so that, in them, for the most part, the ontology of personal existence is overlooked. This oversight is not deliberate and for the most part is yet either unrecognized or misunderstood or denied. In pre-Hellenistic human existence, man is simply reckoned a more or less significant or insignificant part of the cosmos. Hellenism was overwhelmed from time to time with its particular discovery of human rationality and its meanings and significance. This led to a partial differentiation of man as rational from the rest of the cosmos, but this rationality was still looked upon as basically a cosmological rationality. The ontological nature of man as such is looked away from and is still determined on the basis of cosmological classifications through cosmological generalizations. His being as such is to be determined on the basis of simply determining generally what being is and classifying man ontologically on this basis.

Postclassical prophecy is aware of certain limitations of attempting to clarify personal human ontology cosmologically. Cosmology overlooks the distinctive way that a person exists in having a personal relationship with himself. Consequently, the meanings and significance of his wars with himself and his self-unity are not yet well understood. This, in turn, contributes to misunderstandings regarding war and unity in broader human dimensions. If persons losing and finding themselves is considered cosmologically, the essence of personal existence itself is not well illuminated. The whole question of the nature and existence of personal essence then becomes problematical.

When the ontological question of the meaning of possibility (potentiality) is raised, the same problem prevails. To speak of personal human potential is not exactly the same as to speak just in any sense of cosmological potential. The significant question of the existence and nature and meaning of human freedom is at issue here. That human history in general and Hellenistic cultures in particular continually stumble over these questions suggests a problem of inadequate ontological orientation. The important clue that postclassical prophecy points to is the

that wicked one are-to-be attended by powerful signs and miracles and all the deception that subtle yet decimating sinfulness can impose on those thereby doomed to destruction. Destroyed they are and will be, because they do not open their minds and receive truth-love, so as to find salvation from this deceptive destruction (II Thes 2:1-12).

Moreover, I heard a voice from heaven, saying, Write this: Happy are the dead who die in the faith of Christ! Henceforth they may rest from their labours; for they take with themselves as-being the record of their deeds.

Then as I looked there appeared a white cloud, and in the cloud sat one like a son of man. He had on his head a crown of gold and in his hand a sharp sickle. Another angel came out of the temple and called in a penetrating voice to him who sat in the cloud: Stretch out your sickle and reap; for harvest-time has come, and earth's crop is ripe. So he who sat in the cloud put his sickle to the earth, reaping his harvest (Rev 14:13-16).

Later, I heard a penetrating voice from the heavenly sanctuary and it said to the seven angels, Go and pour out the seven vessels of wrath on the earth in which God is participating.

So, from the angelic pouring were found among men foul and malignant sores and seas and rivers and people all turning to blood, and a constant succession of plagues and famine and lice and frogs; some came from the mouth of the dragon and of the beast and of the false prophets. These spirits were devils, with power to work miracles. They were sent out to muster all the kings of the world for the great day of battle of God the sovereign Lord. Those are the days when he is present and comes like a thief in the night! Happy those who stay awake and are not ashamed of themselves in those days. So the kings assembled at Armageddon for battle.

Then the seventh angel poured his vessel and there followed lightnings and thunderings and earthquakes; and the cities of the world fell in ruin and persons cursed God (Rev 16).

Later I saw heaven open wide and there before me was a white horse; and its Rider's name was Faithful and True, for he is just in judgment and just in war. His eyes flamed like fire, and on his head were many significations of royalty. Written upon him was a name known to none but himself, and he was robed in a garment drenched in blood. He was called the Word of God, and the armies of heaven followed him on white horses, clothed in fine linen, purified and radiant. From his mouth there went a sharp sword with which to smite the nations; for he it is who shall rule them with an iron rod, and tread the winepress of the wrath and re-compense of God the sovereign Lord. And on his robe and on his thigh there was written the name: King of kings and Lord of lords.

Then I saw the beast and the kings of the earth and their armies mustered to do battle with the Rider and his army. The beast was encompassed all about so much so that he was finally unable to make any headway at all in destroying those faithful to the Rider. So also were the false prophets, and all those they had deluded and deceived and annihilated by worshipping them and the beast and their judgments and their images of all sorts; and these effects gradually emerged as signification markings in their foreheads (Rev 19).

Then I saw an angel coming down from heaven with the key of the abyss of darkness and a great chain in his hands. He seized the dragon, that serpent of old, the Devil or Satan, and chained him up for a thousand years; he threw him into the abyss, shutting and sealing it over him, so that he might seduce the nations no more till the thousand years were over. After that he must be let loose for a short while, for the final sealings into righteousness or wickedness of the hosts of Gog and Magog, countless as the sands of the sea.

Then I saw thrones, and upon them sat those to whom judgment was committed. Those who had not been overcome by the beast and who had given their lives for their testimony to Jesus became evermore alive and reigned with Christ for a thousand years. I saw a new heaven and a new earth. I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready like a bride adorned for her husband. I heard a penetrating voice proclaiming from the throne: Now at last God is recognized to-be dwelling among men; among his peoples. He wipes every tear from their eyes; they overcome death; for the old order is passing away.

Then he who sat on the throne said, Behold! I am making all things new! (And he said to me, Write this down; for these words are trustworthy and true. Indeed they are and are be-coming fulfilled.) I am the Alpha and the Omega, the beginning and the end. A draught from the well-springs of be-com-ing alive is my gift of freedom to the thirsty. All this is the truly eternal victor's heritage; and I AM their God and they Are my children (Rev 21:1-8).



## Classical Apocalypse

### Prophetic Soteriology 'in' Prophetic Hierontology 'in' Prophetic Archeoteology

Classical prophecy (apostle) does not see existing personally to be a simple mono-linear succession of present-at-hand events but views redemption-creation to-be-com-ing prospectively archeoteological. In whatever degree of awareness as such, classical prophecy is poeically im-pressed with and ex-pressive of existing personally as coming-in to-and-out of being-fulfilled (*telos*) in and through a-centro-gravito-persona-core-mass- of -divine-creation-life-light (*arche*). This life-light-personal-core-mass is saturated with illumination (*logos*), in to and out of and through and around about which comm-union (faith and hope and love) and communication (word) arises (birth/resurrection-life).

In the beginning of really be-com-ing alive arche-ically is logoc-ally divine word(s). Apart from him, redemption-creation of life is im-possible. All redemption-creation is-from his be-com-ing alive . In him is life-light. His life is(as-having-been-and-will-be) the life-light illuminating men and is- now shining, even in the darkness of men. The darkness in persons comprehends not his illumination (Jn 1:1-5).

This archeoteological life-light-creation (word) became flesh through God and tabernacled to dwell among us. We became enabled to see his redemption-creation-power in his glory, the glory of being-begotten only through the divine fatherhood of being fulfilled in and endowed with divinely illuminating and Joyous grace and truth (Jn 1:13-14).

Tabernacled in flesh he learned to attune his hearing for guidance in to his Heavenly Father; through fleshly obstacles, until he became ever more Joy-fulfilled (*telos*) with their divine light and life archeoteologically, and thereby delivered from death (Heb 5:5-10). This is good news of great Joy we bring in to all who will and are be-com-ing en-abled to see and hear it (Lk 2:10).

Before (*arche*) and after (*telos*) and en-during (*hypomeno*) Gethsemane and Golgotha (Easter) is Jesus archeoteological participation in cosmo-aeonc redemption-creation (*soteria*). For his enstrengthening his archepriestly service in those days he encyclically renewed and empowered his heart by gravito-amassing (drawing) in to himself and himself in to the heavenly temple in the reNewing Jerusalem near -there (dasein). The creation-catalyst in creation-fusion of strength and weakness and heaven and earth is an archepriest whose preparation for and progress in to sacred-temple sanctuaries involves coping with sin, in whose interest sacrifice is required. The redemption-creation of this sacrifice is only-once (*hapax*) ful-fill-ing (*telos*) in the archepriest cosmo-aeonically, always being-in and of and for and through and around about the sacred core-mass- of divine-redemption-creation-life-light (*arche*), both for himself and for his people . In this priestly activity the archepriest as courier for God and men is simultaneously sacralized through and is- in being-son- of -man, to-be-en-abled to-be-for man adequately .

Before Gethsemane and Golgotha (Easter), he approached the fusion-temple of heaven-earth, treading the winepress alone along the appropriation-frequency-attuned (strait and narrow) path-way by ever so Care-fully watching and listening in to his Heavenly Father and entered the outer temple-court-of-the-nations (gentiles). There

he re-view-ed being-in the days of his flesh with his Father through attuning-prayers (*doesis*) and deepest-soul-desire requests (*hiketeia*); knowing his Heavenly-Father-to-be amazingly empowered (*dunamis*) to deliver (*soteria*) him from death (*thanatos*).

Then he made his way in to ever more sacred sanctuaries by -way- of his own essence - penetrating desire to-be himself archepriest for himself and the people; empowering him through his own en voicing (*krugos*) his own conscience-call-

personal existence is not an absolute nihilism but is a nullity which includes the nullity of this gradual presencing (not always recognized or fully present) of the unconcealment of the essential character of personal existence. As one perceives these manifestations, the nature of the essential character of the existence of persons becomes more and more obvious in their own rhythms and attunements. When a person finds himself to be-in-tune in some aspect of his existence, he then knows it to be appropriate in its attunement. The hearing and seeing of the appropriate attunements and rhythms of personal existence are felt . Persons are better able to hear and see their own most appropriate attunements and rhythms as their feelings become more sensitive. These are not only the feelings of everyday existence (which are for the most part lost and scattered), but are especially the primordial feelings in the essential realms of one's own personal existence.

The dilemmas of relating the (nonpersonal) search for truth as an absolute idea in a realm apart to human freedom (which is at least suspected of being in some sense personal) in the logical stage of postclassical prophecy moves toward resolution in the meta-logical stage of postclassical prophecy. The overt character of behavior in the sense that it makes rightness (truth) a possibility is grounded in freedom. The essence of truth is freedom (I:303). But to turn truth into freedom is that not to abandon truth to the caprice of man (I:304)? The essential nature of truth as such which holds sway over man, metaphysics (logic) regards as something imperishable and eternal and as such something that can never be founded on the transitoriness and fragility of humankind. How, then, can the essence of truth possibly have a stable basis in human freedom (I:304)? The indication, however, of the essential connection between truth (as rightness) and freedom (I:305) is not grounded in what common sense is content to let pass under the name of freedom, i.e., the random ability to do as we please (I:307). Freedom is a participation in the revealment of what-is-as-such (I:307) especially in the depths of personal existence. Truth is the unconcealment and revealment of what-is. Truth in the metalogical dimensions of existence is not the mark of some correct proposition made by a human subject in respect to an object and which then in some way or other, precisely how we do not know counts as true ; truth is rather the revelation of what-is, a revelation through which something overt comes into force. All human behavior and being is an exposition into that overtness (I:309). This revelation is appropriate. But, as in the hope of logic, we can never place this appropriation in front of us as an object in the sense of then being able to point it out to some sort of objective observation and demonstration since it is not something opposite us (II:23) but is our own bringing ourselves in and through divine light into our own most appropriate ways of being ourselves in our own appropriate time and place and way . The assimilation of appropriation here is an admittance into this bringing (II:23).

The essence of truth is revealed as freedom. This is the existent, revelatory letting-be of what is (I:310-311). The phrase letting-be of what is does not, however, refer to indifference and neglect, but to the very opposite of them. To let something be, in this way, is in fact to have something to do with it. This is not to be taken merely in the sense of pursuing, conserving, cultivating, and planning some actuality, causally or casually met with or sought out. To let what-is be what it is means participating in something overt in its overtness, in which everything that is takes up its position and which entails such overtness (I:306). Every overt mode of behavior vibrates with this letting-be and relates itself to this or that actuality. In the sense that freedom means participation in the revealment of what-is, it is attuned to all behavior. But this attunement can not be fully understood simply as everyday feeling and experience (I:311), which are for the most part scattered and lost. An attunement of this kind, i.e., the existent exposition into what is, can only be experienced and felt because the experient (I:311) is primordially attuned and as such is participating in an attunement revelatory of what-is (I:311).

In the attunements and rhythms and appropriations of persons being gathered home to the most appropriate combinations of being themselves most appropriately is found an essential hearing and an essential seeing . The hearing is the hearing of the call of conscience . The seeing is the seeing of the meaning of the signs of the scattering and gathering of men and nations in the visions of their essential natures.

The call of conscience points persons forward to their potentialities-for-being-themselves-essentially, and does so as a call which comes from the anxiety of homelessness (IV:325). When their calling moves persons toward their potentiality for being themselves essentially with some accompanying understanding of this potentiality, it is not simply either ideal and universal or particular and individual. The most appropriate gathering from the scattering of the lostness of homelessness is disclosed in the call of conscience as that which is most authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are most appropriate.

The call of conscience comes through the voice of conscience . But what is this voice and how is it to be heard? What is the language of conscience? Here conscience refers primordially to the existential foundations of personal existence more than to some phenomena of everyday existence, and is ontologically prior thereto. This conscience is not such that it can be placed before us objectively in such a way that its nature may thus be shown and heard and investigated. Such demands have not yet reached beyond the confusing subjective-objective pursuits of logic. The voice of conscience is disclosed in care in personal existence. In this disclosure of care, the vocal utterance and hearing are not that of the everydayness in the objective correlates of

of its existence, where, by its nature and proportionate to its own being, it belongs (I:247). Home is the place and the way wherein alone men can be at home and so fulfill their destinies (I:248). Home is where the nature and destiny of men and things are safely preserved (I:249), viz., where salvation takes place.

## Prophetic Epistemology

Elijah prophecy tells of epistemologically ineffectual signs. The understanding necessary to overcome the Baal-oriented idolatry did not occur during or soon develop from the climactic preclassical confrontation of Elijah and the prophets of Jezebel.

Isaiah points to himself and immanuel as signs. This epistemological direction is unusual. An explanatory elaboration of its meaning is not given. It nevertheless provides a significant clue for the epistemology of postclassical prophecy. This clue supersedes the logical stage of postclassical prophecy, which has the character of absolutizing truth into a realm by itself in terms of language and, especially, ideas to which men must somehow conform if they are to progress in the epistemological endeavor of coming to the truth (I:297). This logic has the advantage of leading men to a scientific culture and to whatever benefits it might afford mankind. It has the disadvantage, however, of still overlooking much of the meaning and significance of personal existence. What this absolutizing of truth overlooks are the personal rhythms of scattering and gathering and the attunements and appropriations in personal existence which are manifestations of a coming-together on a more primordial ground of personal existence than that attempted by the logical pursuit of truth, namely, care. The truth of the metalogical stage of postclassical prophecy is personal in care. In this pursuit of truth, men are not attempting to conform to an absolute truth (idea) in a realm by itself. Since the meaning and significance and value of personal existence has for the most part not yet dawned in human history, so neither has the meaning and significance and value of personal truth in care.

We ourselves are signs. As personally existing, we both point to and embody the meaning and significance of personal existence. Persons are in truth in one another and entities. Being-in truth is a personal way of being which is primordially true. The essential character of being-in truth personally is existential; that is, it is persons own ways of being themselves essentially in one another in their existence. In this being-in truth, persons own ways of being themselves in each other are not essentially comparable with one another and entities in a truth-relationship and in a value hierarchy in which one's own ways of being himself essentially are more (or less) valuable or more (or less) true than another's.

The absolute realm of true ideas sought by the logical pursuit of truth is conceived to be essentially static in nature. Personal truth is conceived in the metalogical stage of postclassical prophecy to be essentially dynamic. These dynamics involve personal rhythms and attunements and appropriations in care.

Human existence is essentially rhythmic and attuned and is (and has) its own essential appropriateness in its own appropriation. These essential rhythms and attunements and appropriations constantly show themselves in many ways of being in human existence. The rhythmic interchange of war and of peace and of gathering and scattering in the objective corollaries of human existence are manifestations (revelations) of some of the unsettled, homeless, fallen aspects of these essential rhythms and attunements and appropriations.

The essential appropriation of appropriating and appropriateness is somewhat concealed in our destinies, but is at the same time continually being revealed in the gift of the continual opening out of our destinies (II:19). Sometimes appropriation is represented only as the appropriateness of something present (particularly as manifest only or primarily in the objective corollaries of existence), whereas personal existence is also continually moving toward understanding the essence of the presence of what the appropriation is of what is appropriate. The appropriation and appropriating the appropriateness of what is appropriately present is the presencing and allowing-to-be-present of the essential character in our personal destiny which is there (Dasein) (II:19, 21).

Appropriation withdraws what is most fully its own from boundless unconcealment (II:22). This means it expropriates itself of itself (II:22-23). By this expropriation, appropriation does not abandon itself rather, it preserves what is its own (II:23). Hence, appropriation lies (stands) in the realm of giving, though not in the sense of losing itself in giving itself away (II:23). Being and time are there (Dasein) in the expropriation of appropriating appropriation in the sense of being the peculiar disposition of persons bringing themselves into their own most appropriate ways of being themselves in their own most appropriate time (II:23) in divine light which clears and makes bright the way.

Far from pointing to an existence devoid of appropriately essential personal rhythms and attunements, the rhythms of war and peace and scattering and gathering in the objective correlates of existence are manifestations (revelations) of these essential characteristics of personal existence, which are, however, in the temporal concealment of a gradual emerging in the overall most appropriate time of the destiny of our essential character in our personal existence. As one perceives these manifestations, it becomes obvious that the primordial character of

tears (~~deleuo~~) from death in to (~~eis~~) ever more sacred (heaven-earth-fusion) temple sanctuaries of seeing and hearing (~~akuo~~) redemption-creation-possibilities to-be fulfilling (~~teles~~) (Heb 5:7-8).

In process of fulfilling (~~teles~~) his (outer court) service-journey for the nations (gentiles) and while watching (~~gregomo~~) for heaven-earth-fusion-redemption-creation-fulfillment for himself and subsequent ex-expression in to his disciples and John on Patmos

a sacred inner-temple-sanctuary was unveiled by his seeing (~~eidos~~) a door (~~thura~~) opening (~~anoigo~~) in heaven (~~ouranos~~). Trumpet - voices in heavenly symphonic-chord-attunement-precision-clarity spoke in to him: Rest-Today You are my son; today I am born-ing you in to-being (aeonic) archeopriest, to sacrifice yourself in my image for the redemption-creation of the people. You are my beloved son in whom my redemption-creation-life is glorified. Thank You (Rev 4:1-6; Heb 5:5-8).

And I show you things being begotten (generated) (~~gencos~~) through you: and instantaneously in real heavenly- in sight he saw a throne in heaven. On the throne was seated one like an indescribably precious stone, encycling in rainbow and infinite variations of life-light-play; and numerous elders coalescing all-around-about him in the life-light-throne. All were purified-together-immersed-in-life-light-white-rainbow-coalescence.

In this renewal of his finding and fulfilling himself, this is the apocalypse God gave in to Jesus, anointing his heart-mind in to redemption-creation life-light, empowering him for redemption-creation temple-sacrifice for redemption-life-light-creation in the midst of the darkness of the abyss. In this apocalypse he comprehended in luminescent clarity, himself with his family-people as archeoteological-catalytic heaven-earth temple-fusion center for redemption-creation of life-light from abyss darkness (Rev 1:1-3)

Some time later Jesus, sojourning among the villages of Caesarea Philippi, asked his disciples in private, Who do people in the crowds say I am? The Son of Man? And they, answering, said, Some say John, others say Elijah, and others, one or another of the ancient prophets who has arisen. He said to them, Who do you say I am? Simon Peter, answering, said, You are Messiah (anointed), the Son of the God of the living.

Jesus, answering, said to him, How blessed you are Simon, son of Jonas, for flesh and blood alone has not revealed this to you, but my father in the heavens has enabled you to be attuned into this awareness in and through them; You-are-becoming Peter, the Rock; I will build my peoples (~~ecclesia~~) up through foundations of attunement and-so the powers of death and destruction will be unable to overpower them, as so sturdily foundationed. Sawest more than this Simon? Nay, Lord, is there more?

Then he commanded the disciples that they should tell no one in public, those sacred things which they had considered purposefully in private. From that time, Jesus began to attempt to disclose to his disciples more of the meaning of his redemption-creation service in heaven-earth fusion as fusion of Son of God-son of man. He attempted to introduce them to the meaning of his upcoming fusion-journey in to old-and-new-Jerusalem, where in it was-to-be his divine province to suffer much from those called elders and high priests and scribes; and be killed; but on the third day he would-be raised-up

Peter, representing, taking him aside and rebuking him, said, Be this far from thee, Master; this shall not be to thee. And he, turning, said to Peter and to the others, I am yet a stumbling block to you, almost as much as to all the crowds; for thou not-yet regardest well gradual redemption-creation-fusion of the things of God and men in to a metamorphosing-creation-whole. If and whenever and to the extent that you attuningly pray to the Father for further illumination of this redemption-creation-fusion you will-become illuminated in his life-light-illuminating of our creating light in the abysses of darknesses, whether or not the darkness in you and them yet comprehends it. If and whenever and to that extent that anyone wishes further illumination, let them take up their crosses and follow me.

Only then and to that extent and in that way is it possible for anyone ever to see and hear the son of man present and coming as- also the Son of God in the

glory of his Father, with his angels. Indeed, if you will pay heed to and do my counsel some of you shall indeed see and hear and know for yourselves something further of that to which I refer (Mt 16:13-28).

And after six days Jesus took Peter, James and John, and privately led them in to lofty mount. And they became en-able-d to see more of him (transcending-subjective-objective) than before, in his life-light cosmo-aeonian radiance as son of man fused as Son of God (and this they saw) in and through the son of man present and coming in the clouds of heaven (Mt 17:1-9).

From time to time after this and while they were going about together in Galilee and Judea, Jesus, in private conversation with his disciples, spoke with them about his going up to Jerusalem as son of man to be given up into the power of men. He spoke of their maltreatment of and their killing him and of his arising on the third day. They were filled with grief (Mt 17:22-23).

Simon Peter said to him, Lord, where are you going? Jesus replied, Where I am going you cannot follow me now, but one day you may. Peter said, Lord, why cannot I follow you now? I will lay down my life for you. Jesus answered, Will you indeed lay down your life for me? Before the cock crows you will have denied me three times.

But let not your hearts be troubled. Rest yourselves in peace. Place your trust in and faithfulness to your (possibility) growth in to my Father's life-creation-power. There are many (possibility) dwelling-way-places in my Father's house; if it were not so I should have told you; for I am purposely going on to prepare places for you. And I shall come again and receive you to myself, so that where I am you may be also; and my way is known to you. Thomas said, Lord, we do not know where you are going, so how can we know the way? Jesus replied, I AM the way and the truth and life; no one comes to the Father except by me. Philip said to him, Lord, show us the Father and we ask no more. Jesus answered, Have I been all this time with you, Philip, and you still do not know me? Anyone who has really seen me has seen the Father (Jn 13:36; 14:9).

The cosmos estranged from heavenly things is unable to receive him nor sees nor knows him; but you may come to increasingly see and know him for he dwells with you and is in you. I will not leave you comfortless; I am coming back to you. In a little while the estranged cosmos will not see even my entabernacled among you in flesh; but you may see me. Then you will know me and see me in my Father and my Father in me and you in me and I in you (Jn 14:17-20). And be assured, I AM in and with you throughout the cosmo-aeon (Mt 28:20).

Just before Easter, Jesus was leaving the temple when his disciples came and pointed to the temple buildings. He reflected, Yes, look at it all. I tell you this: not one stone will be left upon another; all will be thrown down.

When he was sitting on the Mount of Olives the disciples came to speak to him privately.

Tell us, they said, when will this happen? And what will be the signal for your coming and presence (*parousia*) and the end (*telos*) of the world (*aeon*)?

And Jesus, slowly and contemplatively began to reflect upon the apocalypse of cosmo-aeon redemption-creation revealed in to him in the inner temple-sanctuaries; way-places of illumination for life-light-creation (tree of life) in the midst of abyss-darkness (garden of Eden and east of Eden) where the sun arises first, casting illumination in to darkness from east to west.

His ex-press-ing himself for old-and-New-Jerusalem fusion-creation is classical (susceptible to post-classical). Signs (*sema*) I give for comprehending cosmo-aeonian illumination are intended to cultivate creation-watching-ful-ness (*gnogoneo archeo telos*).

Proximally persons are indiscriminate and, though seeing, care-less-ly presume to really - endeeperly see (comprehend) what they see (Mt 24)

Then the disciples, approaching, said to him, Why dost thou speak to the crowds and also to us often in parables? He, answering, said to them, Because in to you is (appropriation) now permitted the exploration of your own personal possibilities for knowing those aspects of the heavenly kingdoms which are not-now appropriate (mysteries) (*mystikos*) for others (the they). Whoever (and to the extent that they) has built-up an appropriate foundation by receiving foundational first - things - given - in to them, these are they who ~~are~~ be-com-ing en-able-d to receive

(IV:210). Idle talk is characteristic of the scattering of this being lost. In the discourse-dialogue in the everydayness of the existence of being lost and scattered in the they, the nature of and relationship-of-being toward the entity talked to and about is not imparted by everyday talk. Because this discoursing is lost with respect to its primary relationship-of-being toward the entity talked to and about, it does not communicate (is not in communion) in such a way as to let this entity be appropriated in a primordial manner (IV:212). This idle talk serves not so much to keep open for us access to the essential nature and needs and rhythms and attunements in the destinies of persons as rather to close it off and cover them up. It discourages new inquiry (IV:213). When persons maintain themselves in idle talk, they are cut off from their primary and primordially genuine relationships with themselves and others. When in this way of being, they keep floating unattached (IV:214).

Everyday curiosity is also a sign of being scattered in the lostness of fallenness. In this floating, persons concern themselves with seeing, not in order to understand especially the essential nature of what is seen but just in order to see. The fallen and scattered seeing of curiosity is characterized by a specific way of not tarrying alongside and in what is closest and being primordially observant, but rather seeks restlessness and the excitement of continual novelty and changing encounters (IV:216). The essential characteristic of this not tarrying and this distraction is called not dwelling anywhere (IV:217).

In the idle talk, curiosity, and ambiguity of everyday man is revealed a basic characteristic of human existence the falling of man, which has mostly the character of the scatteredness of being lost to themselves essentially and to others in the publicness of the they (IV:220). Here persons have fallen away from themselves and each other as authentic potentialities for being themselves together and have been scattered into the lostness of the everyday world of the they (IV:220). They are in confusion regarding their most appropriate ways of comporting themselves toward the most appropriate boundaries of their existence.

Because persons are scattered, the way they get interpreted is for the most part inauthentically oriented and does not yet reach the essence of who they really are (IV:326); that is, for the most part man is not at home yet in his existence he is unsettled. This homelessness is manifest in the rhythmic interchange of war and peace and scattering and gathering in the objective corollaries of human existence. This is a corollary of their search for their most appropriate boundaries.

In their homelessness, persons are in a state both of anxiety (despair) and hope. Isaiah envisions both an anxiety of scattering and a hope of gathering. For a time, while persons drift along towards an ever-increasing groundlessness, the essential homelessness of this floating remains hidden from them by the apparent obviousness (IV:214) and self-assurance of the average everyday ways in which things have been interpreted (IV:214). This everyday familiarity gives the impression to persons that they are now authentically at home in the world (IV:233). In this lostness, persons are inspired by an inauthentic hope. Yet from time to time, anxiety is manifest (IV:233) and brings persons back from the scattering of their absorption in the world and the being-at-home of average everydayness to sense, however vaguely, that this floating is really a not-at-home (IV:233).

The most appropriate gathering from this scattering is that which is most authentically and currently individualized (IV:326) and grouped together and universalized in those combinations of personal existence which are most appropriate; it is the appropriation of the most appropriate boundaries in personal existence; it is the maturing of the process of persons most appropriately identifying and being-in their most appropriate combinations of personal existence.

The scattering and fallenness of being lost and homeless in the they and the human urge toward gathering home are signs. They point both to the need of and potentiality for a gathering home of persons to their own essential ways of being themselves in the destiny of their existence.

The manifestation of these phenomena reveals something of the essence of human existence. We see that essential being-at-home is not most appropriately simply determined by the geographical location of persons. The essence of scattering is revealed as a being lost in the fallenness of the they. The essence of gathering is manifest as being brought home to persons own ways of being themselves essentially. Here, the essence of war shows two manifestations. War emerging from the agency of idolatrous existence is manifestations of the violence of the misdirections of personal concern especially in their attempted gatherings in being lost in the homelessness of fallenness. Divine war is the suffering necessitated by the pain of gathering persons home in their anxiety from drifting along toward an ever-increasing groundlessness in the in-authentic hope of gathering home in the lostness of the deceptive familiarity of the they. The essence of peace is being-home. The essence of justice is the gathering persons home and being-home in and to their own most appropriate ways of being themselves in the essential rhythms and attunements of their own most appropriate combinations of personal existence. The essence of joy is the real-ization of being home. The essence of rejoicing is the singing forth (poesy) of the essence of joy.

The essence of home is where one receives what is found as one's own, to be able to dwell in it as in a possession (I:244). Everything of home is openly friendly, light, gleaming, shining, and bright (I:245). Home is a calm mien and its disposition is inviting (I:246). Home is where everything is housed in its proper place

phenomena of care in the self-subsistence of personal existence have not been and perhaps should not and cannot be at least in the capabilities of human personal existence systematized in the sense of the goals of the logic of logistics. Nevertheless, their phenomena show themselves in ways exceptionally significant and meaningful in the care of personal existence.

This self-subsistence and the nature of this self-subsistence is disclosed in the self-perception of personal existence which is disclosed in care in the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than to some phenomena of social conditioning, and is ontologically prior to any description and classification of these experiences. In this self-subsistent disclosure of care, the voice is one's own essential ways of being himself emerging in his personal existence. This voice is more one's being-tuned-to-and-in and being-in-rhythm-with-and-in his own essential ways of being himself in his personal community than vocal utterance or hearing a voice as we ordinarily think of voice, although it always in some sense eventually emerges into words (IV:335-343).

There is a certain constancy which appears in personal self-subsistence. Its background is the constancy of one's own essential ways of being himself in his personal community in his care. It is in this constancy that one is and has his own stewardships and responsibilities and callings and joys and salvations in his life.

This revelation of the self-subsistence and constancy of one's own ways of being himself in his personal existence in his conscience in his care is not, however, at heart atheistic and idolatrous since its fulfillment is only possible in and through divine light. As Isaiah says, All the sons of Israel shall *stand* victorious and find *their glory* in the Lord (45:25). Then shall *your light* break forth like the dawn (58.8).

An attempt at the annihilation of this personal self-subsistence, especially in asserting the creatureliness and contingency of personal existence of the logic of logistics, is an attempted though usually inadvertent spiritual annihilation of these stewardships and responsibilities and callings and joys and salvations in his life. These attempts eventually abort in the face of the revelation of the phenomena of the stewardships of the constancy of self-subsistence in and through divine light.

The overthrow of the sin of pride, then, is not simply establishing a nihilistic creatureliness of personal existence simply contingent on divine being. Pride is not simply a movement toward annihilation of the divine by asserting the reality of the constancy of the self-subsistence of personal stewardship in personal existence. Pride is mistakenly presuming to have discovered and implemented the essential rhythms and attunements and appropriations in divine and human personal existence. The overthrow of pride is the healing accompanying the turn which discovers and implements these essential rhythms, attunements, and appropriations and leads to the appropriate gathering together in and through divine light of men and nations in justice, peace, and joy. This is the fulfillment of the prophecy of Isaiah to turn and be healed (6:10) so that the whole world has rest and is at peace; it breaks into cries of joy (14:7).

## Prophetic Sociology

Preclassical prophecy speaks continually of war, especially as a divine retribution consequent to the disobedience of peoples to divine commands and forewarnings. Classical prophecy adds the insight that war, especially the divine war, is the piercing of the pride of and the dismantling of the unfaithful city in preparation for and to the accomplishment of its appropriate reconstitution as a habitation of justice, peace, and joy. Postclassical prophecy seeks to uncover the essence of war and peace and of scattering and gathering to implement a further stage of advancement toward the fulfillment of the prophecy of Isaiah. Toward this end several themes should be correlated and observed.

The deep concern of Isaiah over the scattering of Israel and Judah the Assyrian and Babylonian captivities is a sign of the scattering of human existence. This sign points not only to certain historical events in the Middle East in the eighth to sixth centuries B.C. but to dimensions of great significance in every dispensation of human existence, viz., its fallenness and its homelessness.

The rhythms of war and peace and scattering and gathering in the objective correlates of existence conceal the appropriate essential rhythms and attunements of personal existence. In this concealing men are fallen and homeless. Proximally, and for the most part, men in their fallenness, are fallen away from their destiny of being themselves in their own most appropriate ways. In this fallenness is a scattering. In this scattering is a being lost in the they. When and to the extent that persons are fallen away from the essential character of their destiny of most appropriately being themselves in the concealing of this destiny, they are absorbed in the they and are mastered by it (IV:210) in ways not most appropriate to the essential rhythms and attunements of their own personal existence.

The scattering of the fallenness of being lost in the they is made visible in certain definite phenomena

(gift) (~~doma~~) more of the power (~~domania~~) of the kingdom of heaven-earth (fusion). For even though persons estranged see something, they essentially see and hear and feel (comprehend) not-yet. Whenever and to the extent then that I speak in parables, my purpose (~~telos~~) is multidimensional; that I may equally-well-(being) serve many in those ways most appropriate to each of them personally; that (metalogically) while both hearing-and-hearing-not and seeing-and-seeing-not they may (possibility) yet come-to see and hear somewhat more clearly; as you, in a-somewhat-more-advanced-dimension, may possibly also that the prophecies of Isaiah may possible be-come fulfilled (Mt 13:11-14)(Isa 6:9, 10).

Person's general indiscrimination toward seeing and hearing is susceptible to and proximally ends (~~telos~~) in deception (~~plane~~) through following annihilating leaders and leads and paths (~~plane~~) in and toward idle and promiscuous (adulterating) goals. The way you question me is a symptom of this. Your way of inquiring about the signs of the times reveals this. The way you ask about signs of when the temple will be destroyed and when I will come back to you after my crucifixion and when the end of the world will be indicates again to me that, though seeing me at sacred mount, you have not-yet grown much in seeing (comprehending) who I and my Father really ~~are~~ and for what our heaven-earth-creation-metamorphosis(repentance)-fusion really is. Yet your personal growth in to more personally fulfilling-comprehension of life-creation can not-be founded (appropriation) on dis- courage -ment. So, it is well (-being) for you to cultivate for yourselves being-of-good-cheer(Joy). And so, may I give-again the signs of redemption-creation for you to watch for and labour to comprehend (Mt 24).

Persons have been, are now and will continually be-com-ing and presuming (even to themselves) to-be authorized to authoritatively speak and act for me in my name and adequately represent me as Messiah. Proximally and for the most part these ( Christian and non-Christian ) multitudes (crowds) will be deceived and led astray for a long time. (En)during this time, numerous rumors of and wars between nations and kingdoms will consummate a continual successional- overlap (~~epi~~) of the rise and flowering and fall of peoples and nations and empires (varying civilizations); until, as in the days of Noah, an entire ( known ) world-wide civilizational network will become annihilated (collapse); through wars of deceptive modes, both in the most intricately subtle and overtly violent ways, all in my name and the names of progress and growth and profit and righteousness and truth and humane-itarianism and commune-itarian-ism and family-peoples.

The essential flaw in all these presumed and proposed (peoples) creation activities is their endulled-unaware-presumptions to- really ~~be~~-representing themselves as really -being- in -personal- touch - with - me; as to who I- really -AM; though they ~~are~~-not (Mt 24).

To enter in -to and follow and fulfill your path-way in to fulfilling your own life-creation you must enter in through your own gate so narrowing those possibilities that they are be-com-ing one; your very - own. Broad is the number of gates leading to destruction and annihilation; and the multitudes who enter there in and follow the paths they lead to are those who are-not personally discriminate as to which ways-of-trying- life they enter and follow.

Beware of any teachers or prophets or scribes or elders who propose to you paths to (eternal) life other than your very own. By these fruits you will find them easily -to-be-sign-ified. Every really good tree yields good fruit for you. Every tree ( of supposed- life ) not-really producing consistently good fruit for you is eventually cut down and all by-products thereof are cast into the fires of desolation.

Not everyone who says to or of me, Master or He is really my Master enters in to my heavenly-earthly-fusion redemption-creation kingdom. Only those do who really see me and hear me and follow me in to the kingdoms of me and my Father. These are really the only ones whose creation-be-com-ing alive is really foundationed in and up on stone solid foundations so-that whenever the rains and storms and floods and whirlwinds and desolations flood-around, they are there-by en-able-d to dwell-in their midst in their own peace and love and joy; peacefully and Joyfully (Mt 7:13-29).

When then there are persistent private and institutional rumors proposing to accurately identify my presence (*parousia*) and coming (*erchomai-erhesthai*) as public or private which do not include persons really being-in their own personal touch in and with themselves and me really through my Father in the Holy Spirit; know this these conceptions are personally annihilating deceptions. If, then, anyone ever a-tempt-s to convince you or anyone else to seek me out in the desert or in secret chambers or in publicly institutionalized worship on any other guidelines than those culminating in finding and feeling and touching and comprehending themselves and me as fusion of the presence and coming of (Bridegroom) Son of God in son of man do not be deceived thereby (Mt 24; Mk 13; k 21).

Some time later John, after crucifixion and resurrection (Easter), was on Patmos, reflecting on and envisioning clarification of details of what was and is and may become ever more fully seen and heard and comprehended of the details of the redemption-creation-fusion of heaven and earth which they saw in sacred mount; and to which Jesus referred and up on which he elaborated from time to time I saw a new heaven and a new earth in fusion always together with the old all around, though the old is in the abyss of darkness and as yet proximally unaware of the presence of the new. Presumptions that life-creation is possible without the fusion were now gone.

The city of holiness, a New Jerusalem, I saw present and coming in and from and through out-of-heaven- in -to-earth from God, prepared as a bride adorned for her husband. And I heard a penetrating and massive yet gently encyeling voice in and from the throne saying, See! the temple of God is with men, and he will tabernacle with them, and those en-able-d to-be aware of this fusion are and have been and will be his people, and God himself is and has been and will be with them in his numerous and varying ways their God.

And their tears are wiped away and there is death -mourning and crying and anguish and desolation no more. And he said to me, I AM the Alpha and Omega, the Arche and Telos.

In to the thirsty who-are- really following me I am en-able-d to enable them to find and fulfill their own being- alive in their own truly personal and precious freedom, in the well-being-springs of truly-be-com-ing alive (Rev 21:1-7).

Isaiah says, inquire of the Lord while he is present, call upon him when he is close at hand (55:6). We are therefore in a delicate and complex circumstance. We may not legitimately attempt to make for ourselves a god by cunning and thus put aside by force this lack. Neither may we accommodate ourselves simply by calling on an accustomed god. But if the proximity we find ourselves in were not determined by this failure and hence Reserving, then the discovery could not be near in the way in which it is near. Without fear of godlessness we must remain near the Reserved and wait long enough in the prepared proximity of the failure until, out of the proximity, the divine dimension becomes clearer and clearer (1:265).

The Joyous has its being in the Serene (1:247). Joy is enjoying and, therefore, rejoicing (1:246). The deeper the grounding of Joy in enjoying, the greater the rejoicing. The Serene, the holy, is the origin of all that is joyous: it remains the Most Joyous. Here there occurs the pure serenification. Here in the highest dwells the high one, who is who he is, as having en-joyed the play of holy beams, the Joyous *One*. Personally, he seems inclined to create joy, with us. Since his essence is serenification, so he loves to open out and to illumine. Through the clear Serene he opens things out to that in their surroundings which causes joy. Through the joyful Serene he illumines the spirit of men so that their nature may be open to what is genuine in themselves and in their fields, towns, and houses (1:251-252). The opening up of the spirit of men to what is genuine in their nature and in their fields, towns, and houses through the illumination of the joyful Serene in the prophecy of Isaiah is the prophetic rejoicing over Jerusalem arising clothed in light; your light has come and the glory of the Lord shines over you (60:1). Then the whole world has rest and is at peace; it breaks into cries of joy (14:7).

The proximity of the Reserved has been recognized as the Serene and the serenification of life. Coming nearer yet and nearer, even though less evident than birches and mountains and therefore mostly overlooked and passed by, is the Serene itself, wherein both men and things now first appear (1:248). In greeting, angels bring to light the Serene in whose clarity the nature of men and things is safely preserved (1:249). The Serene preserves and holds everything in tranquility and wholeness. The Serene is fundamentally healing, hence the admonition of Isaiah to turn and be healed (6:10).

It is the holy (251). The Serene alone is able to house every thing in its proper place. The Serene allots each thing to that place of existence where by its nature it belongs (1:247). In this way is the gathering envisioned by Isaiah possible in which the nations shall march towards your light (60:3) and each man will go back to his own people, every one will flee to his own land (13:14).

### ***Prophetic Anthropology***

One of the most difficult matters of concern for postclassical prophecy is to show both the possibility and the desirability of the reconciliation of two aspects of existence long considered irreconcilable, viz., the reality of both divine and human self-subsistence. Many of the difficulties of preclassical and classical prophecy and the logical stages of postclassical prophecy are encountered precisely at this point. Without this reconciliation there is a strong tendency in human experience toward the alternatives either of various forms of overt or covert atheism and idolatry or of the many forms of the spiritual and physical annihilation of human existence, especially in the numerous aspects of human creatureliness and contingency so prominent in the human experience. All of this is tied somehow to the apparently great problem of human pride persisting throughout this experience. Such alarm has arisen over this problem that men have strongly tended to annihilate themselves and each other in rushing to their traditional creatureliness and contingency solutions.

The conception of the self-subsistence of man seems to lead inevitably to the quagmire of pride that Isaiah rightly envisioned as so destructive of the gathering of men and nations in and through divine light which is seen in Isaiah as so desirable. This misconception develops at times, paradoxically, from carrying commonsense impressions of the nature of personal existence (and its coming into being man is created [objectively] from nothing) too far into a very refined philosophical sophistication while at the same time overlooking or underestimating the significance of the phenomena of self-subsistence in personal existence which constantly show themselves. It develops from not envisioning phenomenologically in a more full and constant manner man's existential constitution. Ontologically, man is different from every non-personal object and reality (from everything that is present-at-hand or Real). His subsistence is not based on the substantiality of a substance but on the

Self-subsistence of the existing Self, whose being is care (IV:351). Connected frequently with this misconception is the impulse to systematization of the logic of logistics. This logic has developed such compulsion for only accepting as significant a point of thought within a fully developed and absolute system of thought that it represses phenomena showing themselves when incompatible with a particular closed system of thought. Postclassical prophecy, however, is superseding its roots at this point and sees as exceptionally significant the that it is of the phenomena of personal self-subsistence which constantly show themselves, even though the whence and the whither remain in darkness (IV:173) or are only seen through a glass darkly. The

## CHAPTER 6

### Post-Classical Apocalypse

attitudes and situations presuppose care. It is a common denominator of existence from which all spring and take their character. Each is of the nature of care and suggests its nature and participates in its nature. Conscience, for example, manifests itself as the call of care (IV:322). The call of conscience has its ontological possibilities in the fact that man, in the very basis of his being, is care (IV:322-323). Being-guilty is presupposed by the call of conscience, which is presupposed by care. Being-guilty is what provides, above all, the ontological condition for man's ability to come to owe anything in factically existing. This essential being-guilty is equiprimordially the existential condition for the possibility of the morally good and for the morally evil—that is, for morality in general (IV:332).

To go beyond logic as logistics in more adequately discovering the nature of man, the broader nature of man as noetic and as care should be taken together. In so doing we begin to discover the ontological basis of gathering and the gathering of men together in justice, peace, and joy.

Man is the being who is insofar as he thinks, thinks in that thought appeals to him because his essential nature includes memory (*mnemosyne*), the gathering of thought (111:31). Memory here does not mean just any thought of anything that can be thought. Memory (*mnemosyne*) is the gathering and convergence of thought to essentials, to what everywhere demands to be thought about first of all. Memory (*mnemosyne*) is the gathering of recollection, thinking back. It safely keeps everything that essentially is (III:11). Safety is saving properly: which is salvation; which presupposes gathering properly; which presupposes proper thought and mnemonics; which presupposes care. Thinking is thinking the essence of... Thinking is the gathering together which makes present what is (111:68). An overtone of this thinking is thanking. This thinking always involves, and in that sense is thanking. The *thanc*, the heart's core, is the gathering of all that concerns us, all that we care for, all that touches us insofar as we are, as human beings. It is concentrated, gathered *toward* us beforehand. In a certain manner, then, though not exclusively, we ourselves are that gathering (111:144). The gathering of what is next to us here never means an after-the-fact collection of things or persons or of what basically exists, but the tidings that overtake all our doings, the tidings of what we are and thus of what we are committed to beforehand by being ourselves and being human beings (III:144-145).

Another discovery regarding the nature of man is significant in gathering men together appropriately. Though in some sense men as men are all alike, yet it is also the case that in some sense all men are not equal, that not everybody has aptitude and claim to everything (111:69). The essential gathering together, then, of men and nations is complicated by the need to allow for and account for the individual essential differences between men as well as their similarities. This can only come about as essence-seeing eyes are developed (I:293).

In this connection, still other discoveries are significant. Human existence, both individually and collectively, involves essential rhythms (I:317) and attunements (IV:172-3) and appropriations (II:19-24). Each person is essentially both his own most appropriate rhythm and attunement, and essentially is in a most appropriate rhythm and attunement with others. Proper gathering of scattered man is predicated upon a sensitivity to and the most appropriate discovery of these essential rhythms and attunements, that is, being-in-tune with personal reality both individually and collectively.

### Prophetic Theology

A theological vocation of postclassical prophecy is an introduction to and guarding of a modesty through which the divine element of preclassical and classical prophecy is more adequately understood, and through which the death of the Logos god is placed in a perspective in which it implements increased recognition of the divine dimensions of existence.

From the perspective of postclassical prophecy, the proclamations of both preclassical and classical prophecy against idolatry are too simple. Only in postclassical prophecy does the question develop, Can man as mortal man ever experience and understand all that the divine is? And only with the development of this question does the realization come that either he cannot or that such experience and understanding would be so rare that it would not be generally applicable to man's relationship to and understanding of the divine.

Idolatry as some lack of experience and understanding of the divine, with its likely accompanying distortion of understanding, is common to all men since human existence always embodies lacking, though not an absolute nullity but rather embodies something present which lacks something. This lack of full understanding of the divine is named the not yet now (II:11). The complete uncovering (revelation) of the divine is Reserved. That which is already given and is yet at the same time being withheld is the Reserved (I:245); or as Isaiah says, I am your God (43:5); I am with you (41:10); Let the peoples come to meet me (41:1). The Reserved is approaching but still remains sought after. Why? Because they are not yet ready for it (I:245). To grasp him much, our joy is scarcely large enough (I:263). We are still in a time of the Reserved in which we lack the full appearance and appropriation of the divine. Nevertheless, the divine, in being Reserved, is at the same time near (I:264-265); as

Prior to post-classical apocalypse, the universal presumption takes apocalypse to be only that exceedingly mysterious (rare) state in which present-at-hand visionary scenes are seen in a trance. For persons generally, the only access to and experience with apocalypse is then (universally) taken to be reading those segments of the canon of scripture where those apocalyptic trances are taken to be reported; Daniel and Matthew 24 and Revelation. This experience is generally frustrating for concrete understanding but undertaken dutifully in the course of Bible study. Occasionally some few persons undertake to study the apocalyptic writings in such a way as to construct images and descriptions of the (always) future events to take place; and elaborate calendars pinpoint and explain the times and places and states and nations and countries and peoples and events to be involved. This they take to be the ultimate purpose of and use for apocalypse.

Post-classical apocalypse is unusual and unexpected and in such a new prophetic genre that Care-ful elaboration of it is advisable. The seeing and hearing is not to be closely equated with the everyday experience of seeing objectively. Nor is it a subjective seeing and hearing of unrealistic inner imagined psychological images. Nor is it essentially a seeing scenes and hearing voices in a trance. It is not essentially a viewing like our everyday objective experience of seeing, but in a trance state. It is not essentially a seeing of events.

Yet it is a vision-Apocalypse. This apocalypse, however, is a vision envisioning the meanings in and significance of the events in the essence of personally existing in its essential rhythms and attunements and appropriations. This envisioning is en-visioning- apocalypse; the way-places of persons in their cosmos-aeon existence, in their varying ways of existing. This envisioning is seeing more and more the meanings and significance of personal existence through and in existence. Envisioning the meanings in and significance of cosmo-aeonic personal existence is in living. These unveilings occur in proportion to the extent that persons become and are enabled to be sensitive to the essential dynamics of the rhythms and at-tune-ments they are in (99-100).

This apocalypse is the unconcealment and revealment of what is; and as such does not proceed along those lines persons typically proceed along in their search for truth as the mark of some correct proposition made by a human subject in respect to an object and which then in some way or other, precisely how we do not know counts as true. This apocalypse is rather the revelation of what is; a revelation through which something overt comes into force. All human behavior and being is an exposition into that overtness. This revelation is appropriate. But, as in the hope of empiricism or metaphysics, we can never place this appropriation in front of us as an object (or subject) in the sense of then being able to point it out to some sort of objective or subjective observation and demonstration since it is not something opposite us but is our own bringing ourselves in and through divine light into our own most appropriate ways of being ourselves in our own appropriate time and place and way. The assimilation of appropriation here is an admittance into this bringing (97-98), in sensitive Care.

As apocalypse, this unconcealment and revealment of what is is a revelatory participation in the letting-be of what is; which means participating in something overt in its overtness, in which everything that is takes up its position and which entails such overtness. Every overt mode-of-being-and-behavior vibrates with this letting-be and relates itself to this or that actuality. As such this revealment of what is is revealed by being attuned to overt-modes-of-being-and-behavior. But this attunement cannot be fully understood simply as everyday feeling and experience, which are for the most part scattered and lost away from what essentially is. An attunement of this kind can only be experienced and felt because the experient is primordially attuned in to who persons-essentially are.

In the attunements and rhythms and appropriations of persons being gathered home in to the most appropriate combinations of being themselves most appropriately is found an essential hearing and seeing. The hearing is the hearing of the call of conscience. The seeing is the seeing of the meaning of the signs of the scattering and gathering of men and nations in the visions of their essential natures as they are-becoming personal. The voice and hearing and seeing of this call are not the hearing and seeing and vocalizing of everydayness in the objective and subjective correlates of human existence essentially, but are rather the hearing and seeing and vocalizing and envisioning in persons own essential possibility - ways for and in most essentially and appropriately being-themselves, in their personal existence in divine

light.

The primary obstacle to this envisioning is sin; but not only as conceived in pre-classical apocalypse as the breaking of divine commands. For metaphorical apocalypse sin is a person's imposing on (by hindering) another and oneself from being and becoming themselves essentially. In this hindering is an opacity toward who persons are essentially. In this opacity is a losing and distorting of appropriate essential attunements and rhythms in personal existence. This is a losing and distorting of seeing and hearing (98-100), and as such of existing.

Included in this opacity-sin is persons losing their very-own existence. Sign-ifying this loss is person's unawareness of themselves being the closest apocalypse-revelation they may be-in and so experience. This apocalyptic premise would seem absurd to them inasmuch as they are accustomed to presuming their existence to-be essentially-manifest as present-at-hand phenomena and are accustomed to present those present-at-hand corollaries of themselves as the signs that they do in fact exist. In this way of insisting that they do in fact exist persons sin-against by annihilating themselves away from viewing and fulfilling dwelling-in themselves as their own most-fulfilling-apocalypse-revelatory-possibility for cosmo-aeonically comprehending and fulfilling their own existence personally.

The circularity of this personal phenomenon of one's being-there in his own possibilities essentially and finding himself there affirms the non-contingent essential personal-being-there as his own possibilities which (who) he is since he (circularly) continually points to himself as finding himself (*befindlichkeit*) in and as his own possibilities whether very awaringly or not; i.e., he continually comes to himself. The personal existence of man is an embodiment in, and as such is an apocalypse (revelation) in and of himself ontologically (141).

Since persons are already really in themselves here in being-in their own Care possibility-creation, they may possibly so understand themselves. So these possibilities for understanding the creation of man through who persons essentially are ~~is~~ possible in their being-their-own apocalypse-unveiling in to themselves of themselves in their cosmo-aeon existence. These personal possibilities are certainly possible since they are grounded in their-own personal existence itself, which, as an issue for and in itself in one's own Care ~~is~~ a creation-possibility. As such persons ~~are~~ possibly their-own closest-near-here apocalypse-revelation-possibility for understanding themselves and the aeon-cosmos in their-own most appropriate cosmic-apocalypse context (175).

Who we are personally manifests itself essentially in being an issue in and for ourselves and others as to who we ourselves essentially are in our own essential ways of being ourselves in our own Care, even though who we essentially are is proximally and for the most part lost in personal existence as embodying lacks and notness in our own ways of being ourselves essentially. As such, persons ~~are~~ a self-subsistent embodiment in their own Care in which their-own personal existence ~~is~~ essentially-their-own-possibility for being themselves essentially. So persons embody their own personal possibility for unveilings in to themselves apocalyptically of their-own most meaningful and significant personal-cosmo-aeon revelation (184), being-apocalyptically-ful fill (ed)ing.

This post-classical cosmo-aeon personal apocalypse ~~is~~ in sign-ificant aeon-depth contrast with pre-classical apocalyptic conceptions of taking apocalypse (Daniel, Revelation) to be only those strikingly-rare seeing scenes in a trance. As maturing, this post-classical cosmo-aeon personal apocalypse ~~is~~ living-in-vision.

### Prophetic Biology 'in' Prophetic Ethics

Wherever and to the extent that a person is-not living-in-vision that person perishes (is-annihilated) and is-not existing personally as-to-who he-himself essentially and really ~~is~~ in his very-own existing.

Being influential with the people to the point of attracting crowds and especially engaging in healing and other attractive activities on the Sabbath were the points of attention stirring some of the Jews most to engage in persecuting and desiring and more continually attempting to find ways to kill Jesus (Jn 5:16).

Often Jesus taught and sojourned in Galilee to avoid Judea before his time because the Jews

## CHAPTER 6 – Post-Classical Heideggerian and Post-Heideggerian Prophecy

Postclassical prophecy is concerned with an awareness of divine and human nature and relationships in their logical and metaphorical (care) as well as their prelogical (preclassical) and protological dimensions. It is explanatory as well as proclamatory and poetic. Its orientation is much more ontological than is that of preclassical and classical prophecy. It is much more concerned with the meaning and significance and nature of individual personal life in its community setting than are the others.

The inspiration of preclassical and classical prophecy is Eros. The inspiration of postclassical prophecy is the interplay of Eros and Logos. The advantage of Logos is its explanatory spirit and preliminary spirit of inquiry and openness. Its disadvantage is its tendency to immodesty. Its passion for explanation often leads it to overlook Eros, to overgeneralize, to overemphasize two presumably full alternatives and pit them against one another as mutually exclusive categories in reaching conclusions, and to presume that it can and some times has made the final, conclusive, and totally adequate explanation. Consequently, its preliminary openness often closes and is stifled. It also tends toward too great a dualistic separation of the ideal and the real, i.e., metaphysics.

Logos leads to a search for truth and the nature of truth and a search for knowledge and the nature of knowledge and a search for being and the nature of being. It has gone too far in making the equation God is truth too dominant and thereby overlooking divine Eros and leading to an era of the death of the Logos god with its many definitional and conceptual difficulties, especially the problem of evil and the theories of creation *ex nihilo* and the depravity of man. Nevertheless, it brings to our attention the importance of continually attempting to identify more properly the nature of the divine as a prerequisite to overcoming idolatry and to identify more properly human nature as a prerequisite to overcoming the spiritual and physical annihilation of man.

As in Isaiah, a principal concern of postclassical prophecy is the scattering and gathering of men and nations. It seeks, however, beyond the preclassical and classical descriptions and proclamations of empire building and destroying through war and alliances and its political and social consequences, to discover the ontological bases for and the essence of scattering and gathering.

Man in preclassical prophecy is simply a creature devoted to serve and worship the Lord. When disobedient to this prescription, he is subject to being overtaken by calamity, especially war. Man in classical prophecy is both a creature of divine creation and, when albeit through much vicissitude he is properly gathered through and into divine light, he is a joyous nation rejoicing in the divine light and through it shining forth in his own light. As such, he finally dwells continually in peace and justice.

Only in postclassical prophecy does the question specifically develop. What is man? (Psalm 8:4-8 only raises the question rhetorically in conjunction with the question of the son of man but without any attempt at an answer, and then only concludes with a brief proclamation of the extent of the dominion of the son of man. [Cf. Hebrews 2:5-10].) And only with the development of this question are there certain breakthroughs into understanding man's nature which are prerequisite to the bringing forth of the gathering of justice and peace and joy envisioned in Isaiah.

One of the beginning points of postclassical prophecy is the discovery that man is by nature noetic. Though Western thought has more and more confused logic (*logos, nous, phronesis, sophia*) with logistics (111:21; 1:277-8, 356-7), we can nevertheless see more and more of the noetic and mnemonic nature of man through the history of Western noetic investigations. Though logic has gathered special knowledge concerning a special kind of thinking (111:21, IV:208-209), we can still see to some extent through it to the nature of thought and man as thinking.

An understanding of man recently discovered is instrumental in furthering the development of postclassical prophecy to a greater maturity. Western logistics has so emphasized the nature of man as a rational being endowed with the special kind of thinking it has developed that it has so far, for the most part, overlooked this recent discovery. This discovery points out that man is Care. Man is already ahead of himself in each case; this is implied in his state-of-being as care. Man is an entity for which, in his being, his ownmost potentiality-for-being is an issue (IV:270). Man's transformation into that which he can be in being-free for his ownmost possibilities (projection) is accomplished in care. With equal primordiality, care determines what is basically specific in each man (IV:243). Care is resolute. Care is that in which persons can and do become open and bright and clear, in and for themselves and each other. Care is that in which it is possible for persons to have factual attitudes and be in factual situations of willing and wishing, urge and addiction, concern and solicitude, possibilities and potentialities, circumspective deliberation, the call of conscience, the possibility of being-guilty, resolute anticipation of ends, understanding, states of mind, and discourse with each other. All of these



Finally

the former troubles are forgotten  
and they are hidden from my sight.  
For behold, I create  
new heavens and a new earth.  
Rejoice and be filled with delight,  
you boundless realms which I create;  
for I create Jerusalem to be a delight  
and her people a joy. [65:16-18]

were looking for ways to kill him (Jn 7:1).

On one occasion when his associates had gone to a festival, he went up himself, not publicly but in secret. Some Jews were looking for him at the festival and asking for him. There was much whispering about him in the crowds. Some said he was a good man while others said he was leading the people astray. However, no one talked about him very openly, for fear of some of the Jews in authority.

When the festival was already half over, Jesus went up to the temple and began to teach. Some Jews were astonished: How is it, they said, that this untrained man has such learning? Jesus replied, The teaching I speak is not simply my own vain imaginings; it is the teaching of him who sent me (Jn 7:10-16).

What I speak and do I am doing in union with my Heavenly Father. My Heavenly Father is unceasing in his creation-activity and we work together. I say and do nothing in creation-activity simply by myself alone by my own imagined thoughts and desires vainly imagined and dreamed up. In my union with my Father, I say and do what I see (apocalypse) him saying and doing. This increased the determination of some of the Jews to kill him, vexed by his not only breaking the Sabbath but by his calling God his own father and claiming union with him (Jn 5:16-19).

You would be able to comprehend the validity of the words I speak and the things I do if you were sensitive to those divine-creation-lifelight-frequencies in the midst of which I speak and am active. But your sin binders this. Did not Moses give you laws through which this might happen to you? But it is obvious, in spite of your claims to and appearance of piety, that you break the law of Moses. This is evident because you continually desire and try to kill me. This is not compatible with being attuned really in to the law of Moses (Jn 7:17-20).

At this some of the people of Jerusalem began to say, Is not this the man they want to put to death? And here he is, speaking openly. Could it be that our rulers have actually decided that this is the Messiah? And yet we know where this man comes from, but when the Messiah appears no one is to know where he comes from. Thereupon Jesus said as he taught in the temple, No doubt in some ways you know something of me; no doubt you know something of where I come from. Yet those aspects of my coming generated by my Heavenly Father sending me you are now unable to sense inasmuch as you do not comprehend him. Your (apocalypse) vision is too limited to comprehend him. At this they tried to seize him, but he eluded them (Jn 7:25-30).

At another time he further elaborated. Though you may know something of me there is yet much that you do not now know and are not yet enabled to comprehend of me. I AM-come and am present for persons to-be-come enabled to-be-come alive and increase their be-com-ing alive evermore ful-fill-ingly. I AM the shepherd for be-com-ing alive evermore ful-fill-ingly. I watch ever so Care-fully for the fulfillment (~~teleos~~) of these possibilities in persons. To-do-so I very Care-fully place (~~tithe~~) my alive-ness in position to ful-fill my purpose, at whatever cost. The hiring, when he sees the wolf coming, abandons the sheep and flees, because he is really no shepherd for be-com-ing alive. I myself AM having-be-come empowered in being-alive so much so that no wolf or amount of wolves are able to take away from or rob me of my own self-subsisting- in -my-Father s-divine-life-light ; whatever they might think they are able to do to me. I am able to guard and protect and fulfill my own life, and-so certify as shepherd for others to-do-and-be likewise. I have life in myself because I AM always certifying myself to-be (cosmos-aeon) alive Care-fully. (Jn 10:10-18)

The being-alive to-which Jesus referred is-not-yet comprehended for the most part by persons as -being- existentially - alive in and for their very - own real ful-fill-ment of their lives ; since, proximally, they are lost away from comprehending being-alive as such. Yet Care-ful comprehension of those words spoken through him clarifies the being-alive (birth/resurrection) in to which he consistently refers .

As the Father raises the dead and gives them power to-be-come en-able-d to-be-come alive ,so the Son also gives persons power to-be-come en-able-d to-be-come alive .The way this power is given (~~charis~~)(~~doreia~~) is proximally and for the

most part so unexpected that persons still do not (proximally) comprehend it .

Whoever and to the extent that they are really be-com-ing attuned in to the meanings in and sign-if-icance of those things I AM speaking , are be-com-ing enabled to comprehend the-way in which I AM so ex-changing my words as-to stimulate their- own personally be-com-ing really alive . This real personal comprehension ~~is~~ really life-giving as being-so- a-live-ly - stimulating as to infuse be-com-ing alive in to any and all of those who really hear and see and feel (~~am~~ in - touch - with ) their- very - own most ful-fill-ing ways for be-com-ing alive through really feeling (the sign-if-icance for themselves of ) my word(s) . This ~~is~~ (the essence of) the way in which my Father and I (~~AM~~) always really infuse be-com-ing alive in to ( birth/resurrection ) any and all of those who ~~am~~ real-ly (cosmo-aeon) be-com-ing alive; whenever and however and wherever (Jn 5:21-29). The way in which this infusion always occurs ~~is~~ in -and- through personal infusion through personal- apocalypse (creation-unveiling)- union of us and those who are be-com-ing alive (Jn 5:30).

This is the underlying meaning and significance of the apocalypse of the prophetic biology Jesus spoke in to

one of the Pharisees named Nicodemus, a member of the Jewish Council, who came to Jesus by night. Rabbi , he said, we know that you are a teacher sent by God; no one could perform these signs of yours unless God were with him. Jesus answered, What desirest thou of me? Nicodemus said, Rabbi, do you know more about the coming of the Kingdom of Heaven than we discuss in our council meetings? Jesus answered, That aspect of your discussions most lacking is considerations of things heavenly above and beyond those considerations which you occasionally call heavenly . Those things the council refers to as heavenly or the kingdom of heaven are really earthly . The sign of the real difference between heavenly and earthly things is the- way persons orient themselves toward- birth -and- death (prophetic-biology-apocalypse). If and to the extent that persons presume to really understand birth -and- death the way people do who celebrate birth and death by their festivals and rites and ceremonies in their accustomed ways, they are really deceived into thinking they understand heavenly things better than they really do. Rabbi, what then is the key difference between heavenly and earthly things?

Jesus answered, Most Jews presume to be Abraham s descendents in a heavenly way. They are Abraham s descendents in an earthly way. This confusion is really quite disastrous to their real well-being . Without realizing it, they make this presumption for the sake of salvation-convenience . But real heavenly salvation cannot really ~~be~~ realized and fulfilled this- way . They are led astray and deceived, as you yourself also are, in this- way .

Nicodemus continued to question Jesus. But Rabbi, you still have not answered my question as to what the key difference between heavenly and earthly things is. Jesus replied, another way of saying this would be to propose that the way persons orient to birth and death though very vivid in their minds with respect to their everyday lives does not really bring them in to a heavenly existence . Those genealogies they are so fond of tracing are basically useless for the purposes of really dwelling-in the kingdom of heaven.

Nicodemus asked further, What then in your opinion is the way in which persons can enter the kingdom of heaven? Jesus replied, The only way persons can enter in to and dwell in the kingdom of heaven is through a heavenly birth. Well, then, what is this birth? Is it possible for a person to be born when he is old? Does a person enter a second time into his mother s womb?

Jesus answered, No, you are still referring to earthly (present-at-hand) and publicly observable conceptions. Birth or resurrection or death in to the kingdom of heaven is-not essentially a present-at-hand and publicly observable process. It is a personal metamorphosis in persons lives in the-midst- of - which they discover they are now seeing and

who has brought it to pass?

Who has summoned the generations

from the beginning?

It is I, the Lord, I am the first,

and to the last of them I am He. [41:4]

Fear nothing, for I am with you;

be not afraid, for I am your God.

I strengthen you, I help you,

I support you with my victorious right hand. [41:10, 14]

When you pass through deep waters,

I am with you. [43:2]

Have no fear; for I am with you. [43:5]

I am the Lord, I myself,

and none but I can deliver

you from your enemies. [43:11]

If you call, the Lord will answer;

if you cry to him, he will say, Here I Am . [58:9; 48:12; 16; 52:6; 65:1]

Isaiah also glances at the trying consequences of improper personal ontological identification.

Secure in your wicked ways you thought,

No one is looking.

Your wisdom betrayed you,

omniscient as you thought you were,

and you said to yourself,

I am, and who but I?

Therefore evil shall come upon you. [47:10-11]

The vision of Isaiah includes the ontological category of creation.

But now this is the word of the Lord,

the word of your creator, O Jacob,

of him who fashioned you, Israel:

Have no fear; for I have paid your ransom;

I have called you by name and you are my own.

When you pass through deep waters, I am with you. [43:1-2; 43:21; 44:1; 45:7-13; 48:7; 54:16-17]

The Lord has bared his holy arm  
in the sight of all nations,  
and the whole world from end to end  
shall see the deliverance of our God. [52:10]

### ***Prophetic Ontology***

The poetic-prophecy of Isaiah doesn't speak directly of ontology. There are, however, ontological implications in this prophecy. In some sense:

those who forsake the Lord shall cease to be. [1:28]

A letting-be is implied in the comportment of the Lord to ward his vineyard.

I will take *away* its fences  
and let it be burnt,  
I will break down its walls  
and let it be trampled underfoot. [5:5]

His concern includes what-is-to-be.

From ancient times I reveal what is to be. [46:10]

An ontological climax is pronounced in Isaiah regarding the fullness of time. Then:

your people shall all be righteous. [60:21]

Brief reference is made to the ontology of presence, particularly divine presence.

In the Lord alone, men shall say,  
are victory and might;  
and all who defy him  
shall stand ashamed in his presence,  
but all the sons of Israel shall stand victorious  
and find their glory in the Lord. [45:24-25; 26:17]

The perplexing ontologically oriented pronouncement of a core ingredient of the divine name in Exodus 3:12-15 the I AM is repeated and affirmed and elaborated upon in Isaiah.

Whose work is this, I ask,

hearing and speaking in ways they did not see and hear and speak before. They see their be-com-ing alive and they see other persons in a new life/light of newness and renewal .

Nicodemus asked, Well, then, how does this take place? Jesus replied, It ~~is-~~ born whenever and to the extent that persons are be-com-ing en-able-d to so attune themselves in to those heavenly realities already encycling around them in divine light that they are really enabled to sense and touch and feel them as really being-in-the-midst of them in divine light. To be-come enabled to be so heavenly sensitive all persons must real-ize a biological metamorphosis in their lives in which they are born in to by really be-com-ing personally sensitive in to heavenly sensations in divine life/light.

This comes by their really - personally for themselves in divine light coping with their- own sin as those aspects of their lives hindering them from being aware of heavenly frequencies of life/light already surrounding and being-in them (Jn 3:1-15).

Nicodemus wearied of this conversation as not being really very practically profitable for himself and the council and the people and left.

So, Jesus further elaboration was given at another time .

### **Prophetic Biology 'in' Prophetic Hierontology**

Sometime after the inexplicable and yet somewhat enjoyable-to-them feeding of the five thousand, groups of persons sought out Jesus on and around the shores of the lake for further association with him. When they found him they said, Rabbi, we have been looking for you. When did you come here? Jesus replied, I perceive that your main purpose in searching for me for some association with me is because you ate the bread and was satisfied for a while, but are not still satisfied. My purpose in supplying that food was for temporary convenience. It is not my intention to continue supplying that food. It is my intention to invest myself in being catalyst for persons be-com-ing en-able-d to find and fulfill themselves in to subsisting (cosmo-aeon) continually in nourishment for their well-being (Jn 6:22-27).

Then some said to him, Our ancestors had manna to eat in the desert. Jesus replied, The truth of the matter is this; the manna your ancestors ate and the bread you recently ate is not that kind of bread which enables you to-be nourished in cosmo-aeon subsistence for your aeonic well-being ; and it is not my intention to supply more for you.

What I offer you is myself . The Father sends me to-be the bread from heaven which nourishes well-being aeonically.

At this some of those around began to murmur disapprovingly because he said, I AM the bread which ~~is-~~ come from heaven. They said, Surely this is Jesus son of Joseph; we know his father and mother and where he comes from . How can he now say, I have come from heaven ?

Jesus said, Though you may know something of me and something of my earthly father and mother and home-town; and though you have an impression that you have been looking for me and now you have found me , you really have-not-yet found me . You see of me something publicly-identifiable for tax and social purposes; to-which you refer as me or my mortal-flesh existence . But I say to you that you really are far from being-able-to really perceive much of me existing in my - flesh . The aeonic nourishment I offer to give in to you is my - flesh which ~~is~~ that bread of life come from heaven . But you are no more able to see and hear and touch my - flesh now in your present state of insensitivity than you are now able to see and hear and touch my Heavenly Father. I and my Father can really come to no person unless and until and to the extent that persons are en-able-d to-be drawn for themselves in to really personally- alive - sensitivity in to heavenly - frequencies and rhythms and attunements to-be en-able-d to-be taught by God . The sign of this cap-ability is given by my Father: everyone who is en-able-d to hear the Father who-is-now- as - always -speaking- in -his- own - voice and learn

from him comes in to me and I- in -my- own - voice come in to them. Those who really believe in me and my Father are those who really see and hear and learn-aliveningly-and-nourishingly from us.

These words led to a vexatious dispute among some of those Jews present while Jesus was speaking these words. Many of his disciples exclaimed, 'This is more than we can stomach! Why listen to such talk?' From that time on many of his disciples withdrew and no longer associated with him (Jn 6).

## Signs of the Times

Theology, whether practical-everyday or sophisticated, considers signs of the times (apocalyptically) to-be natural phenomena. If persons interpret the signs of the times to-be best understood as natural more (rather) than apocalyptical -personal phenomena, then they are liable to and in fact will be mis-led away from really comprehending the cosmo-aeon purposes (*telos*) and circumstances intended for comprehending personally existing (being) in this world personally. So, whenever and to the extent that persons at-tempt to really discern the signs of the times by focalizing their attention too much on natural events, they are liable to interpret philosophico-prophecy impersonally. Such interpretations really lead persons away from really comprehending the signs of the times in terms of their-very- own most appropriate creation- interests and personal-creation- possibilities. This is especially problematical in times of great everyday-practical desolation and distress in the midst of civilizational rise-and-flourishing-and-fall of kingdoms and peoples.

## Multidimensionality “of” Heaven-Earth Fusion

Implied, and occasionally made somewhat explicit, in classical and post-classical apocalypse is the cosmo-aeon- reality - existence of near-here ( kingdoms- of ) multidimensional heaven(s) in a multidimensional earth, in -tertained in (generally unrecognized) mono-dimensional spheres of creation-activity such-as persons generally presume planet-earth to be.

Though not usually taken to be a part of theology there are occasional canonical references to this multidimensionality in pre-classical and classical and post-classical ways.

I know a man of Christ who, fourteen years ago (whether in the body or out of it, I do not know God knows) was caught up as far as the third heaven. And I know that this same man (whether in the body or out of it, I do not know God knows) was caught up into paradise, and heard words so unusually unearthly that earthly words are at a loss to describe it (II Cor 12:2-4).

(In relation to this) you may ask, how are the dead raised? In what kind of body? All bodies, (whether flesh or not) are not the same. The existence-seed you now sow does not be-come alive without going- through death. And what persons sow ~~is~~ not their bodily- existing they typically image-ne it to-be. Creation-embodiment ~~is~~ a bodily -en clothing in and of and with divine-glory-enwrapping; each seed in -creation enwrapped in its- own most appropriate wrapping - body. There are heavenly bodies and earthly bodies; each of which is somewhat different. The splendour of the heavenly bodies is one thing, the splendour of the earthly, not-being quite the same. The sun has a splendour of its - own, the moon another and the stars another; star differing with star in characteristic glory. So it is with the resurrection away-from being-endeavored. What is earthly sown as perishable may be-come raised (englorified) as imperishable, in (ever-increasing) glory as a heavenly-earthly-fused spiritual embodiment.

Un-fused flesh and blood is-not-yet glorified ever-increasingly. Whenever and to the extent that persons become embodied imperishably ( really substantially ), they possess the Kingdom of God.

This imperishability unfolds mysteriously through a change in a lightning-flash. Those raised from being endeavored in to be-com-ing alive are changed from perishability in to imperishability. Then the canonical saying is fulfilled:

of the pipe on their way to the Lord's hill, to the rock of Israel.

Then the Lord shall make his glorious voice to be heard. [30:29-30]

Comfort, comfort my people;

it is the voice of your God;

speak to Jerusalem

tenderly inside her heart and mind. [40:1-2]

There is a voice that cries:

Prepare a road for the Lord through the wilderness. [40:3]

Sing a new song to the Lord,

sing his praise throughout the earth. [42:10]

When one turns to the Lord

The spirit of the Lord shall rest upon him,

a spirit of wisdom and understanding,

a spirit of counsel and power,

a spirit of knowledge and the fear of the Lord. [11:1-2]

This spirit of wisdom and understanding and knowledge is not simply objective, for:

he shall not judge by what he sees

nor decide by what he hears; [11:3]

Nor is it simply subjective, for:

he shall judge the poor with justice

and defend the humble in the land

with fairness to each one; [11:4]

Nor is it simply a focus on abstract principles, but is always connected with life in the real world.

The revelation of the Lord in the poetic-prophetic vision of Isaiah is characterized overall as one in which:

the Lord of Hosts has revealed *himself*. [22:14]

The revelation of human nature and relationship in the vision of Isaiah is always connected with the revelation of the meaning of social justice.

The epistemological climax of the vision of Isaiah is optimistic.

Hear now, you that are deaf;  
you blind men, look and see. [42:17-18] [Cf. also 40:18-44:28]

### Nearness and Divine Presence

Let the peoples come to meet me.  
Let them come near, then let them speak;  
We will meet at the place of judgment, I and they. [41:1]

Fear nothing, for I am with you;  
be not afraid, for I am your God. [41:10; 43:5]

### Nearness and the Spirit of Inquiry

Inquire of the Lord while he is present,  
Call upon him when he is close at hand.  
Let the wicked abandon their ways  
and evil men their thoughts;  
Let them turn to the Lord. [55:6-7]

### Stillness, Attention, Listening, and Sensitivity

Long have I lain still.  
I kept silence and restrained myself. [42:14]

Hear this, all of you who will,  
listen henceforward and give me a hearing. [42:23]

Approach, you nations, to listen,  
and pay attention you peoples;  
let the earth listen and everything in it. [34:1]

Listen to me and you will have good food to eat,  
and you will enjoy the abundance of the land.  
Come to me and listen to my words,  
hear me, and you shall have  
that rich life which comes with abundant sensitivity  
to the many subtle delicacies of a truly spiritual life. [55:2]

### Harmony, Rhythm, Voice, Song, and Sensitivity

For you there shall be songs.  
as on a night of sacred pilgrimage,  
your hearts glad, as the hearts of men who walk to the sound

Death is swallowed up; victory is won over sin. Death is the sting of sin. Being embodied in the glory of overcoming sin is victory over endeadening stings of sin. For this empowering, God be praised (I Cor 15:35-58).

It may well be said apocalyptically that a spectrum of heavens and heaven-earth creation-orientations are in operation for facilitating these varying-appropriation-glorification-processes. Mid-heaven intersections of heaven and earth are referred to apocalyptically as buffer - boundarying zones for facilitating the overlap-process for eventual heaven-earth fusions.

I heard an eagle calling with a penetrating voice as it flew in mid-heaven: Woe, woe, woe to those inhabitants of the earth not now prepared for the outpouring of the woes of the last three angels.

Then the fifth angel sounded his voice; and I saw a star that had fallen from heaven to earth, and the star was given the key of the shaft of the abyss. With this he opened the shaft of the abyss; and from the shaft smoke rose like smoke from a great furnace, and the sun and the air were darkened by the smoke from the shaft (Rev 8:13; 14:6; 19:17).

In the midst of the distress of the desolations of abomination, the sun is darkened, the moon does not give her light (is turned to blood) and the stars fall from the sky. These are signs in heaven heralding (the need for) the son of man (Mt 24:29-30).

These events are not essentially natural or supernatural phenomena to-be observed automatically (publicly) to thereby know and really understand the meaning and significance of the signs of the times in the meaning and significance for each person personally. The endarkening of the sun and the enbloodening of the moon and the enfalling of the stars from heaven are essentially apocalyptic phenomena; to be best understood as apocalyptically personalized; as may be best seen and heard when the prophetic-context of apocalyptic-prophecy is really seen with-in the appropriation of the personal intention for which the prophecy is-as-having-been- and-will-be intended.

The sun is really the arche-centro-gravito-luminous- divine -illumination-resource-possibility for persons to-be-come en-able-d to reverse their present polarity as being-lost away from who they themselves essentially are; toward their very - own personal possibilities for creation-fulfillment of themselves. As such it sign-if-ies the always already ever-present even though unnoticed divine-glory-illumination in the atmosphere. The whole earth is full of His glory (Isa 6:3).

The moon turning in to blood sign-ifies the divine-redeeming-life-giving-temple-sacrifice in which the redeemer's blood - shed is simultaneously shed by misled annihilators and freely given by him to-be life-giving-circulatory- nourishment for life-creation for whoever and to whatever extent they are be-com-ing en-able-d to (feast upon) receive it (him).

The stars falling from heaven sign-ify simultaneously those who annihilatingly fall by reason of their (usually unawaringly) crucifying creators and-also those who offer themselves sacrificially to fall for the reason of their (awaringly) seeking to (unselfishly) rescue (at whatever cost) those who have annihilatingly-fallen from heaven.

## CHAPTER 7

### *Isaiah*

Though Isaiah is predominantly classical-poetic prophecy, mid-Isaiah (Chs 36-39) is an insert of Davidic Kingdom and Assyrian Empire pre-classical prophecy taken from II Kings 18-20, involving Isaiah son of Amoz.

#### Pre-classical Prophecy of (the dynasty of) David

Some time after the exodus from Egypt and the settlement in Canaan the people of Judah acquired the resources to establish a kingdom of oriental-court style, eventually developing official court records. Apparently portions of these records eventually became canonized and stylized, in this instance as pre-classical prophecy (and historicization) of the dynasty of David. The four-century tenure of this dynasty from David as founder of Jerusalem to Hezekiah, carried captive to Babylon with the upper classes at the expiration of the kingdom, remained a primary reference point thereafter for restoration hopes of Judah. Peoples of Judah thereafter maintained a religio/secular identity as citizens of and participants in the affairs of the nations and kingdoms and empires that arose and flourished and fell and came and went in the course of time.

Apparently the maintenance of this identity was in part due to preservation among them of and somewhat consistent referral to these records of pre-classical prophecy (and historicization) of the dynasty of David.

As a kingdom in more or less conventional oriental style, Judah participated in local, national and world events in more or less conventional oriental style. An outline of this style from the canon of Judah is more or less similar to that of Assyria, Babylonia and Egypt, but on a much smaller scale.

Sacred precincts and sanctuaries (temple) were formalized and stylized for the worship of the deity or deities held to be the patron God or Gods of the people; who were held to provide prosperity to the people whenever and in the ways that they met and conformed to the conditions of the covenant between the deity and the people. This prosperity was apparently taken to be complete when the everyday as present-at-hand comforts of life and growing prosperity were in place. Conformity to and the conditions of the covenant were ordinarily taken to be adherence to prescribed ceremonial formalities at, but occasionally away from, the sanctuary. Top-level supervision and administration was under the direction of the High Priest.

Secular precincts (palace) were established to provide the direction for the day-to-day operation and management of the affairs of the kingdom. Top-level supervision and administration was under the direction of the King.

Both sacred and secular precincts were staffed by a professional, and at times some semi-professional, corps of officers and functionaries; priesthood, oracles, scribes, military, executives, advisors and administrators. There was always interchange of service in palace and temple and some competition for status, place, power, privilege, and wealth. The King was always in some way divinized and the High Priest was always in some way regalized.

The priestly and regal classes were always small and membership and qualifications closely and carefully guarded. Awareness of less than ideal certification for service was always tacit and often manipulated. Upper classes carefully cultivated and conveyed idealized images of their certification and service in the minds of the common and lower classes.

Pre-classical prophecy (and historicization) always preserves and refers to and founds its aspirations and desires and hopes on these idealizations. Nevertheless they always fail here and there.

In the fourteenth year of the reign of Hezekiah, Sennacherib king of Assyria attacked and took all the fortified cities of Judah. From Lachish he sent the chief officer with a strong force to King Hezekiah at Jerusalem; and he halted by the conduit of the Upper Pool on the causeway which leads to the Fuller's Field. There Eliakim son of Hilkiah, the comptroller of the household, came out to him, with Shebna the adjutant-general and Joah son of Asaph, the secretary of state. The chief officer said to them, Tell Hezekiah that this is the message of the Great King, the king of Assyria:

What ground have you for this confidence of yours? Do you think fine words can take the place of skill and numbers? On whom then do you rely for support in your rebellion against me? On Egypt?

existence is in its nature of transcending-objectivity-subjectivity.

This people's ears  
are too heavy and drowsy to hear well  
and their eyes  
wander too much to see well [6:10]  
[because]  
their feelings are dulled  
[their hearts are too fat, 6:10]  
[because]  
their eyes are proud  
and they look too high to see things below. [2:11]

In the poetic-prophetic vision of Isaiah, the negative subjectivity of proud eyes but still the objectivity of suppressing certain feelings of realities underlying the establishment of personal justice are transcended to the extent that one truly envisions appropriate divine and human nature and relationships (10:1-4; 6:10).

What is needed to bring this vision is a change of direction so that they may turn and be healed. [6:10]

The Day of the Lord is coming indeed,  
that cruel day of wrath and fury. [13:9]

I will check the pride of the haughty  
and bring low the arrogance of ruthless men. [13:11]

Then, like a gazelle before the hunter  
or a flock with no man to round it up,  
each man will go back to his own people,  
every one will flee to his own land. [13:14]  
[Then]  
the Lord has broken the rod of the wicked. [14:5]

The whole world has rest and is at peace;  
it breaks into cries of joy. [14:7]

There are certain characteristics identifying the coming Day of the Lord and this turn to healing, rest, peace, and joy through which appropriate visions of divine and human nature and relationships occur.

#### The Dissipation of Idols

Those who trust in an image,  
those who take idols for their gods  
shall be turned around in shame.

The Lord has bared his holy arm  
in the sight of all nations  
and the whole world from end to end  
shall see the deliverance of our God [52:10]

for my house shall be called  
a house of prayer for all nations [56:7]

for behold, I create  
new heavens and a new earth. [65:17]

(See all of Isaiah chapters 11, and 60-65).

In Elijah prophecy there is no joy. It is an expression of war, doom, conflict, and stress. The prophecy of Isaiah sees through these crises to a time of rest, peace, holiness, justice, redemption, light, and joy for cities, nations, and eventually all nations through the redeeming power of the Lord, the Holy One of Israel.

### ***Prophetic Epistemology***

The poetic-prophetic epistemology of Isaiah embodies and at the same time transcends that of Elijah prophecy. It shows a slight interest in foretelling the time of future events (16:13-14; 37:6-7) and intones against seeking guidance of ghosts and familiar spirits (8:19-22) and a certain category of divination (44:25-26).

Isaiah's major epistemological interest is in the nature of vision as a way of life. Of major concern are those who never see the things that the Lord has done (5:13; 6:10) even though the whole earth is full of his glory (6:3) and the Holy One of Israel is among you in majesty (12:6). Consequently:

my people are dwindling away  
all unaware;  
the nobles are starving to death,  
and the common folk die of thirst. [5:13]

As a hedge against this calamity, the Lord has provided certain signs for the guidance of his people. Occasionally they are very specific omens in particular situations (37:30; 38:4-8). More often they are general signs. In either case, however, their nature and meaning are difficult to recognize and understand. Isaiah and his sons were given to be signs and luminous landmarks in Israel (8:18). Though his announcement of his own presence as a sign is an indication that it was not readily recognized as such, yet he still nowhere specifies the nature of this sign. He is a sign presumably to the extent that one understands the meaning of his life and ministry and light and enlightenment, and apparently such insight is prerequisite to a proper identification of Isaiah as a sign. Even the prescription of the Lord that I make my servants' prophecies come true (44:26) as a sign involves not only omens so specific as to be easily identifiable but again presumably involves the whole range of prophetic life so that much of the divine signature at times remains obscure. The same is apparently the case with the sign immanuel God is with us (7:14; 8:8-10).

One of the major themes of Isaiah related to the signs of the divine presence in the world is that of gathering. This involves both the gathering of Israel and of all nations (II:10-12; 43:5; 45:20). The proper identification of this sign and its meaning and significance comes however only with an understanding of reconciliation as its central element (II:13; cf. chapters 40-66).

Signs as hedges against the calamity of dwindling away and starving to death do not constitute an automatic and speedy resolution of the problem. They are only present as catalysts through which the life of vision may develop. The difficulty of seeing the prophetic vision of the meaning and significance of human and divine

Egypt is a splintered cane that will run into a man's hand and pierce it if he leans on it. That is what Pharaoh king of Egypt proves to all who rely on him. And if you tell me that you are relying on the Lord your God, is he not the god whose hill-shrines and (temple) altars Hezekiah has suppressed, telling Judah and Jerusalem that they must prostrate themselves before this (temple) altar alone?

Now, make a bargain with my master the king of Assyria: I will give you two thousand horses if you can find riders for them. Will you reject the authority of even the least of my master's servants and rely on Egypt for chariots and horsemen? Do you think that I have come to attack this land and destroy it without the consent of the Lord? No; the Lord himself said to me, Attack this land and destroy it.

Eliakim, Shebna, and Joah said to the chief officer, Please speak to us in Aramaic for we understand it; do not speak Hebrew to us within earshot of the people on the city wall. The chief officer answered, Is it to your master and to you that my master has sent me to say this? Is it not to the people sitting on the wall who, like you, will have to eat their own dung and drink their own urine? Then he stood and shouted in Hebrew, Hear the message of the Great King, the king of Assyria. These are the king's words: Do not be taken in by Hezekiah. He cannot save you. Do not let him persuade you to rely on the Lord, and tell you that the Lord will save you and that this city will never be surrendered to the king of Assyria. Do not listen to Hezekiah; these are the words of the king of Assyria:

Make peace with me. Come out to me, and then you shall each eat the fruit of his own vine and his own fig-tree, and drink the water of his own cistern, until I come and take you to a land like your own, a land of grain and new wine, of corn and vineyards. Beware lest Hezekiah mislead you by telling you that the Lord will save you. Did the god of any of these nations save his land from the king of Assyria? Hamath and Arpad and Sepharvaim and Samaria? Among all the gods of these nations is there one who saved his land from me? And how is the Lord to save Jerusalem?

The people were silent and answered not a word, for the king had given orders that no one was to answer him. Eliakim son of Hilkiah, comptroller of the household, Shebna the adjutant-general, and Joah son of Asaph, secretary of state, came to Hezekiah with their clothes rent and reported what the chief officer had said.

When King Hezekiah heard their report, he rent his clothes and wrapped himself in sackcloth, and went into the house of the Lord. He sent Eliakim, Shebna and the senior priests, all covered in sackcloth, to the prophet Isaiah son of Amoz, to give him this message from the king: This day is a day of trouble for us, a day of reproof and contempt. We are like a woman who has no strength to bear the child that is coming to birth. It may be that the Lord your God heard the words of the chief officer whom his master the king of Assyria sent to taunt the living God, and will confute what he, the Lord your God, heard (Isa 36-37:5).

In the fourth year of Hezekiah's reign (that was the seventh year of Hoshea son of Elah king of Israel) Shalmaneser king of Assyria made an attack on Samaria, invested it and captured it after a siege of three years; it was in the sixth year of Hezekiah (the ninth year of Hoshea king of Israel) that Samaria, the kingdom north of Judah and Jerusalem, was captured. The king of Assyria deported the Israelites from Samaria to Assyria and settled them in Halah and on the Habor, the river of Gozan, and in the cities of Media, because they did not obey the Lord their God but violated his covenant and every commandment that Moses the servant of the Lord had given them; they would not listen and they would not obey.

In the fourteenth year of the reign of Hezekiah, Sennacherib king of Assyria attacked and took all the fortified cities of Judah. Hezekiah king of Judah sent a message to the king of Assyria at Lachish: I have done wrong; withdraw from my land, and I will pay any tribute-penalty you impose upon me. So the king of Assyria laid on Hezekiah king of Judah a tribute-penalty of three hundred talents of silver and thirty talents of gold; and Hezekiah gave him all the silver found in the house of the Lord and in the treasuries of the royal palace. At that time Hezekiah broke up the doors of the temple of the Lord and the door-frames which he himself had plated, and gave them to the king of Assyria (II Kings 18:9-19).

The pre-classical oracle of Isaiah is stylized in the following words:

Do not be alarmed at what you heard when the functionaries of the king of Assyria blasphemed me the Lord. I will put a spirit in him and he shall hear a rumour and withdraw to his



own country; and there I will make him fall by the sword (II Kings 19:6-7).

I will put a ring in his nose  
and a hook in his lips,  
I will take him back by the road  
on which he has come.  
He shall not enter this city  
nor shoot an arrow there,  
He shall not advance against it with shield  
nor cast up a siege-ramp against it.  
By the way on which he came he shall go back (II Kings 19:28, 32).

### Classical Prophecy of (the dynasty of) David

Meanings in and the significance of Isaiah for comprehending existing personally is not as having been and will become accessible by everyday- commonsense inspection-study or sophisticated ( historical ) analysis ; though these modes of investigation at times and in ways may possibly (somehow) contribute to their accessibility. Isaiah is essentially apocalyptic (and proto-archeoteleological) and as such is accessible for comprehending existing personally whenever and to the extent persons are enabled to unveil its meanings and significance for themselves. This is not to imply that Isaiah and apocalypse are non-historical or anti-historical. Its history is not susceptible to thorough understanding of its history and is not adequate (fruitful) resource for knowing meanings in and significance for the lives of persons involved. Yet its history is susceptible to-be historicized as apocalypse for -being personally meaningful and significant.

To illustrate the meaning of this point, one might speculate about history . This point means that if one were somehow enabled to be transported , even if in trance , with currently image-ined and exchanged sets of mental images of what it would be (was) like to live in those days and circumstances these mental images would not correspond with much compatibility to what it was really like. Unawareness of the enculturating atmospheres and filters interspersed in between the times determines this to-be the case. Nor would the universal tendency to presume Isaiah or the figures in canonical writings to have made a public impact on their times like we image them to have affected their fellowmen be verified and substantiated.

Nor is this to imply that when persons are enabled to unveil meanings and significance in Isaiah for themselves, that these unveilings are then of necessity simply subjective image-ination not actually corresponding to reality . As personal awareness is transcending-subjectivity-objectivity, personally recognizable points of reference arise through which persons become enabled to discern between real personal significance and subjective image -ination.

Isaiah is poeic classical prophetic im-pression and ex-pression of heaven-earth - fusion , with post-classical prophetic nuances.

### Prophetic History

As such, Isaiah historicizes the meanings in and significance of cosmo-aeon-personal-existence The point of referral for this historicizing is mid-Isaiah (Chs 36-39), the referral point of transition between Assyrian and Egyptian and Babylonian and Israelite captivity . Judah and Ephraim are success-ively encaptiv-ated by themselves and Assyr-ia and Babylon-ia . The essence of the first (Assyr-ian) Isaiah and the second (Babylon-ian) Isaiah, as ~~sign~~-if-ying all cosmo-aeon enslaving captivity , is essentially the same.

The meanings in and sign-ificance of this referral is to point in philosophico-prophetic significance for and toward and in to heavenly - earthly personal-fusion- possibilities for creation- in to-be-com-ing really alive . At issue is cap-ability for adequately identifying and ratio -nalizing and comprehending as living - in - vision what is heavenly and what is earthly and what is their point of

The Lord will make himself known to the Egyptians; on that day they shall acknowledge the Lord and do him service with sacrifice and grain offering, make vows to him and pay them. The Lord will strike down Egypt and heal them at the same time; then they will turn back to him and he will hear their prayers and heal them.

When that day comes there shall be a highway between Egypt and Assyria; Assyrians shall come to Egypt and Egyptians to Assyria; then Egyptians shall worship with Assyrians.

When that day comes Israel shall rank with Egypt and Assyria, those three, and shall be a blessing in the centre of the world. So the Lord of Hosts will bless them: A blessing be upon Egypt my people, upon Assyria the work of my hands, and upon Israel my possession. [1 9:21-25]

Finally

The whole world has rest and is at peace;  
it breaks into cries of joy. [14:7]

They shall beat their swords into mattocks  
and their spears into pruning-knives;  
nation shall not lift sword against nation  
nor ever again be trained for war [2 :4]

On this mountain the Lord of Hosts will prepare  
a banquet of rich fare for all the peoples,  
a banquet of wines well matured and richest fare,  
well-matured wines strained clear.  
On this mountain the Lord will swallow up  
that veil that shrouds all the peoples,  
the pall thrown over all the nations;  
he will swallow up death for ever.  
Then the Lord God will wipe away the tears  
from every face  
and remove the reproach of his people from the whole earth. [25:6-8]

Here is my servant, whom I uphold,  
my chosen one in whom I delight,  
I have bestowed my spirit upon him,  
and he will make justice shine on the nations. [42:11]

He will make justice shine on every race,  
never faltering, never breaking down,  
he will plant justice on earth.  
while coasts and islands wait for his teaching. [42:3-4]

and over you shall his glory appear;  
and the nations shall march towards your light  
and their kings to your sunrise. [60:1-3]

In days to come  
the mountain of the Lord's house  
shall be set over all other mountains,  
lifted high above the hills.  
All the nations shall come streaming to it,  
and many peoples shall come and say,  
Come, let us climb up on to the mountain of the Lord,  
to the house of the God of Jacob,  
that he may teach us his ways  
and we may walk in his paths. [2:2-3]

On that day this song shall be sung in Judah:  
We have a strong city  
whose walls and ramparts are our deliverance.  
Open the gates to let a righteous nation in,  
a nation that keeps faith. [26:1-2]

On that day  
a blast shall be blown on a great trumpet,  
and those who are lost in Assyria  
and those dispersed in Egypt will come in  
and worship the Lord on the holy mountain, in Jerusalem.[27:13]

And there shall be a causeway there  
which shall be called the Way of Holiness,  
and the unclean shall not pass along it  
it shall become a pilgrim's way,  
no fool shall trespass on it.  
No lion shall come there,  
no savage beast climb on to it;  
not one shall be found there.  
By it those he has ransomed shall return  
and the Lord's redeemed come home;  
they shall enter Zion with shouts of triumph,  
crowned with everlasting gladness.  
Gladness and joy shall be their escort,  
and suffering and weariness shall flee away. [35:8-10]

creation-fusion appropriation.

## ***Prophetic Soteriology 'in' Prophetic Ecclesiology***

### **Pre-Classical Prophecy**

Pre-classical prophecy presumes salvation and prosperity and life to be fulfilled when the everyday as present-at-hand comforts of life and growing prosperity are-in-place. This salvation is said to be insured and secure when a covenantal agreement between the peoples and the patron deity is properly in force and adhered to. This adherence is customarily taken to be a continual reinforcement of a publicly recognized set of ceremonial formalities; at set calendrical and festival and liturgical times and places in formally prescribed ways; by the people as a corporate entity carrying out their various intercorporate functions properly (in-propriety) as divinely prescribed.

In this prophetic milieu Sennacherib is motivated by being advised and justified from his patron deity oracles prescribing his direction to invest and enslave and enslave the cities of Syrophenicia and Samaria and Judah. Hezekiah and the other Davidic kings in Samaria and Judah are motivated by and feel justified and advised properly by their patron deity oracles to resist the divine oracles of Sennacherib. Sennacherib is divinely motivated by oracle to save the cities of Judah by enslave them into the Assyrian constellation while Hezekiah is divinely motivated by oracle to save Judah by resisting the oracles of Sennacherib. Sennacherib and Hezekiah both simultaneously consider themselves and peoples to be saved by divine covenant as pronounced by divine oracle. Pre-classical prophecy takes Isaiah to be only a divine salvation oracle in favor of Hezekiah, through class (soteriological-ecclesiastical) action covenant fulfillment.

Monarchs of Samaritan Israel and Davidic kings of Judah preceding and succeeding Hezekiah were not so favored as Hezekiah by pre-classical oracle. They were pronounced out of divine favor often for condoning and fostering idolatry.

In the twelfth year of Ahaz king of Judah, Hoshea son of Elah became king over Israel in Samaria and reigned nine years. He did what was wrong in the eyes of the Lord, but not as previous kings of Israel had done. He was also withholding tribute payments to Shalmaneser king of Assyria. Then Shalmaneser invaded the whole country.

All this happened to the Israelites because they had sinned against the Lord their God who brought them up from Egypt; they paid homage to other gods and observed the laws and customs of the nations whom the Lord had dispossessed before them and uttered blasphemies against the Lord their God; they built hill-shrines for themselves in all their settlements, from watch-tower to fortified city, and set up sacred pillars and sacred poles on every high hill and under every spreading tree, and burnt sacrifices at all the hill-shrines there, as the nations did whom the Lord had displaced before them. By this wickedness they provoked the Lord's anger. They worshipped idols, a thing which the Lord had forbidden them to do; so the Lord rejected the whole race of Israel and punished them and gave them over to plunderers and finally flung them out of his sight (II Kings 17:1-21).

Pre-classical prophecy generally congratulates Hezekiah as exceptional in comparison to other kings as being a saving redeeming divinized regal force as counter to these general idolatrous trends.

In the third year of Hoshea son of Elah king of Israel, Hezekiah son of Ahaz king of Judah became king. He was twenty-five years old when he came to the throne, and he reigned in Jerusalem for twenty-nine years. He did what was right in the eyes of the Lord, as David his forefather had done. It was he who suppressed the hill-shrines, smashed the sacred pillars, cut down every sacred pole and tree and broke up the bronze serpent that Moses had made. He put his trust in the Lord God of Israel; there was nobody like him among all the kings of Judah who succeeded him or among those who had gone before him. He remained loyal to the Lord and did not fail in his allegiance to him, and he kept the commandments which the Lord had given to Moses. So the Lord was with him and he prospered in all that he undertook; he rebelled against the king of Assyria and was no longer subject to him. He conquered the Philistine country as far as Gaza and its boundaries (II Kings 18:1-

8).

## Classical Prophecy

Classical Isaiah constantly perceives a subtle divine redemption- idolatry generally unawaringly underlying even redemption activities favored by pre-classical oracle pronouncement; even those of Hezekiah, whether or not Hezekiah is taken by pre-classical oracle to be exceptional as redeemer from idolatry by his pulling down and otherwise destroying the images considered by the oracles to be idolatrous.

While pre-classical prophecy pronounces Jerusalem and Judah to be saved and redeemed and continuing to provide the comforts of life for its chosen people, classical Isaiah perceives Jerusalem and Judah already and for a long time to be as having been and will be desolate and destroyed and really uninhabited by the Lords chosen people; even in the midst of people walking around in Jerusalem. Whether or not Assyria poses a threat to or takes control of or occupies or destroys Jerusalem and Judah it is as having been desolate all along throughout the reigning of the ( so-called ) Davidic kings . Classical Isaiah includes Hezekiah in the list of idolatrous kings along with Uzziah, Jotham and Ahaz; for reasons pre-classical prophecy is unable to perceive. Aside from reference to Assyria, Jerusalem and Judah incorporate the desolation of abomination, particularly divine redemption- idolatry , and has all along . These classically- envisioned -perceptions are continually essence -summarized throughout classical Isaiah.

The vision received by Isaiah concerning Judah and Jerusalem during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Even the heavens can improve their hearing (~~shemuah~~) and the earth can improve giving ear for the Lord continually says: I have children whom I position in to opportunity-places for their continuing-enlargement-of-life (gadol). But they continually reject these opportunities unawaringly by refusing and neglecting by sin (~~pashah~~) to initiate and improve their own powers of personal discernment (biyn).

From this sin against their own discernment they are not my people and know not my people (~~lo yadah amie~~) in spite of their continually presuming to-be.

O sinful nation, people saturated with iniquity; clans of evil atmospheres , unawaringly self-destructive children who continually desert the Lord as unwittingly setting him aside by inadvertently turning-away from Him

Round his waist he shall wear the belt of justice, and good faith shall be the girdle round his body. [II:1 -5]

In the city full of tumult, town in ferment and filled with uproar [22:2]

some of the slain were not slain with the sword [22:2]

for the Lord, the Lord of Hosts, has ordained a day of tumult, a day of trampling and turmoil in the Valley of Vision. [22:5]

The Lord will judge with fire, and with his sword he will judge all living men. [66:15-16]

The trans-subjective-objective corollaries of the events, then, are spirit, word, vision, and fire, especially the spirit of judgment, wisdom, counsel, knowledge, and justice.

The *telos* of all this is only properly seen by looking past the day of doom to still another day,

the Lord's holy day, a day to be honoured. [58:13] This is a day of sorely needed rest, peace, joy and justice. In its complete fulfillment it is an ecumenical day.

The whole world has rest and is at peace; it breaks into cries of joy. [14:7]

This day does not all come at once, however. It proceeds from small beginnings to encompass ever-increasingly larger domains. Individual peace is only implied, and the explicit focal point of beginning is the holy city and the chosen suffering servant Israel, to whom other nations are attracted.

He said to me, You are my servant, Israel through whom I shall be glorified. [49:3]

Arise, Jerusalem, rise clothed in light; your light has come and the glory of the Lord shines over you. For, though darkness covers the earth and dark night the nations, the Lord shall shine upon you

and shaken kingdoms. [23:11]

Beware, the Lord will empty the earth,  
split it open and turn it upside down,  
and scatter its inhabitants. [24:1]

The earth is completely emptied  
and stripped bare. [24:3]

Desolation alone is left in the city  
and the gate is broken into pieces.  
So shall it be in all the world, in every nation. [24:12-13]

For see, the Lord is coming in fire,  
With his chariots like a whirlwind,  
to strike home with his furious anger  
and with the flaming fire of his rebuke.  
The Lord will judge by fire,  
and with his sword; he will judge all living men. [66:15-16]

These are not, however, simply objective, historical events. There are corollaries of the Lord's mighty deeds which transcend these objective corollaries (and subjective corollaries as well).

The Lord washes away the filth  
of the women of Zion  
and cleanses Jerusalem  
from the blood that is in it  
by a spirit of judgment, a consuming spirit. [4:4]

Then a shoot shall grow from the stock of Jesse,  
and a branch shall spring from his roots.  
The spirit of the Lord shall rest upon him,  
a spirit of wisdom and understanding,  
a spirit of counsel and power,  
a spirit of knowledge and the fear of the Lord.  
He shall not judge by what he sees  
nor decide by what he hears;  
he shall judge the poor with justice  
and defend the humble in the land with equity;  
his mouth shall be a rod to strike down the ruthless,  
and with a word he shall slay the wicked.

in to their annihilation of Him from them  
by following after more immediately attractive  
as easier and more conveniently perceivable  
object -ives  
to try to find and fulfill your comforts of life .

You and your country ~~is~~-desolate, your cities lie in ashes  
while you, unobserving, walk-around in them  
as though they were still standing and lush with life.

Strangers devour you and your land before your very eyes  
while you are unaware of being-eaten-up.

You and your country and your cities are as desolate now  
as Sodom and Gomorrah in their overthrow and  
you know- it -not.

Only Zion is not desolate

as an  
unobserved watchman's sanctuary in a lush vineyard  
which ~~is~~-as-always positioned  
in to opportunity places

for their continuing-enlargement-of-life,  
for this Zion- remnant remains always  
as-to-be-so perceptively identified and dwelt- with  
(Isa 1:1-10).

So, the ( so-called ) Davidic kings are already and still continue and will be really rulers of Sodom and Gomorrah. While their attention is on avoiding being stricken with desolation by Assyria, the inhabitants of Jerusalem are unawaringly stricken by an unseen foe.

Jerusalem ~~is~~ stricken and Judah fallen  
because they have unwittingly set the real Lord of life aside  
inadvertently rejecting the perceptions and visions of his  
glorious eye.

Their faces reveal their desolation, but not-yet  
to each other;

but like Sodom and Gomorrah they embody their own sins  
and cannot conceal them from the perceptive eyes

of Zion- remnant who are enabled to see by the light of  
really being- alive (Isa 3:8, 9, 13, 14-17; 4:1-6)

The source of the continuing desolation of Jerusalem is unac-know-ledged idolatry; specifically divine redemption-idolatry ; more specifically, confusion as to by whom and how Jerusalem is really to-be

redeemed from desolation.

## Apocalypse 'in' Prophetic Ethics

But how is it that Jerusalem is continually desolate through this abomination of divine redemption-idolatry and why is it so continuously though unwarily devastating?

Talk among the citizens  
perennially turns to harlots  
now in vogue;  
in innumerable circles  
mouths flap open and closed  
like well-oiled hinges and  
tongues wag continually.

You spawners of adulterous gossip,  
now who is the target of your jests.  
Accuracy to locate whoredoms is deceptive  
and who is really living covertly  
is covered over and obscured in misty haze

And you, woman, and you, man,  
standing forth as righteous accusers of the unrighteous,  
have you not gone awhoring after the gods of the land  
who really cannot save you from your desolation?

Where do the righteous rest in their beds?  
Have you not driven bargains with gods of vanity  
for the pleasure of sleeping together  
and forsaking me; you have stripped and laid down  
with divinities of the gates of Sheol;  
you earn a livelihood from their promises  
to keep your walls and ramparts and gates secure  
so you can abandon your watchtowers  
and pour libations and make grain offerings and animal sacrifices  
with your ointments and perfumes  
to the elohim  
under the terebinths and every spreading green tree  
wherever you can find or erect your altars;  
while the righteous disappear to their beds of rest and refreshment;  
and you care-less and notice not that they are  
nowhere to be seen by you; their obscurity from your eyes

with his hard sword, his mighty and powerful sword,  
Leviathan that twisting sea-serpent,  
that writhing serpent Leviathan,  
and slay the monster of the deep. [27:1]

See, the Lord has one at hand, mighty and strong,  
whom he sets to work as a mighty storm in the land,  
like a sweeping storm of hail, like a destroying tempest. [28:2]

But how is all this to be accomplished? The destiny of the city is tied to the destiny of nations. Objective corollaries of the Lord's mighty deeds in Israel and Judah are the Assyrians, the Babylonians, and the Egyptians, in complex combinations and alliances of faithfulness and unfaithfulness.

I have given my warriors their orders  
and summoned my fighting men to launch my anger;  
they are eager for my triumph.  
Hark, a tumult in the mountains, the sound of a vast multitude;  
hark, the roar of kingdoms, of nations gathering!  
The Lord of Hosts is mustering a host for war,  
men from a far country, from beyond the horizon.  
It is the Lord with the weapons of his wrath  
coming to lay the whole land waste.  
Howl, for the Day of the Lord is at hand;  
it comes, a mighty blow from Almighty God. [13:1-6]

On that day the Lord will whistle for the fly  
from the distant streams of Egypt  
And for the bee  
from Assyria.  
On that day the Lord shall shave the head and body  
with a razor hired  
on the banks of the Euphrates. [7:18-20]

The Assyrian! He is the rod that I wield in my anger,  
and the staff of my wrath is in his hand.  
I send him against a polluted nation,  
I bid him march against a people who rouse my wrath. [10:5-6]

The mighty deeds of the Lord are not only national and international in Israel, Judah, Assyria, Babylonia, and Egypt, but are also ecumenical.

The Lord has stretched out his hand over the sea

headbands, armlets, necklaces, locket, charms,  
signets, nose-rings, fine dresses, mantles, cloaks,  
flounced skirts, scarves of gauze, kerchiefs of linen,  
turbans and flowing veils. [3:1 8-23]

Only with the dissipation of this unfaithfulness can the faithful city be established (6 1:4). It is so entrenched, however, that drastic measures are necessary. Paradoxically, divine-human peace can come only through divine-human war. The armor of pride is pierced only by the divine fury and rage (63:6). Before the faithful city can be constructed, the unfaithful city must be carefully dismantled and reconstituted.

Shall a woman bear a child without pains?  
give birth to a son before the onset of labour?  
who has heard of anything like this?  
who has seen any such thing?  
Shall a country be born after one day's labour?  
shall a nation be brought to birth all in a moment? [66:7-8]

For the Lord of Hosts has a day of doom waiting [2:12]

In that day the Lord will take away all finery [3:18]

So instead of perfume you shall have the stench of decay  
and a rope in place of a girdle,  
baldness instead of hair elegantly coiled,  
a loincloth of sackcloth instead of a mantle. [3:24]

What will I do to my vineyard:  
I will take away its fences and let it be burnt,  
I will break down its walls and let it be trampled underfoot. [5:5]

This people's hearts are hardened,  
their ears are deafened and their eyes blinded. [6:10]

Then I asked, How long, O Lord? And he answered,  
Until cities fall in ruins and are deserted,  
houses are left without people,  
and the land goes to ruin and lies waste,  
until the Lord has sent all mankind far away,  
and the whole country is one vast desolation. [6:11-12]  
The Lord of Hosts planned it to prick every noble's pride. [23:91]

On that day the Lord will punish

is the darkening of the sun and the moon turned into blood (Isa 57:1-10; 14:12-17; 24:23; 47:13)

and the horde of all the nations warring against Ariel,  
the city of the encampment of David,  
and all their baggage-trains and siege-works,  
all her oppressors themselves,  
shall fade as a dream, a vision of the night;  
like a starving man who dreams and thinks that he is eating,  
but awakens to find himself empty,  
or a thirsty man who dreams and thinks that he is drinking,  
but awakens to find himself thirsty and dry;  
so shall all the horde of all the nations be  
that war against Mount Zion (Isa 29:1,7,8).

### Song of Lament when Babylon Eclipses the Holy City

Sheol is the way-place realm of being unwaringly endeavored as endarkened, promiscuously propounding to-be realms of divine/angelic life/light. Sheol takes-place as they lay dreaming as awchoring at the altars erected under the terebirths and every spreading green -tree with the angelic-divinities of vain security.

Sheol below is all astir  
to meet you at your coming;  
she aroused the ancient dead to meet you,  
all who had been only earthly leaders ;  
she made all who had been kings of the nations  
arise from their thrones.  
One and all they greet you with these words:  
So you too are as we are,  
and have become one of us.  
Your pride and all the music of your lutes  
are in-place-in Sheol (Isa 14:9-11).

Isaiah embodies the creation-divine response:  
How you have fallen from heaven, bright morning star,  
felled to the earth, sprawling helpless across the nations.  
You thought in your own mind,  
I will scale the heavens;  
I will set my throne high above the stars of God,  
I will sit on the mountain where the gods meet  
in the far recesses of the north.  
I will rise high above the cloud-banks  
and make myself like the Most High.

Yet you are brought down to Sheol  
to the depths of the abyss.  
Those with creation-eyes to see will observe you penetratingly,  
and ponder (Isa 14:12-16).

You cannot see The number of days  
you can lay with the gods of vanity  
with your ointments and perfumes  
hiding your adultery in the mists  
of decay and desolation.

The Lord of right-joy-fulness even now  
already disperses your cosmetic finery  
by shining his enlightenment throughout  
the clouds of the dark odors and stench  
of the canon of your unfaithfulness  
to yourselves and him.

The Lord comes forward to argue his case  
and stands to judge the people.  
The Lord opens the indictment  
against the people and their elders and officers:  
You have ravaged the vineyard,  
and the spoils of the poor are in your houses.  
Is it nothing to you that you crush my people against yourselves  
and grind the faces of the poor against yourselves?

Then the Lord said:  
Because the women of Zion hold themselves high  
and walk with necks outstretched and wanton glances,  
moving with minding gait  
and jingling feet,  
the women of Zion will be given bald heads,  
and the hair will be stripped from their foreheads.

In that day all finery will be taken away:  
so instead of perfume you shall have the stench of decay,  
and a rope in place of a girdle,  
baldness instead of hair elegantly coiled,  
a loin-cloth of sackcloth instead of a mantle,  
and branding instead of beauty (Isa 3:13-24).

Shame on you! you who add house to house  
and join field to field,  
until not an acre remains,  
and you are left to dwell alone in the middle of  
the land. [5:8]

His primary concerns are urban, national, international, and ecumenical. Several thematic threads bind together these sociological hymns he sings: war and peace; justice and injustice; and scattering and gathering.  
For Isaiah there is the unfaithful and the faithful city (1:21, 26-27). In the unfaithful city:

your very rulers are rebels, confederate with thieves;  
every man of them loves a bribe  
and itches for a gift;  
they do not give the orphan his rights,  
and the widow's cause never comes before them. [1:23]

It is full of violence (28:2; 60:18), robbery (61:8), oppression (60:11, 1:17), and wrongdoing (61:8), and many are downtrodden and distressed (66:2).

You have ravaged the vineyard,  
and the spoils of the poor are in your houses.  
Is it nothing to you that you crush my people  
and grind the faces of the poor? [3:14; 10:1-3]

Because the Lord is so close to his people (55:6; 56:1) their social unfaithfulness is also an apostasy from him.

This people approach me with their mouths  
and honor me with their lips  
while their hearts are far from me,  
and their religion is but a precept of men,  
learnt by rote. [29:13]

Important signs and portents of this unfaithfulness are pride and finery:

grinding the faces of the poor [3:15]

holding themselves high  
and walking with necks outstretched and enticing eyes [3:16]  
[displaying]  
anklets, discs, crescents, pendants, bangles, coronets,



When you pass through deep waters, I am with you,  
when you pass through rivers  
they will not sweep you away; [43:1-23]

Have no fear; for I am with you.  
I will bring your children from the east  
and gather you all from the west,  
I will say to the north, give them up ,  
and to the south, Do not hold them back.  
Bring my sons and daughters from afar,  
bring them from the ends of the earth. [43:5-6]

Eventually, however, and through all of this, men will get to a point where they no longer need a shepherd.

Then, like a gazelle before the hunter  
or a flock with no man to round it up,  
each man will go back to his own people,  
everyone will flee to his own land. [13:14]

Anthropologically, the poetic-prophetic implication of Isaiah, then, is not only some sort of a nihilistic anthropology, but is also and at the same time an ontological implication of some sort of nonnihilistic anthropology as well. Whatever ontological potential this implies, however, the divine admonition to modesty in worship and supplication is pronounced presumably as an important step in a mature recovery from the cries of both a simply nihilism and idolatry.

Inquire of the Lord while he is present,  
call upon him when he is close at hand.  
Let the wicked abandon their ways  
and evil men their thoughts:  
let them return to the Lord, who will have pity on them,  
return to our God, for he will freely forgive.  
For my thoughts are not your thoughts,  
and your ways are not my ways.  
This is the very word of the Lord.  
For as the heavens are higher than the earth,  
so are my ways higher than your ways  
and my thoughts than your thoughts. [55:6-91]

### ***Prophetic Sociology***

Isaiah's prophetic-poetic sociology exposes a spectrum showing the whole range of human existence. He glances briefly into the psycho-sociology of being alone.

These days recall for me the days of Noah and their floods (Isa 54:9).

### **Prophetic Biology 'in' Prophetic Soteriology**

O storm-battered city, distressed and disconsolate,  
whenever you really come to me I will set your stones in the finest mortar  
and your foundations in lapis lazuli;  
I will make your battlements of red jasper and your gates of garnet;  
all your boundary stones shall be jewels.  
Your masons shall all be instructed by the Lord,  
and your sons and daughters shall really en-Joy great prosperity;  
in your very own personal triumph you shall be re-vita-lized.  
You shall then really be free from oppression and have no fears. (Isa 54:11-15)

Come, all who are thirsty, come, fetch water;  
come, you who have no food, buy corn and eat;  
come and buy, not for tarnished money, not for the price of harlotry.

Why spend money for bread and remain empty and famished and desolate,  
why give the price of your labour and soon be unsatisfied?  
If you will ever-more-continually attune your ears in to me  
you will be ful-fill-ed with good food to eat,  
and you will really en-Joy the fat of the land.

Come in to me and attune your hearing so you really hear me  
and listen intently and continuously to my words and precepts,  
and you shall then really be ful-fill-ed in embodying being- alive .

If you will really be divinely - Davidic  
I will make a marriage covenant with you, in this time for ever,  
to Love each other in creation-faithfulness as I Love David.

### **Apocalypse 'in' Prophetic Biology**

Inquire of the Lord as he is present,  
call upon him as he is near at-hand .  
Let the adulterous abandon their promiscuous ways  
and evil persons their self-adulterating thoughts and desires ;  
let them be-come- in to- union - with the Lord, who freely forgives.

For my thoughts are not your thoughts, as you now think ,

and your ways are not my ways, in your current way-places .

For as heaven-earth fusion is higher than either- separated  
so are my ways higher than your ways  
and my thoughts higher than your thoughts;  
and as the rain and snow come-down from heaven  
and do not return until they have watered the earth,  
making it blossom and bear fruit,  
and give seed for sowing and bread to eat,  
so does my presence create really be-com-ing alive .  
My being-present-personally does not return to-me fruitless .

When really in marriage-union together  
we ~~are~~ really indeed in Joy  
and are always led forth in Peace.  
In our presence-together mountains and hills shall erupt in to  
Joy-ex-press-i ons  
and all the trees-of-life shall clap their hands in timely rhythm.

This is the divine- sign for all creation-time (Isa 55:6-13).

## Prophetic Soteriology

Awake, awake, put on your strength, o Zion,  
put on your loveliest garments, holy city of Jerusalem;  
for the uncircumcised and the unclean cannot enter you.

Arise, captive Jerusalem, shake off the dust;  
loose your neck from the collar that binds it,  
o captive daughter of Zion .

If you will faithfully come in to me I will redeem you from  
your captivity.

How lovely on the holy temple-mountains as high-lofty-way-places ,  
uplifted in to divine enlightenment,  
are those who come and shine-forth their real prosperity  
and themselves embody good news and glad tidings of great Joy; they ~~are~~  
call-ing in to Zion: Your God ~~is~~ really heavenly-earthly King.  
Listen Care-fully; hear divine- watchmen shine-forth their news,  
until you yourselves ~~are~~ encandled by their light

I am the Lord your God:  
I teach you for your own advantage. [48:17]

When then it is proclaimed that

the Holy One of Israel has glorified you [55:51  
[and]  
the Lord shall be your everlasting light,  
your God shall be your glory [60:19-20]

it is at the same time the case that

all the sons of Israel shall stand victorious  
and find their glory in the Lord. [45:25]

Then shall your light break forth like the dawn [58:8]  
[sparked by]  
the light of my judgment over the nations. [51:4]

The man who walks in dark places with no  
light but relies on his God [50:10]  
[is enlightened]  
But you who kindle a fire and  
walk into your own fire  
shall lie down in torment. [50:11]

The light and glory of the sons of Israel is not then simply a borrowed or reflected light but their own glory which is found and their own light, but which only breaks forth in the light and glory of the Lord. The Lord can consequently in form the house of Jacob that:

your own righteousness shall be your vanguard  
And the glory of the Lord your rearguard [58:8]  
[when they]  
loose the fetters of injustice. [58:6]

In the accompanying pronouncements of God as creator and creating, Isaiah never speaks of the divine creative activity as simply bringing man into being. Creation is always the bringing into being of the gathering together of the sons and daughters of God and Israel from their darkness into his light, which then brings forth their light (40:26 41:10; 42:1-7; 45:18-25).

But now this is the word of the Lord,  
the word of your creator, O Jacob

God sits throned on the vaulted roof of earth,  
whose inhabitants are like grasshoppers.  
He reduces the great to nothing  
and makes all earth's princes less than nothing [40:22]  
[and]  
All nations dwindle to nothing before him,  
he reckons them mere nothings, less than nought. [40:17]

Even the Lord's own people are

a sinful nation, people loaded with iniquity,  
race of evildoers, wanton destructive children. [1:4]

And yet

Though your sins are scarlet,  
they may become white as snow;  
though they are dyed crimson,  
they may yet be like wool. [1:18]

The apparent basis of this convertible dualism is the particular potential of the reality of gathering Israel (43:5-6). Not only are they a sinful nation dwindling to nothing, but are also in some way at the same time:

the sons and daughters of the Lord [43:1, 6]  
[whom he can]  
bring from afar.  
bring them from the ends of the earth. [43:6]

As such, the Lord is not only the possessor of Israel (19:5) who in his divine sovereignty empties the earth, splits it open, turns it upside down, and scatters its inhabitants (24:1), who punishes with his cruel, mighty, and powerful sword (27:1; 34:1-8), and who storms with rage on Mount Perazim (28:21), but is at the same time paradoxically he who is not only master but is also servant (helper):

The Lord God stands by to help me; [50:7]

The Lord has indeed comforted Zion,  
Comforted all her ruined homes; [51:3]

not simply for the Lord's advantage but  
thus says the Lord your ransom,er,  
the Holy One of Israel:

and yourselves be-come watchmen who are en-abled to see and hear  
Then together you are en-abled to shout forth in redemptive triumph.

The holy arm of the creation-Lord is bare  
in the sight-possibility of all nations,  
Those who come -out away-from Babylon  
and over-come the unclean touching of adulterous-idolatry  
shall be-in as dwelling at-home in the deliverance of our God.  
(Isa 52:1-10)

Whoever has entrusted himself to what we hear?  
and unto whom does the Lord unveil his seed-planting-and-harvesting  
creation-power?

He it-is who-is-growing like a suckling babe, through  
being- rooted - in to the  
divine nourishment flowing- in the divine presence; and  
he it-is who-is (like ) a root being wet-nursed  
in the midst of dry ground.  
Not even an outline of the root being- nourished  
is seen by the nations  
since it grows underground.  
Not being elevated above-ground to the eyes of the kingdoms  
customarily prominent,  
mostly, it remains unseen .

But we see it , even though it is not ordinarily seen;  
and to us it is seen in its Joyously desirable splendour.

Those who see , and especially he who is preeminent among  
those who see,  
people often consider contemptible and avoid or try to imprison.  
He is a person whose unacknowledged presence penetrates sharply,  
wounding in mis-taken ways.  
He himself comprehends what is happening; understanding weakness,  
illness, affliction, trauma; knowing the nature of the afflictions  
wounding those who mis-takenly despise and reject him.

The wounds of those mis-understanding him conceal from them  
the many facets of his own growing-creation-power, through the  
divine nourishment flowing in to him-root-ing.

These mis-taken reckoning-judgments of him unawaringly weaken  
and afflict their captives as parched and dry ground; to the  
amount of miss-taken perceptions and conceptions of the  
divine nourishment flowing in to him-root-ing.

Those among whom he dwells, who do not really see him,  
calculate him to be, really, suffering and sinful and ill,  
afflicted by the Lord for his sins, wounded on account of his  
weaknesses.

But through the inner-channel flowing of the divine-enlightening-  
nourishment, rooting in to him, he carries in himself his own  
being- alive ; he carries in himself his own capability of  
remaining in -creation-power while being wounded by those  
tormenting him as devilish and deceptive and destructive .

The weight of our sins and afflictions and faithlessness  
penetrate him;  
considerations for our mending our broken ways and  
for our healing and for  
our coming in to our own peace and joy and love  
weigh on him.  
Sealing our peace and joy in to a firm foundation-love  
is his deepest concern.

Yet the Lord takes thought for his abused servant  
and enables him to-be healed who allows himself  
to-be sacrifice for sin;  
and in his hands the Lord s creation-power- cause  
prosper.

In the midst of all his pains he-is bathed in  
life-light.

In his very own divinely endowed life-light he is  
enabled to bear -sin and  
intercede in divine-creation-power miraculously  
for transgressors in their transgressions.

(Isa 53:1-12; 9:6; 11:1-16; 37:30-32).

### **‘Seeds’ and ‘Remnants’ “of” divine-creation-power**

Perhaps it is understandable then as to why at any one time there-are only few  
who-are seeds and remnants of divine-creation-power. In the midst of pre-classical prophetic

judge by fire,  
with fire he will test all living men [66:16]

yet He is not the one through whom this is the only (or even the last?) day  
for thus says the Lord:  
I [am the one who] will send peace flowing over her  
[the new Jerusalem and the new heavens and  
the new earth] like a river. [66:11, 12, 18-22]

He is the one who is a peacemaker.

How lovely on the mountains are the feet of the herald  
who comes to proclaim prosperity and bring good  
news, the news of deliverance. [52:7]

He is the one who delivers.

Come, all who are thirsty, come, fetch water. [55:1]

You shall indeed go out with joy  
and be led forth in peace.  
Before you mountains and hills shall break into cries of joy,  
and all the trees of the wild shall clap their hands. (55:12-13)

He is the one who brings peace and joy.

Come to me. [55:3]

The Lord has bared his holy arm in the sight of all nations,  
and the whole world from end to end  
shall see the deliverance of our God. [52:10]

He is the one who delivers all nations.

### ***Prophetic Anthropology***

The anthropology of Isaiah is poetically dualistic. On the one hand:

All mankind is grass,  
they last no longer than a flower of the field. [40:6]

in the temple, presumably when many other persons were also present who, however, apparently did not see. This wiping away of sin through the transcendent seraphim transcended the ceremonial sacrifice for sin made by others in the temple (6:6).

Your countless sacrifices, what are they to me? says the Lord.  
I am sated with whole-offerings of rams and the fat of buffaloes;  
I have no desire for the blood of bulls, of sheep and of he-goats.  
Whenever you come to enter my presence  
who asked you for this?  
No more shall you trample my courts.  
The offer of your gifts is useless,  
the reek of sacrifice is abhorrent to me.  
New moons and sabbaths and assemblies,  
sacred seasons and ceremonies, I cannot endure.  
I cannot tolerate your new moons and your festivals;  
they have become a burden to me,

Wash yourselves and be clean.  
Put away the evil of your deeds,  
away out of my sight.  
Cease to do evil and learn to do right. [1:11-17]

Purged of his sin of pride, his vision is no longer obstructed by focusing his attention on the work of his own hands (2:8) and he is now able to:

come near him who puts nations into his power  
and makes kings go down before him,  
who scatters them with his sword like dust  
and with his bow like chaff before the wind. [41:1-2]

He is the one who is

the Lord, the everlasting God [who] is creator of  
the wide world,  
and grows neither weary nor faint;  
no man can fathom his understanding. [40:28]

But even though He is the one through whom  
the world trembled from end to end [41:53}  
and there is His  
day of doom waiting [2:121  
and though He is the one who will

loss of this divine-creation-power classical prophecy embodies its redemption and preservation  
through embodying dwelling-in Seeing it in place and being- alive ; and as  
such is divine-creation-power-redemption remnant .

If the Lord of Hosts had not left us as remnant,  
we should have been like Sodom and Gomorrah and Jerusalem  
and Babylon (Isa 1:9).

In that day the remnant of Israel, the survivors of  
Jacob, cease to lean on those proving to be destroyers  
and lean on the Lord the Holy One of Israel, who proves  
to be creator (Isa 10:20).

There shall always be a path-way-place for the  
remnant to traverse for rescue operations in  
Assyria and Israel and Egypt; in the center of the  
world of divine-creation-power (Isa 11:11, 16).

In that day the Lord of Hosts is a lovely garland,  
a beautiful diadem for the remnant of his people,  
a spirit of justice for one who presides in a court of justice,  
and of valour for those who repel the enemy at the gate (Isa 28:5-6).

The survivors left in Judah shall strike fresh root  
under ground and yield fruit above ground, for this  
remnant shall be- in and come- out of Jerusalem and  
Mount Zion (Isa 37:31-32).

Listen to me, house of Jacob and all the remnant of the house of Israel,  
I have carried you from your birth, carried by me from  
the womb of the creation of being- alive ; till you grow old  
I am he, and when white hairs come, I will carry you still;  
I AM always carrying you in peace and joy and real security (Isa 46:3-4).

## CHAPTER 8

### *Isaian David and Jesus*

#### Pre-Classical Prophecy

Pre-classical prophecy kerygmatically projects a regalized relationship between David and Jesus, without specifying (precisely) the nature of the relationship. Implied in these pronouncements is title (somehow) to a divinized-anointing (regal-messiah) aspect to the regnancy of David and Jesus. It is generally taken to be implicit and explicit that the canonical pronouncements pertaining to this regal-(messianic)-dynasty divinely authorized power for David (and dynasty) to engage in the customarily accepted spectrum of oriental-court affairs. Jesus is customarily taken to be heir in some sense to the same entitlement as David.

Now all the tribes of Israel came to David at Hebron and said to him, We are your own flesh and blood. In the past, while Saul was still king over us, you led the forces of Israel to war and you brought them home again. And the Lord said to you, You shall be shepherd of my people Israel; you shall be their prince. All the elders of Israel came to the king at Hebron; there David made a covenant with them before the Lord, and they anointed David king over Israel.

The king and his men went to Jerusalem to attack the Jebusites, whose land it was, and defeated them. David took up his residence in the stronghold and called it the City of David. He built the city round it. So David grew steadily stronger, for the Lord the God of Hosts was with him.

When the Philistines learnt that David had been anointed king over Israel, they came up in force to seek him out. So David inquired of the Lord, If I attack the Philistines, wilt thou deliver them into my hands? And the Lord answered, Go, I will deliver the Philistines into your hands. So he went up and attacked them and defeated them. (II Sam 5:1-20)

The Lord said to Nathan the prophet say this to my servant David: This is the word of the Lord of Hosts: I took you from the pastures, and from following the sheep, to be prince over my people Israel. I have been with you wherever you have gone, and have destroyed all the enemies in your path. I will make you a great name among the great ones of the earth. I will assign a place for my people Israel; there I will plant them, and they shall dwell in their own land. They shall be disturbed no more. The Lord has told you that he would build up your royal house. When your life ends and you rest with your forefathers, I will set up one of your family, one of your own children, to succeed you and I will establish his kingdom. It is he who shall build a house in my name; and I will establish his royal throne forever. I will be his father, and he shall be my son. Your family shall be established and your kingdom shall stand for all time in my sight, your throne shall be established forever (II Sam 7:8-16).

In the synagogue at Pisidian Antioch Paul rose, made a gesture with his hand, and began to speak: The God of this people Israel set up David as their king, giving him his approval in these words: I have found David son of Jesse to be a man after my own heart, who will carry out all my purposes. This is the man from whose posterity God, as he promised, has brought Israel a saviour, Jesus.

And we are here to give you the good news that God, who made the promise to the fathers, has fulfilled it for the children by raising Jesus from the dead, as indeed it stands written, in the second Psalm: You are my son; this day I have begotten you. Again, that he raised him from the dead, never again to revert to corruption, he declares in these words: I will give you the blessings promised to David, holy and sure. This is borne out by another passage: Thou wilt not let thy loyal servant suffer corruption. (Acts 13:22-23, 32-35)

The gospel according to Matthew gives a table of the descent and genealogy of Jesus Christ, son of David, son of Abraham by specifying the names in the lineage and noting that there were fourteen generations in all from Abraham to David, fourteen from David until the deportation to Babylon, and fourteen from the deportation until the Messiah (Mt 1:1, 17).

Then man's pride shall be brought low,  
and the loftiness of man shall be humbled,  
and the Lord alone shall be exalted on that day,  
while the idols shall pass away utterly. [2:1 2-18]

More significant than a physical destruction of idols in Carrie Nation fashion is when:

the scared oaks in which you have delighted shall fail you,  
the garden shrines which you have chosen shall  
disappoint you. [1:29]

Even when idols as objective constructions of men's hands are objectively present:

Holy, holy, holy is the Lord of Hosts:  
the whole earth is full of his glory. [6:3]

The most appropriate passing away of the idols then is not a case where the doing away of the physical idols is always or even the most mature necessary prerequisite to their replacement by the Lord or Hosts in his holiness. The whole earth is always and already now full of his glory. But still whether or not the objects of idolatrous worship are standing

you may listen and listen, but not understand,  
you may look and look again, but you will  
not know [6:9]  
[ because ]  
this people's feelings are dulled,  
their ears are deafened and their eyes are blinded. [6:10]

But this is a spiritual rather than a physical blindness, and the simple manifestation of physical objects does not open one's eyes to perceive the presence of the Lord of Hosts.

But  
they may turn and be healed. [6:10]  
Here the divine admonition is to:

inquire of the Lord while He is present,  
call upon Him when He is close at hand. [55:6]

Isaiah  
saw the Lord [6:1]  
[when his]  
sin was wiped away [6:71]

## CHAPTER 5 – Isaiah

In contrast with Elijah, Isaiah is in a poetical quasi-objective and quasi-explanatory exposition into an uncovering of divine-human reality beyond the simple objectivity of its nature. His prophetic poetry is the emerging into his own songs and hymns with their various movements the words of his vision of the nature of the essential rhythms and attunements and appropriations of divine-human existence in the world. He opens up in prophetic poetry that which before had been undistinguished. His standing in the open in the presence of both the divine and the human neither produces a world simply of his own imaginings nor is simply a messenger in response to other and greater powers.

### *Prophetic Theology*

Rather than the tearing down, burning, and otherwise physical destruction of idols and their accompanying ceremonial artifices, the solution to the problem of idolatry for Isaiah is in the nature of the seeing and hearing involved.

Those  
who have no confidence and trust in the work of  
the Lord,  
and do not see the things that he has done  
[are]  
dwindling away all unaware;  
the nobles are starving to death,  
and the common folk die of thirst. [Isaiah 5:12-13]  
[Though]  
their land is filled with idols [2:8]

yet the heart of the problem is not reached without realizing  
that anything is an idol when  
they bow down to the work of their own hands,  
to what their fingers have made. [2:8]

Consequently, to solve the problem  
mankind shall be brought low,  
all men shall be humbled. [2:9]  
Still more specifically

man's proud eyes shall be humbled,  
the loftiness of men brought low,  
and the Lord alone shall be exalted on that day. [2:11]

The Lord of Hosts has a day of doom waiting  
for all that is proud and lofty,  
for all that is high and lifted up,

At the naming of John, Zechariah his father was filled  
with the Holy Spirit and uttered this prophecy:

Praise to the God of Israel! For he has turned  
to his people, saved them and set them free,  
and has raised up a deliverer of victorious power  
from the house of his servant David.

So he promised: age after age he proclaimed  
by the lips of his holy prophets, that he would deliver us  
from our enemies, out of the hands of all who hate us;  
that he would deal mercifully with our fathers.

And you my child, you shall be called prophet of the Highest,  
for you will be the Lord's forerunner, to prepare his way  
and lead his people to salvation through knowledge of him.  
(Luke 1:67-77)

In the sixth month the angel Gabriel was sent from God to a town in Galilee called Nazareth, with a message for a girl betrothed to a man named Joseph, a descendant of David; the girl's name was Mary. The Angel went in and said to her, Greetings, most favoured one! The Lord is with you. But she was deeply troubled by what he said and wondered what this greeting might mean. Then the angel said to her, Do not be afraid, Mary, for God has been gracious to you; you shall conceive and bear a son, and you shall give him the name Jesus. He will be great; he will bear the title Son of the Most High; the Lord God will give him the throne of his ancestor David, and he will be king over Israel for ever; his reign shall never end. How can this be? said Mary; I am still a virgin. The angel answered, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and the holy child to be born will be called Son of God.

And Mary said:

Let my Joy emerge from my soul  
through the glory-immensity of the Lord,  
reJoyce, reJoyce, my spirit, in God my saviour;  
so gently and tenderly has he  
over-shadowed his servant,  
humble as she is.  
For, from this day back and forward,  
all generations aware of my good fortune,  
will share with me my blessing,  
so wonderfully has he touched me,  
the Lord, the Almighty One.

He is Holy;  
his re-New-ing power is Secure through all generations;  
toward those who are in touch with Him  
the deeds his own right arm has done  
disclose his almightiness;

His creation-power-skill is always involved in  
humbling the self-ish-ly exalted  
and glorifying the mis-takenly abused and downtrodden .  
He is ever with in  
Israel involved in his creation-power-service;  
always firmly found-ation-ing  
His ful-fill-ing His promises to us and our forefathers;  
Abraham  
and his children and successor-posterity  
from and in to  
gen-eration upon gen-eration upon gen-eration,  
for ever.  
(Luke 1:26-55)

### Prophetic Hierontology 'in' Prophetic Ecclesio-History

In the pre-classical prophetic historicizing of David he himself embodies both the regal messianic-redemption (king) functions and the priestly temple-sacrificial (high priest) functions of the oriental court as customarily stylized though king and high priest as the premier offices in the oriental sacro-secular kingdom are typically filled by two near-equal dignitaries . In building up the City of David he presides over both the construction of the governmental-administration precincts (palace) and the instituting of the sacred sanctuary (temple).

Through his supervision not only do the regal chambers and offices function but his dominion extends-to-himself seeing-to the delivery to its appropriate site of the Ark of the Covenant and accompanying ceremonial artifices . David himself thereby sees-to the establishing of the necessary centro-gathering-point for the temple-equivalent-tabernacle for worship and ceremonial and sacrificial sacralization of the Kingdom of Judah-Israel (of God-man).

Included in his own functioning as high priest is the extension of his dominion- in to-himself officiating in the temple ceremony of the offering of sacrifice for divine-human Kingdom-creation-power. This singular-duo-multiple embodiment is to gather all sacro-secular divine-human possibilities together in -centro- power for simultaneously best creation- power - diffusion (II Sam 6).

### Prophetic Ecclesiology 'in' Prophetic History

The canonical accounting for David is placed in a pre-classical prophetic framework of prophetic ecclesiology in prophetic historicization. This outline portrays David in stylized pre-classical oriental court form . He is continually coping with the standard palace intrigue and family obstinacy or rebellion , at times with an eye to replacing him. Included in their regal concerns is the more or less constant question of regal-succession to his throne.

For forty years David is continually occupied with this city-state- empire military direction and operations for the establishment and development and preservation of a permanent Kingdom of Jerusalem-Israel. The average number of troops involved in these sacro-secular military campaigns range from 20,000 to 40,000 and at times more. The Kingdom of Jerusalem-Israel is set in permanent array against the nations (gentiles) of the Philistines, Moabites, Arameans, Edomites, Amalekites, Ammonites with Egypt and Assyria and Babylonia always in the background. Divine guidance to himself and through court-oracle is always an indispensable facet of the ever-increasing success of the sacro- secular establishment of this divine-human kingdom among and for the nations . Measures of the success-virtue of this settlement and establishing on holy ground of these refugees from Egypt as The Lord s chosen people for and among the nations was taken to be everywhere all around . David s consistent increase in Empire land-expansion and military -success and continually amassing of the gold and silver and precious things of tribute-wealth for palace and temple sign-ify(ed) and confirm(ed)

(1 Samuel 28:1-20). The question of legitimacy here is not one which is easily decided simply on the basis of concluding that the Elijah prophets are ways successful in their oracular attempts and other prophets are simply pseudo-prophets because unsuccessful. Again, epistemological problems of how and why the woman of Endor or was successful remain undiscussed.

Though Balaam refused an offer of Balak to do whatever Balaam asked (even if it were all the gold and silver in his house) for a favorable oracle, still he apparently accepted the fees for augury delivered to him by the elders of Moab and Midian (Numbers 22:7, 17-18). He then pronounced the of doom upon Balak three times upon three successive requests by resorting to divination (24:1) and seeing in a trance the vision from the Almighty (24:4).

When, then, Elijan prophecy prescribes against other prophetic circles of augury, divination, sorcery, and trafficking in ghosts and spirits (2 Kings 17:17; Deuteronomy 18:10-15), it is apparently not a denunciation of pseudo-prophecy on the epistemological grounds that the divination is not a reality of some sort or that it does not happen or that it is not at all accurate in its predictions, but is apparently denounced on other grounds, especially for association with idolatrous shrines (2 Kings 17:17). Nowhere, however, whether in those prophetic circles considered legitimate or in those where denounced, is the epistemological nature of pre-classical prophecy given much consideration.

Prophetic epistemology in Elijah prophecy is only alluded to occasionally, and then without elaboration. It is said that the word of the Lord came to Elijah (1 Kings 19:9). There is neither any description and discussion of the nature of the word of the Lord nor the nature of its reception by Elijah except to call it a calm sound or a quiet voice (1 Kings 19:9-14). The nature of Elijah himself as receiver is not described.

The widow succoring Elijah responds to the reviving of her son with the confession that she now knows for certain *that* Elijah is a man of God, and *that* the word of the Lord on his lips is truth (1 Kings 17:24). The account expresses no need in those circumstances to make further inquiry into the nature of reality represented by the language used. Reference is made to a prophetic epistemology in the great confrontation at Carmel when Elijah requests *that* Yahweh make it known *that* he is the god of Israel by a consuming fire (1 Kings 18:36-37). The people respond by confessing *that* Yahweh is God. The nature and extent of the knowledge prompting confession is not described. After the Aramaean armies succumb to the Israelites, there is the prophetic pronouncement that they have been given into the hands of the Israelites *that* they might know that Yahweh is God. Again, there is further elaboration regarding the nature and extent of such knowledge (1 Kings 20:28).

### Prophetic Ontology

The question of Being does not arise in Elijah. His pre-classical precursors, however, give some indirect consideration to ontology in referring to the coming into being of things and the entrance of death into the world by proclaiming the divine creation and the fall of man. This ontological proclamation does not enter into questions of the nature of this creation and fall, and its ontological orientation is so only in a very limited sense (Genesis 1-3).



conduct which are portrayed as objectively observable. A theology of divine nature and intervention in human affairs is inviting here to classical and postclassical prophecy, especially as it might bear on the perplexing issues of the nature of the objectivity of idolatry and the nature of the apparent divine interest and involvement in human affairs, but is left almost wholly unattended in pre-classical prophecy.

### ***Prophetic Anthropology***

Prophetic anthropology, conceived as awareness of the meaning and significance of human personal existence, is vague in Elijah prophecy. Frequent accounts of large-scale destruction of human life are given without comment and explanation. The solution to the problem of idolatry reaches its dramatic climax and final stage in the Elijah dimension of prophecy not only in the destruction of the sacred groves, altars, idols, etc., but in the great confrontation between Elijah and the prophets of Baal in which hundreds of them are mocked by Elijah and then destroyed (1 Kings 18). Later two companies of fifty each of Ahab's messengers are summarily put to death by Elijah before the spokesman of a third company is somehow able to convince Elijah to give consideration for the value of their lives and thus avoid the calamities brought on the others (2 Kings 1). The armies of the Aramaeans under Ben-hadad are looked upon as rabble by an Israelite prophet (1 Kings 20:28). Yet, curiously, though the Arameans express a willingness to take the Israelites alive whether they have come for peace or for battle (1 Kings 20:20), the Israelites finally gained the upper hand and destroyed one hundred thousand Aramaean infantrymen in one day (1 Kings 20:30). Also, perplexingly, Ahab was prone to let his captured opponent Ben-hadad go free (1 Kings 20:30-43), but Elijah decreed his death.

In all of these accounts, however, there are no prophetically anthropological considerations reported of the meaning and significance of the human lives involved. Without discussion, slight suggestions of concern for life are alluded to in the cases of Elijah's healing the widow's son (1 Kings 17), Obadiah's hiding 100 prophets from Jezebel's destruction (Kings 18), Ben-hadad's willingness to preserve the lives of the Israelites (1 Kings 20:20), and Ahab's allowing Ben-hadad to live (1 Kings 20:29-43). The flight of Elijah into the wilderness and then to Mount Horeb after his confrontation with Jezebel's prophets at Carmel does give a brief glimpse into material which is potentially anthropological. Elijah's fear, death wishes, and intimations of his despair are spoken of, without, however, any discussion of their nature either with regard to human nature in general or specifically in regard to the nature of Elijah and his life (1 Kings 19).

### ***Prophetic Sociology***

Elijah prophecy is preoccupied with war. Its major sociological topic is religious, political, and civil war. It does little, however, toward discussing the nature of war. The causes of war are attributed to divine retribution and also to disobedience to divine commands and forewarnings. There is no discussion of ideal societies, social relationships, etc.

The canon shows Elijah's social relationships to the religious and political institutions of his day to have been autonomous and heteronymous.

### ***Prophetic Epistemology and Revelation***

Preclassical prophecy is characterized by oracular proclamations regarding certain specific future events, primarily oracles of doom pronounced by various forms of divination. Elijah proclaimed a coming famine in the land to Ahab (1 Kings 17:1). He foretold a miraculous supply of food through the famine for his succeeding widow (1 Kings 17:14). In Naboth affair, he pronounced a forthcoming disaster to Ahab: Where dogs licked the blood of Naboth, there dogs shall lick your blood (1 Kings 21:19-21; 22:34-38).

There is some conflict over the legitimacy of the activities of this divination among certain oracles and circles of oracles. When Ahaziah's messengers were on the way to inquire of Baal-zebub, the god of Ekron, whether or not he would recover from his illness, the angel of the Lord ordered Elijah to interrupt their journey and pronounce the oracle of death on Ahaziah himself. The nature of the conflict of oracles is only briefly and obliquely alluded to in the Elijah question, Is there no god in Israel, that you send to inquire of Baal-zebub the god of Ekron? (2 Kings 1:1-6). Could the prophets of Baal-zebub have pronounced the oracle? If so, why and how? If not, why not? These epistemological questions remain unasked and unanswered.

In a similar situation, Saul, when out of divine favor, seeks an oracle of his future from the woman of Endor. It is said that even though he has had a history of prophetic success, he is now unable to receive an oracle himself, either by inquiry or dreams or by Urim or by prophets (1 Samuel 28:6). In consultation, the woman of Endor is successful in calling forth the dead Samuel who then proceeds to pronounce upon Saul the oracle of doom and death

these convictions (II Sam 7-21).

### **Apocalypse 'in' Prophetic Ecclesiology**

Yet embedded in the pre-classical oracles of the permanency of the divinely-instituted Davidic Kingdom and dynasty is contrary pre-classical oracle. In the midst of the divinized-regal portrayal of David is the historicization of the event of David and Bathsheba and Uriah. By stratagem David obtains Bathsheba to-wife by dispensing with her husband Uriah by placing him in the front lines of the campaign against the Ammonites, where he is killed. Consequently Nathan pronounces this oracle to him:

This is the word of the Lord the God of Israel to you: I anointed you king over Israel, I rescued you from the power of Saul, I gave you your master's daughter and his wives to be your own, I gave you the daughters of Israel and Judah; and, had this not been enough, I would have added other favors as great. Why then have you flouted the word of the Lord by doing what is wrong in my eyes? You have struck down Uriah the Hittite with the sword; the man himself you murdered by the sword of the Ammonites, and you have stolen his wife.

Now, therefore, since you have displaced me and taken the wife of Uriah the Hittite to be your own wife, your family shall never again have rest from the sword. This is the word of the Lord the God of Israel to you: I will bring trouble upon you from within your own family; I will take your wives and give them to another man before your eyes, and he will lie with them in broad daylight. What you did was done in secret; but I will do this in the light of day for all Israel to see; you shall not die, but, because in this you have shown your displacing of the Lord, the boy that will be born to you shall die (II Sam 12:7-14).

Canonical pre-classical prophecy of the divinized kingship and kingdom of David (and dynasty) leaves solutions for the problematical questions of the divinized nature of David and of this kingdom and of the question of divinized regal-priestly succession to David unresolved (I Kings 1-2, 11-13).

### **Classical and Post-classical Prophecy**

Classical and post-classical prophecy provide possibilities for meaningful and significant divinized-regal relationships between David and Jesus. The perspectivity of these modes of prophecy are not confined to viewing divinized-regality only from the spatio-temporality and dimensionality of a simple mono-linear historical succession of mono-dimensional events.

### **Prophetic Archeoteleology**

Western man is prone to interpreto-translate scriptural canon in non-oriental ways; either in everyday-common sense ways or, lately, in sophisticated ways as predominantly eschatological. From the perspective of the scientific-industrial revolution human history is interpreted from the point of view of the industrial civilizationally successful mode of prosperity of viewing existence as -being essentially a mono-linear succession of present-at-hand (sign-ificant) events in a mono-dimensional (scientific- historical) space and time. Generally unwaveringly, the modern method of (industrial-science) interpreto-translating scriptural canon is founded in (pridefully) conceiving reality to-be only as we image it to-be; namely, as common-sense or sophisticated natural-present-at-hand (really secular - successful) phenomena or as sophisticated metaphysical-abstract (successful - as -unnatural-esoteric) phenomena; to-be revised and reinterpreted successfully in only natural scientific (prophetic philosophical) wisdom.

This scientific-industrial-successful interpreto-translation of scriptural canon and events, as being only-best interpreted as essentially as they really intended the canon to convey meaning, essentially overlooks the ecumenical need for seeing meanings and significance of canonical historicized events in the ecumenically classical-prophetic and philosophico-prophetic perspectivity of prophetic archeoteleology.

Isaiah contains sign-if-icant indications of an essentially prophetic multidimensional

archeoteleology, not grounded in prophecy and philosophy as only a supernatural activity dedicated to pronouncing oracles or to interpreting canon with scientific-sophistication-success as eschatological predictions of events at the end of time and history .

Let the peoples come to meet me,  
let them come near, then let them speak;  
we will meet at the place of judgment, I and they.  
Whose work is this, I ask, who has brought it to pass?  
Who has summoned the generations from the beginning?

It is I, the Lord, I am the first,  
and to the last of them I am He.  
Coasts and islands saw it and were afraid,  
the world trembled from end to end.

But you, Israel my servant,  
I have taken you up,  
have drawn you together from the ends of the cosmos,  
and summoned you from its farthest corners.

Fear nothing, for I am with you;  
Be not afraid, for I am your God.

I strengthen you, I help you,  
I support you with my victorious right hand (Isa 41:1-10).

I am God, and there is no one like me;  
I reveal the end from the beginning,  
from ancient times I reveal what is-to-be;  
I say, My purpose shall take effect,  
I bring my victory near, it is not far off,  
and my deliverance shall not be delayed (Isa 46:9-13) (48:12-13).

These are the archeoteleological implications of Jesus teaching among the people in public and private and of the scenes of Jesus before the judgment bars of Pilate and the leaders and rulers of Jewish synagogues and communities and temple officials. At times questions were deliberately directed at him and at times his observations are incorporated in conversations and parable-sign-teaching in word and gesture of various sorts and time(d)-way-place appropriations .

### Prophetic Ecclesiology ‘in’ Prophetic Archeoteleology – Are you King of the Jews?

The first one referred to as King of the Jews is David; and the last was Zedekiah, who ended the Kingdom of the Jews by his person and court being carried away captive to and absorbed by Babylon centuries ago. So this word for me as selected by you and others is really obsolete. I have never signified or manifest or intended in any way to convey any impression to any person of any desire to nor am I involved personally in any activity to be successor to Zedekiah or take-up where he left off or to revive his kingdom (Mk 15:1-5).

## CHAPTER 4 – Elijah

Prophecy conceived as awareness of divine and human nature and relationships is not a dimension of human existence which can be adequately understood as a singly homogenous occurrence which is exactly or even approximately the same in every instance.

Our understanding of the nature of this prophecy is dependent upon what we can perceive of and through the nature of the exposition of the prophecy which is given to us. In contrast with some facets of postclassical prophecy, it is for the most part prelogical and nonexplanatory. A concern for detailed precision in locating and explaining each link in a cause-and-effect chain of events in existence is not manifest. It lacks much detail in terms of very extensive existential identification of the meaning and significance of the divine and human life involved in the exposition. It includes a quasi-historical setting in which certain questions regarding the significance of the religious-political situation of Israel are expressed in the form of curt prose proclamations. In contrast with Isaiah, it is a prose much more than a poetic presentation.

### Prophetic Theology

Elijah expresses a situation of prophecy whose concern includes that facet of idolatry having to do with the problems of the objectivity of reality. The exact nature of these problems is not made explicit. Without explaining, a proclamation is made *that* the (objective) setting up and worshiping of the idols of Asherah and Baal is evil. The solution of the problem is simply described as the tearing down, burning, and otherwise destroying of the objects named as idols (*miphletseth*) and the accompanying groves, altars, sacred pillars, etc. The greatest heroes of the prophecy are those kings and prophets most successful in such objective destruction, even though the solution is always temporary (1 Kings 15:9-15; 2 Kings 23). Neither this prophetic solution to the problem nor this naming of the problem idolatry (*miphletseth*) with its meta-objective implications having to do with quivering, trembling, and terror gives significant indication of more than a general objective orientation to the problem. Whether the Baal question has any but this aspect or whether the proper worship of Yahweh has any objectivity is not developed. Neither is there any precision of discussion entered into regarding the differences and similarities of Baal and Yahweh nor why Baal idolatry is so attractive and consequently so difficult to deal with.

The proper identification of Yahweh as a presumed prerequisite to proper worship is only vaguely alluded to. The epistemological requirements necessary to a satisfactory divine identification and worship are only incidentally referred to in Elijah's request that Yahweh make it known *that* he is the God of Israel by a marvelous demonstration of power in which the objects of worship, i.e., the whole-offering, the wood, the stones, the earth, and the water (and the air?) are to be consumed by fire (1 Kings 18:36-37). Problems regarding the relationships between existential faith and objective signs are not entered into. Place is not given in the account for consideration of the possibilities of individual differences of worship and consequent idolatries among Yahwehists themselves.

Other matters of serious concern in other dimensions of prophecy (Jonah, Job, classical, postclassical, etc.) are not here matters which are thought-provoking. When, for example, in the face of an apparent capriciousness which in other prophetic dimensions is disturbing Elijah is told both that divine destruction is to overtake Ahab and that Ahab is to escape the disaster, he has no comment (1 Kings 21:21-29). This apparent capriciousness with overtones of apparent divine impotence are also reflected in the accounts of Ben-hadad, king of Syria, whose destruction is made a matter of divine decree but who escapes the fate and dies in bed (1 Kings 20:42). The classical poesy and the postclassical explanation and quasi-poesy of the rhythm of pride and humility do not enter into the prophecy of Elijah. There is no attempt to show the possibility of the repentance and humility of Ben-hadad as a modifying factor (1 Kings 20) in the otherwise apparent divine capriciousness and impotence. The closely related classical and postclassical problems of divine involvement in evil are obliquely pronounced (*rah* evil, adversity, affliction, calamity) but again are not thought-provoking and do not attract an explanation in preclassical prophecy. The Lord proclaims the divine bringing forth of evil on Ahab after the Naboth affair (1 Kings 21). The heavenly council sends a lying spirit to the school of prophets to entice Ahab to attack Ramoth-Gilead so that disaster might fall upon him and the divine decree against him might be fulfilled (1 Kings 22:19-23). Is this justice by retribution, and if so, how is it appropriate? What are we to understand about divine nature in conjunction with these accounts of Elijah prophecy?

That the problem of idolatry is not solely a question of simply correlating God with objects, either in a positive or a negative way, might be inferred from Elijah's prophecy, though the prophecy itself makes no more of the question than the intense proclamation made by the prophets in varying objectively oriented circumstances that the Lord himself is involved. God answers Elijah's request at Carmel by fire (1 Kings 18:24). He sends messages by the Elijah prophets to kings and people bearing particularly on those aspects of their political and religious

## CHAPTER 3 – Introduction

This title is not meant to imply that this section presumes to describe the reality of the lives of the historical persons mentioned as they are or were in and of themselves. It is rather presumed that the literary materials associated with and symbolized by these names represent definitive examples of the forms and dimensions of prophecy under consideration in the work. In the case of Elijah, the expression the canonical Elijah would also be appropriate. This phrase represents material written in the third person(s) which has achieved a form and content expressing a particular dimension of prophecy. Such a dimension may also be referred to as pre-classical, especially when seen in a perspective in which Isaiah is referred to as the first person (s) literature of classical prophecy *par excellence*. In a still wider perspective, the name Heidegger represents what is seen here to be a contemporary body of literature which shows the potential (and preliminary actuality) of reaching still another dimension of prophecy which in some sort of continuity with these other perspectives could be referred to as postclassical prophecy. It has long been recognized that the classical prophecy of the eighth to sixth centuries B.C. differed from its precursors. Its ethical dimension shows a far deeper concern for social justice than does the preclassical prophecy of its predecessors. Our concern here is to attempt to go beyond this important distinction and compare these and also this more modern form of prophecy with each other on the basis of additional categories, i.e., theology, anthropology, epistemology, etc. This essay is a general response to the general body of material associated with the three names and the references are consequently limited to a few parentheses from First and Second Kings, Isaiah, a few other Old Testament passages, and a brief bibliography of modern writers.

The Old Testament passages quoted are my own translation in correlation with the authorized version and *The New English Bible*. This title is intended to imply that prophecy is evolutionary or progressive, not, however, in the scientific but in the prophetic sense. That is, it is not evolutionary in the sense of a biological response to a physical environment, but is a spiritual response to a divine-human dimension of existence. The exact nature of this evolutionary development is complex and is not a simple consistently linear spiritual development. For instance, preclassical, classical and postclassical prophecy may exist side by side in certain circumstances. Preclassical prophecy may also persist in more or less mature forms for many consecutive generations and then not necessarily develop into either classical or post-classical prophecy. Theoretically, it would be rare, however, for classical prophecy to develop without being preceded by and developing in a more or less direct way from preclassical prophecy. More probable could be a development of postclassical prophecy from a much less direct relationship to the others. In general however one would expect preclassical prophecy to be by far the most common dimension of the three and an occasional development of one and or the other two either from it or in some sort of association with it. Historically speaking, preclassical prophecy seems to have been a relatively familiar dimension of prophecy in the ancient world, classical prophecy seems to have been a rare dimension of prophecy developing in the axial period of human history around the eighth century B.C. and postclassical prophecy seems not to have developed in the ancient world, other than its root beginnings developing in Greece a few centuries B.C. The modern world is apparently the historical scene in which all three dimensions of prophecy here considered may best be viewed together, either in terms of ancient or modern examples based especially on such definitive paradigms as Elijah, Isaiah, and Heidegger.

But what then of word we have received that it is prophesied that you are successor to David (dynasty) as King of the Jews (Lk 7:68-79).

### Apocalypse 'in' Prophetic Ecclesiology

I have never signified or manifest or intended in any way to convey any impression to any person of any desire to, nor am I involved in any activity to be successor to David or take-up where he left off or to revive the Kingdom of David and dynasty which ended with Zedekiah, any more than I am of Zedekiah or any of his predecessors.

My involvement in life is in royal realms not observable in ways that regal dynastic activities from David to Zedekiah were pursued and observed and recorded in the official archives of Judah and Israel, in and around Jerusalem and Samaria. At times when likening my involvement in life to royal activities I have made use of the word kingdom, but I have taken care to specify the context and content as (parables of) the kingdom of heaven. But the kingdom of heaven in which I enjoy exalted regal involvement is not a kingdom of the world of the kingdoms of the Jews; nor is it in any way in competition with or a threat to them, or Rome, or any other kingdom or dynasty whose structures and affairs can be simply recorded by the scribes in the official archives of their courts as they do (Lk 17:20-25).

I advocate continually the advisability of rendering to Caesar what is Caesar's and to God what is God's (Mt 22:21).

I am in -volved- with -in the seed and root and off-shoot and trunk and branches and family of David, involved in the creation of (Zion)City(s) of Holiness (Rev 22:16, 19; Jn 7:42).

From that moment Pilate tried hard to release him; but some of the Jews kept shouting, If you let this man go, you are no friend of Caesar; any man who claims to be a king is defying Caesar (Jn 19:12).

In spite of the many signs which Jesus had shown in their presence they would not, and as-yet-unprepared for him could not, understand and-so believe in HIM, and Isaiah's prophecy is continually-being appropriated:

Whoever has entrusted himself  
to what we hear?

And unto whom is the Lord enabled  
to unveil what we see?

His seed-planting-and-harvesting  
creation-power (Isa 53:1).

So it is, that many are unable to comprehend. And Isaiah also prophesied:

Their eyes are blinded from  
their minds being dulled and endarkened;  
So they are as-yet-unable to see- with  
their minds - eyes  
and turn - to -me as present and  
really -be healed (Isa 6:9-10).

Isaiah observed this from -himself  
being-able to see His glory and thereby  
being-able to speak about Him (Jn 12:37-43).

Those who continually refuse or are unable to receive my sign-if-ying witness of myself  
in my intentions and royal involvement, mis-understand me and this royal involvement of David in (Zion)  
City of Holiness-creation. (Lk 17:20-25; Jn 7:37-44; Jn 18:28-38)

### Apocalypse 'in' Prophetic Ecclesiology 'in' Prophetic Biology

To those, being-involved in David's desire and intention and creation-power activity for  
(Zion)City of Holiness-creation is perplexing .

Turning to some assembled, Jesus asked them, opinion about the Messiah? Whose son is  
he?

The son of David , they replied.

How then is it , he asked, that David by inspiration calls him Lord ? For he says,  
The Lord said to my Lord, Sit at my right hand until I put your enemies under your feet.  
(Ps 110:1). If David calls him Lord , how can he be David's son?

Not a person could say a word in reply; and from that day forward they  
became ever-more cautious in asking him questions (Mt 22:41-46).

And yet a few, from various stations of life, perhaps to somewhat  
improve understanding of these perplexities, occasionally pursued these  
kingdom questions further .

Nicodemus said, Rabbi, do you know more about the coming of the  
Kingdom of Heaven than we discuss in our councils and meetings?

Jesus responded; That aspect of your discussions most lacking is considerations of  
things heavenly above and beyond those considerations which you occasionally  
call heaven or heavenly . Those things the councils refer to as heavenly or the  
kingdom of heaven are really earthly , but they are as-yet unaware of finer  
distinctions in these matters than they are used to considering. The sign of the real  
difference between heavenly and earthly things is the way persons  
orient themselves toward- birth -and- death (prophetic-biology-apocalypse). If and  
to the extent that persons presume to really understand birth -and- death the way  
people do who celebrate birth and death by their festivals and rites and ceremonies in their  
accustomed ways, they are really deceived into thinking they understand heavenly  
things better than they really do.

Nicodemus raised a further question, What then in your opinion is  
the way in which persons can enter the Kingdom of Heaven?

The only way persons can enter in to and dwell-in the Kingdom of Heaven is  
through a heaven-earth fusion birth .

But how can this be?

It is a personal metamorphosis in persons lives by their watching themselves  
more carefully as they are watching for possibility -signs all around for  
be-com-ing ever-more-fully alive . In the midst of waiting and watching themselves

relationality that is actually disclosed in personal existence. In this disclosure, self-subsistence is not a substantial self-subsistence but is rather persons own essential ways of always being themselves personally in one another and God in existence in care.

### ***‘Being-In’ Truth and Value***

Substance philosophy has traditionally attempted to solve the problem of the nature of truth factually by theories of correspondence and coherence and pragmatism. The problems substantially insoluble of these partial and dualistic approaches are seen in their partiality in the transcendence of being-in truth personally.

Persons-are-in-truth-in-one-another and entities, from which factual truth arises. Being-in truth is a personal way of being which is primordiallly true .The essential character of being-in truth personally is existential; that is, it is persons own ways of being themselves essentially in one another in their existence. In this being-in truth, persons own ways of being themselves in each other are not essentially comparable with one another and entities in a truth relationality and in a value hierarchy in which one s own way of being himself essentially is more valuable or more true than another s. These comparisons arise existentially in two ways.

When this hierarchically noncomparable relationally of persons own ways of being themselves essentially in each other and in entities remains undisclosed, the directionality of this veiling of this essential relationality tends to move toward factual comparisons and hierarchies of value not grounded in their own essential ways of being themselves. When one moves in this direction, one s factual biases which arise tend to move away from essential personal value and truth, having lost one s bearings in the veiling of one s own essential ways of being-in his truth.

When the hierarchically noncomparable relationality of persons own ways of being themselves essentially in each other and in entities is disclosed, existential comparisons still arise. These existential comparisons in value hierarchies and truth relationality emerge when some ways of being-in-one-another-and-entities-personally are disclosed which are more adequate or valuable or compatible in some circumstances than others. In the difficulties involved in the unveiling of these movements, however, they still tend more and more to an emphasis upon truth as scientific fact to the exclusion of personally being-in truth.

In personally being-in truth, one s own essential biases are essentially true , whereas factual biases tend to move away from one s own essential ways of being-in his truth.

enough, they discover they are now seeing and hearing and speaking in ways they did not see and hear and speak before. They see their be-com-ing alive and they see other persons in a new life/light of newness and renewal .

Nicodemus:

But if a few persons in a kingdom have these unusual experiences, what does this have to do with large numbers of people in the various class strata in kingdoms? David and Zedekiah were agents given to reign over and administer the socio-economic and religious affairs of multitudes and hosts of (hundreds of thousands of) people.

These kingdoms tally their populations for purposes of taxation and military conscription and corvee service by simple head - counts and census rolls and business records and-so enumerate the kingdom- membership summaries and community services .I continually recommend to all to not image the kingdom of heaven in the image of the kingdoms of the worlds of Judah and Egypt and Assyria that the scribes record on the royal tablets and scrolls and the monuments raised at the city gates for all to indiscriminately see .

As Isaiah prophesies (Isa 6:3,9,10): These kingdoms of these worlds are as having been and will be always (archeoteologically) full of the glory of the Lord with- in and among them for those with eyes in to seeing it (Lk 17:20-25).

Kingdoms continually rise on the ashes and ground-fill and monuments of each other. Always in their midst and among them The Lord of far more and innumerable hosts of kingdoms and mansions and dominions and families and houses and dynasties ~~is-~~ in -volved in the evermore refined cloud-veils of heaven in the creation( heaven-earth fusion )power for their be-com-ing-ever-more alive . From time to time one of a country and two of a city ~~is-~~be-com-ing evermore aware-of and alive in also-present (Zion)City of David (Holiness). If anyone ever makes claim to coming in my name or representing me or seeing the son of man in the clouds of heaven in any other way, believe it not (Lk 17:20-26). (Jn 14:2) (Lk 21; Mk 13; Mt 24)

For unto us ~~is-~~ born a royal person  
of youthful vigour  
who cares for us as  
a loyal son.

He bears on his shoulders  
dominions for us  
whose purposes are  
for us wonderful.

For us his dominions through Godly battle  
are founded  
To secure within his walls and ramparts

boundless peace for us.

So he exalts David's throne  
and sustains his kingdom.

His calling is  
Wonderful  
Counsel or  
Godly  
Prince of Peace  
Father for us  
for all time. (Isa 9:6-7)

His Zion(City) of Holiness-creation-power  
is the key for  
Opening up and dwelling in for us  
the house of David  
In Holiness an everfulfilling royal-family increase.  
(Isa 22:22-26)(Rev 3:7)

is rather that of being-in-care. In terms of care, the constancy of the self, rather than the supposed persistence of a subject or an object even if conceived of as far from the solidarity of corporeality gets clarified existentially. Care is the ontological constitution of a person's self-constancy. Since the ontological structure of a person as himself centers in the self-subsistence of existence in care, these phenomena are clarified in the disclosure of one's existence in care.

Self-perception in personal existence is disclosed in care as the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The demand that an inductive empirical proof should be given for the factuality of conscience and for the legitimacy of its voice has not yet reached beyond the confusing subjective-objective correlates of the transcending-subjective-objective grounding of these correlates in the more primordial voice of conscience disclosed in care in personal existence.

In this disclosure of care, neither vocal utterance nor hearing is essential. The voice is rather one's own essential ways of being emerging in his personal existence. The voice of conscience here asserts nothing like the giving of information factually. In this calling, one's own self is essentially brought to himself in his own existence. This arises existentially in a person's being in care in which this essential-existential calling and listening of each person is in his own existence which is a personally-being-of-God-and-men-in-and-with-themselves-and-each-other-essentially in their existence.

Self-perception in personal existence is the voice of conscience, i.e., the disclosure of each person's essential ways of being in his existence.

### ***Potential and 'Not-ness' in Existence***

Like stimulus and response and like self-perception, it is usual to pursue the meaning of potential and not-ness in existence on the basis of things present-at-hand. In the being-of-persons-in-the-transcending-subjectivity-objectivity in personal-existence, the not-being is not a present-at-hand-not-being of a missing or not-yet object or subject but is a personal not-being. This not-ness of the potentiality of being persons is one in which every person is one who always stands in one possibility or another; and who as such is at the same time not other possibilities. This not-being is at the same time always a not-yet-being what one becomes.

The temporality and spatiality of the potentiality of not-being-other-possibilities and not yet being what one becomes in personal existence are existential in their essence. Potentiality in existence is the essentiality of persons' ways of always being themselves in God and each other.

In a person's own ways of being himself essentially in his existence, what is essential is what is always his own characteristic ways of being himself. In the existential temporality and spatiality of one's own existence, his potential and not-ness are primordially in care, which is care for and in and with oneself and others always being-already-in-and-alongside-and-ahead-of-and-outside-of and toward himself-and-others-in-and-for-themselves-personally in such a way that his being and becoming himself essentially in his existence are his potentiality and not-ness but not as a present-at-hand-not-being of a missing or not-yet subject or object.

The ground-ness of potentiality shows itself existentially in the emerging of a person's essential ways of being in the self-subsistence of his existence in care. There is a certain constancy in this self-subsistence which is a person's self-constancy. This self-subsistent constancy of the potentiality of each person's ways of being himself essentially in the personal-being-of-God-and-men-in-and-with-themselves-and-each-other-essentially-in-their-existence has been overlooked, misunderstood, doubted, and discarded in the striving for a philosophical and Christian metaphysical ground for personal existence as a solution to the problems of uncovering the nature of meaning and significance in human existence. The inevitable failure of attempts to demonstrate the ground of the subsistence of personal potentiality metaphysically is a futility of seeking something or nothing or God or the cosmos or the Cartesian subject of persons in some sort of *absolute beyond themselves*. These historically continuous and yet inevitable failures arise in the overlooking of the personal-being-in-one-another-of-God-and-men which is what actually shows itself as the ground-in personal existence in its meaning and significance. The sign of the futility of these failures is the impossibility of locating the connection between both sides of these substantialistic and nihilistic dualisms, which are metaphysical fracturing of personal existence along dualistic lines which does not actually show itself to be split so precisely this way.

This self-subsistent grounding of personal potentiality is not an elimination or diminishing of the meaning and significance of something or nothing or God or cosmos or subject in personal existence, but is rather an uncovering of their being-in-one-another-in-existence, which is the

the relationship between the two. God and men are transcending-subjectivity-objectivity-in-each-other in their existence. Only when grounded in this being-in-each-other can the meaning of God-in-the-world approach an adequate understanding.

The directionality of being-in-the-world of God and men is toward the-essential-being-of-God-and-men-in -and- with -each-other-in-existence. In this directionality, *the relationship* of God and men is miraculously creative. In this miraculous creativity is the bringing forth of the essence of God and men in their existence. The essence of God and men is their own always characteristic ways of being in each other in their existence. These ways of being are always represented in existence in their ways of seeing, hearing, speaking, responding, self-perceiving, i.e., in painting. The essence of God and men in their own always characteristic ways of being in each other in their existence is the primordial care of creativity, comfort, negotiation, mystery, evil, discipline, test, penetration, destruction, sacrifice, reconciliation, redemption, blessing, cursing, marriage, divorce, justice, mercy, passion, love, hate, etc.

### ***Response ‘In’ Personal Existence***

In naive objectivity, response is seen only as reaction to sensory stimuli. In slightly more advanced conceptions, to respond is to show sensitiveness to stimulus by change of behavior. In somewhat more sophistication, it is paralleled with, but seen to be more adequate than, Descartes’ *Cogito, ergo sum* as *Respondeo, ergo sum* (I respond, therefore I am). This view holds that man comes into being by an act of response; his evolution consists of interrelated and complicated acts of response; his sense organs are formed in response to, and as receptacles of, very specific stimuli and would be very different in a world in which other stimuli prevailed. In still more sophistication is sensed a need to account for freedom, sometimes by simply asserting that, though determined by stimuli, we are free in the manner in which we respond and are at liberty not to respond at all, except perhaps in the sphere of merely mechanical reaction, and at other times by attempting to further ground this free manner of responding in some form of chance (indeterminism).

These ways of viewing response in personal existence are grounded in some form of objectivity-subjectivity and modes of spatio-temporality which consider the essence of personal time in terms of a regular and predictable succession of events and the essence of personal space as a being-alongside-each-other of entities, which are founded in the powerful human urges to establish origins and causal connections. They suffer the inevitable defects of all other subjective-objective dichotomies, i.e., being able to discover and locate precisely the exact connections and lines of demarcation of the subjective and objective. They are not yet grounded in the more primordial transcending-subjectivity-objectivity of personal existence.

In this ground, response is disclosed as the mode of seeing, hearing, and speaking of the transcending-subjective-objective-personal-being-in-one-another of God and men. In this mode of existence, their essential ways of being emerge in the miracle of creation. In this miracle, persons are gradually more and more sensitive of and responsive to themselves and each other essentially in their existence, which characteristically involves them in judging, understanding, concern, peace, conciliation and reconciliation, marriage, friendship, love, fruitful compromise, acceptance, curiosity, surprise, anguish, distrust, disgust, debate, war, strife, suspicion, hatred, contempt, apathy, argumentation, etc.

### ***Self-Perception ‘In’ Personal Existence***

Certain forms of modern thought have been led to deny the existence of self in their reacting against naive objectivity and philosophical subjectivity. Others have usually presumed self to be something present-at-hand. Apprehensiveness about the discovering of this self gets its nourishment from the assumption that self has the kind of being which belongs to something present-at-hand, even if one is far from attributing to it the solidarity of corporeality which has never been positively located. A person’s selfhood is his way of existing and not an entity present-at-hand.

At the same time, self-perception has been in a state of confusion. Either the possibility of self-perception has been denied or it has been pursued on the basis of perception of things present-at-hand. Ontologically, a person is a different way of being than things present-at-hand. His subsistence is not based on the substantiality of a substance but on the Self-subsistence of the existing self, whose being is care. Since the essence of the I-hood and selfhood of each person is in his existence, and if conceived adequately must be conceived existentially, then, to disclose the essence of self-perception in personal existence, the phenomena of selfhood need to be seen existentially as phenomena in care. One’s self is always already in care and must be disclosed (perceived) therein.

There is a certain constancy in this disclosure. It is not the constancy of substances present-at-hand but

## CHAPTER 9

### *Post-Classical Nietzschean and Post-Nietzschean Prophetic Ontology*

Conventional philosophical ontology searches for answers to the questions, what is? what exists? why does anything exist at all? what is Being in and of itself? These searches begin the ontological inquiry by starting with questions related to Being in and of itself to form a framework from which to ask and answer other ontological questions, particularly, what is Being human? Nietzschean prophetic ontology reverses this process by beginning the ontological search by searching first for answers to the questions, what is Being a human? what is Being a person? and why and how do persons exist?

#### Will

A primordial and foundational aspect of Reality IS will a reality which IS, the inner nature of the existing world, the belly of Being (ZI 3), the universal in re . It exists as a thing in itself , which IS, always manifesting itself in one way or another . Will is not essentially persons rigorously setting their mental determinations this way or that . Will IS, always a primordial Urge moving in to expression (BT 16). Will IS, expressing itself as urge to power, to create, to procreate, to live, to master, to truth, to self-realization (ZII 12,15).

These modes of Destiny will, to-be expressed in their primordial music and their primordial Urge to-be, and are always merging in to their primordial chorus (BT 16). Primordial music is not the music of epic poetry, sculpture, later Greek drama, Euripidean tragedy and chorus or Socratic philosophy; plastic arts molded by acknowledged genius to answer to criteria of proper establishment beauty. This is a misdirection of the essential Dionysian jubilation and the opening a path to envision the womb of Being (BT 16). Primordial music is the primordial urge to-be ( in ) itself , expressing itself , willing; singing the soul-song of a lover in chorus (ZII 9).

#### Music

The plastic arts arise out of their primordial music, but always become misdirected as they journey away from their very own primordial singing. Though misdirected, they may provide clues by which the primordial love song of the soul may be traced. Their misdirection may be detected whenever and to the extent that aesthetic pleasure is pleasure in beautiful forms . This misdirection confuses the mold of plastic art and philosophy and all other human plastic endeavors into supposing that their molded forms are revealing the very essence of Being. They confuse the plastic image for the essence of ontological reality.

As confusion is clearing up , the clarity-reality of their primordial music becomes increasingly evident. They then become increasingly aware of several aspects of the primordial music not heretofore known . The very soul and essence of the surroundings are reproduced . The most mysterious and sacred meanings of their surroundings become evident. The essence of the possibilities of themselves and their surroundings to Really be become increasingly obvious. Upon reflection, they can find no likeness between all plastic arts and forms and that which they then see . Primordial music is distinguished from plastic-molded art by the fact that it is not a copy or image of any plastic phenomenon, but is the thing itself ; their very own soul-selves. This primordial music is not essentially a plastic form which is or can be molded or represented or duplicated in plastic arts and philosophies and sciences. Yet, its distinctive soul can be heard-seen and clarity-identified and choralized (BT 16).

#### Tragedy

Conventional thought takes tragedy to be incidents which are excruciatingly troublesome and unavoidable but have been imposed on their victims. Those involved wish with all their souls that these incidents had not happened; but now, will just have to try and somehow endure the circumstances. Nietzschean ontological tragedy reverses this approach to understanding existence , taking persons own soul-songs as the primordial point of departure, from which persons may best understand and successfully cope with troublesome incidents.

essentially bound up with the succession of temporal events in a present-at-hand spatial dimension.

Essence as a way of being in personal existence, however, is a way of being in which essence is in existence. Neither the that-it-is nor the what-it-is of essence- in -existence are to be best understood on the speculative basis of grounding this understanding in traditional spatio-temporal modes of explanation in which they are developed from speculations of cosmological origins and causal connections. To do so is to subsume persons under cosmology. This mode of reconciliation is inevitably fraught with the difficulties which appear in attempts at reconciling heterogeneous elements. Essence shows itself in existence. A formula proposing to show either that essence precedes existence or more recently that existence precedes essence attempts to show the significance of human existence on grounds contrary to and basically irreconcilable with what actually shows itself. These kinds of dualistic explanatory modes of fracturing human existence are never able appropriately to locate the connections necessary to see it adequately in its own ways of oneness, twoness, and manyness.

#### Significance and Freedom

Essence-in-existence is always the characteristic ways that persons-are-in-one-another. Its oneness and universality is in its always being-in-each-other-personally. Its twoness is in its being-in-each-other. Its manyness is in the essential difference of the way which each person essentially is in his existence in being with and in each other.

The significance and freedom of each person is in the ways in which they are essentially- in -each-other-in-their-existence as are also the significance of his values and qualities.

#### A Myth of Painters

The significance and freedom of personal-being- in -one-another-essentially may be expressed mythically.

All persons are painters.

Their artistry is characterized by more and more artistic maturity.

In the maturation of artistry we find that:

persons are always painting;

no two paintings are ever exactly the same; and

each painting of every artist is always characteristically his own,

may always be so identified, and always represents himself showing himself essentially-in-his-existence.

### *The Meaning of God-in-the-World*

Abstract speculation has defined God as completely actualized potential, as being-itself, as unconditioned being. It is said that the being of God cannot be understood as the existence of a being alongside or above others. God is not a being, for if he were he would be subject to the categories of finitude, especially to space and substance. Even superlatives applied to God, it is said, place him on the level of other beings. For some, God is the answer to the question implied in man's finitude, and also that which concerns man ultimately (Tillich). This does not mean that first there is a being called God and then the demand that man should be ultimately concerned about him. It means that whatever concerns a man ultimately becomes God for him. The attempt at reconciling transcendence and imminence here is made by proposing that on the one hand it is impossible to be concerned about something which cannot be encountered concretely, and on the other hand ultimate concern must transcend every preliminary finite and concrete concern. This, it is said, is the inescapable inner tension in the idea of God.

These speculations do not adequately account for either the objective correlates or the subjective correlates or for the transcending-subjectivity-objectivity-of-God-and-men- in -existence. The project of determining the meaning of this existence is inevitably frustrated when founded upon the locating of God as he is in himself, and then men as they are in themselves, and then the relationship between the two. This frustration is basically the same as that of the perennial philosophical attempt to conceive the subjectivity and objectivity of man adequately in an analysis pursued by an attempt to separate the two distinctively.

The paradoxical answer to this frustration is that God is not as he is in himself, and neither are men nor is



the-world-personally already. In its very possibility, this having a relationship with one another is founded upon the existential-essential state of being-in. Because persons are essentially being-in-personally, they can discover, encounter, and know themselves and each other existentially (which is existentiality), and thus have a relationship with each other in the world.

The ontological foundations of this being-in-one-another-personally-in-the-world is the primordially concomitant oneness and twoness and manyness of personhood in worldhood. Traditional approaches to the problems of monism, dualism, and pluralism have attempted to make too exclusive an attempt to separate them and then consider one or the other to be more real and more essential in defining and characterizing reality to facilitate an adequate understanding of reality. This is not to say that a subjective-objective dualism is not the most feasible approach to a scientific (physics-chemistry) way of being and solution of certain practical problems. It is not, however, sufficiently primordial for an adequate understanding of personhood in worldhood. The attempt to transfer this substance-oriented scientific subject-object dualism to understand personhood does not allow for the primordial nonsubstantial oneness, twoness, and manyness of personhood in worldhood. This primordial nonsubstantially concomitant oneness, twoness, and manyness of personhood in worldhood is grounded rather in the nonsubstantial resolute care in which persons essentially are, in whose ground there is no dualistic separation of subject-object like that which appears in the spatial-temporal-substantial world that is present-at-hand.

Each person is with and in one another in the resolute care of his own temporalizing existence in such a way that care in one another is at the same time one, two, and many. Care is that in which persons are both open and bright and clear, in and for themselves and each other. Only by this clearness, brightness, and openness is any illuminating, any awareness, seeing, or having possible. Being with and in each other in the world is essentially care. Care is not simply an isolated attitude of the I toward itself. Care for and in and with oneself and others is ontologically and always being-already-in-and-alongside and-ahead-of and-outside-of-one-self-and-others-in-and-for-themselves-personally in such a way that it is possible for each person to have factual attitudes and be in factual situations of willing and wishing, urge and addiction, concern and solicitude, possibilities and potentialities, circumspective deliberation, resolute anticipation of ends, understanding, states of mind, and discourse with each other. All of these attitudes and situations presuppose care.

A person, then, is not and never is a mere urge to which other kinds of controlling or guiding behavior are added from time to time; rather, he is always care already. Persons are themselves in their own ways of being-in-and-with-and-for-one-another-personally-in-the-world, always being-already-in-and-along side-and-ahead-of and outside-of themselves and-each-other.

## ***Essence 'In' Existence***

### **Speculation and Phenomenology**

Understanding the nature of essence-in-personal-existence is perpetually hampered by confusion in assessing the most appropriate relationships between and circumstances of application of abstract speculation and concrete phenomenal personal-being-in-the-world. Abstract philosophical speculation is a complex analysis grounded in the drive to identify and characterize essence and existence by precisely distinguishing between them. This form of philosophical analysis is in turn grounded in the intense striving for epistemological certitude through the establishing of universal categories for understanding, on which dependable, unchanging, certain, even absolute analyses of the meaning and significance of the cosmos might be based and made publicly understandable and demonstrable. This abstract philosophical speculation is most efficiently facilitated by being carried out of an ontology in which being-in is a being-in of a spatial( substantial ) in-one-anotherness of things present-at-hand( substantiality ). This premise, however, remains at least for the most part undisclosed in traditional ontology.

Traditional ontological speculation is also grounded in a mode of temporality which considers the essence of time in terms of a regular and predictable succession of events, i.e., objective time. This premise also remains undisclosed in traditional ontology. This form of temporal speculation is founded in the powerful human urge to establish origins, which in turn is closely linked with the desire to establish causal connections, which are both grounded in the objectively oriented first impressions of everyday living. Grounding an understanding of the cosmos in traditional spatial and temporal categories is at the same time an efficient mode for explaining motion and change, and consequently human freedom. Motion is sometimes said here to be the factor which distinguishes the realm of existence from that of essence. Early modern attempts at a reconciliation here by proposing that existence is the being of essence and that therefore existence can be called essential being are still grounded in this spatio-temporal cosmology. Freedom, values, properties, and qualities, in this cosmology, are said to be

Nietzschean ontological tragedy is a tracing of existence from its conventional plastic-molded art and philosophy and science and ways back in to its Real ontological Urges. This existential tracing involves a painful journey. This pain, however, is not plastic pain with its psychological and physical distress of personal disappointment, however excruciating. This pain is the existential difficulty of dismantling the plastically-molded realities of one's participation in conventionally stimulated plastic art and science and philosophy and life as the real-reality and exchanging this participation for personal participation in the Primordial Apollonian-Dionysian temple-theatre drama of birth-initiation in to the Mysteries of existing primordially.

The temple-theatre tragedy begins with the plastic-molded art of actors and scripts and chorus and masks and spectators. Dionysus is portrayed as a suffering-God, in a variety of types of physical suffering, including physical dismemberment (BT 10). At times some in the temple-theatre metamorphose in to primordial participants in the drama and the reality of the drama becomes reversed from the plastic-molded art that is conventionally staged in to the Real Primordial Drama of Tragedy.

Participation in to the Real Primordial Drama of Tragedy reveals both the ontological pain and comfort of coping with the horror of individuation through personal fusion-participation with in the Apollonian-Dionysian fusion of form-matter-individuation with the formless-spirit-collectivization of Primordial soul-music as Real-primordial fusion of will-to-be, Real. This Real-primordial fusion of will-to-be-Real, finds and fulfills the appropriation balance of the Apollonian-individuation-form superimposed on and fused with the Dionysian-collective-Urge-to-be, together. The tragedy-separation from Being-Real of the isolation and loneliness of separation is thus overcome, without the personal loss of Real-identity -Being-themselves, together (BT 8, 10).

### **Gods**

The conventional plastic-molded gods of art and philosophy are dead (ZI 3, ZII 4), but for the participants in the theatre-temple tragedy drama they aliveningly become replaced by the Apollonian-Dionysian Gods of the primordial fusion of life when their primordial soul-song IS found, in which the primordial will-to-be emerges and is discovered.

### **Man**

Man is made reference to by man, but ontologically man as he IS in and of himself is unwarily unknown to himself. Who ARE we really? (GM pi) Nietzschean prophetic ontology seeks to discover man, beyond his, so far, limited awareness of who he IS, Really? The preliminary envisioning of man through Nietzschean prophetic ontology reveals man as he refers to himself, so far, as fragments of being human, as anatomical parts strewn around a devastated battlefield (ZII 20).

The evolutionary picture of man molded by modern science is seen to be partially inaccurate from the insights of Nietzschean prophetic ontology. The cause of the origin of a thing and its eventual utility, its actual employment and place in a system of purposes, lie worlds apart (GMII 12). The picture of man presented by this scenario is the picture of a thing, having somehow come into being, being again and again reinterpreted to new ends, taken over, transformed, and redirected by some power superior to it. This involves an adaptation through which any previous meaning and purpose are necessarily obscured or even obliterated. (GMII 12)

This scenario so emphasizes man's adaptability that it overlooks the primordial and ontological essence of man as primordial Urge in to his very own Will to power. But purposes and utilities are mainly signs that man's primordial will to power has become master of something less powerful and imposes upon it the character of a function. (GMII 12) So, emphasizing man's adaptability overlooks a large spectrum of the multidimensional ecstasy of the ontological essence of man as Being his very own primordial soul-love Urge. The evolution of a thing, a custom, an organ is thus by no means its progressus toward a goal, even less a logical progressus by the shortest route and with the smallest expenditure of force. (GMII 12)

### **Man and Overman**

Overman IS, intrinsically ingrained in to personal-ontological Reality. Men of the earth ARE-not-yet aware of and DO-not-yet comprehend Overman. Overman IS overall and inall and throughoutall personal ontological Reality: infiltrating and containing and

preserving and saving and creating all of the possibility-fragments (ZII 20) of man so far (last man) (and a few higher men), as toward their Apollonian-Dionysian fusion (marriage); for their becoming themselves, by creating themselves beyond themselves by overcoming themselves; in to Overman. Man is a bridge for creating beyond himself (ZIII 11).

Man so far has yet no noticeable instinct for Overman. A few Zarathustrian higher men may instinctively sense to some small extent the presence and coming of Overman; but still lack much comprehension of the meaning of Overman. Overman IS, the meaning of the earth. Do not believe those who speak to you of otherworldly hopes. Man is something that shall be overcome. All beings so far have created something beyond themselves. (ZI 3)

Existing personally IS, the always personally-ontological possibility-Urge existing toward creation- fulfillment. Man so far, a fragment of future man, is not-to-be preserved as creation-completed but as fragment creation-possibility to-be overcome. (ZI V 13:3) What is great in man is that he is a bridge (ZI V 11) and a not-yet-end (archeo-telos). Man is an overture and an undertone. (ZI 4)

The body, of the earth, is man's vehicle-bridge for self-overcoming, as a fragment of himself. Behind your plastically-molded thoughts and feelings, O man, there stands a mighty ruler, an unknown sage whose name is your very own primordial-Urge-self. In your body he dwells; he is your body. (ZI 4)

## Creation

Whenever and to the extent that fragmented man is genealogically unaware of himself essentially as his very own personal-primordial-creation-Urge to-be and become himself-fulfilled, Really, he fades away from his creation- selfness (ZI 22:1) in to his fragmentation-selfishness (ZIII 10) and confuses the two so as to deny himself of his very own self-creation on the seemingly astute (but actually groundless) grounds of the impoverishment of his fearing and jealousy (ZI 5) while simultaneously trying to avoid selfishness; this is sick selfishness: self-less-ness, (ZI 22:1, ZIII 10) To reverse this desolating sickness is to-become creators. To become Real-creators involves the primordial pain of re-examining the tables of values of all faiths (ZP 9) and to recycle selfishness in to creation-self-ness. (ZI 22:1)

## Time and History

Conventional philosophical ontology takes time to be an even sequential flow of abstract moments into which events are somehow inserted. Nietzschean prophetic ontology is aware of the wheel of being. Everything goes, everything comes back; eternally rolls the wheel of being. Everything dies, everything blossoms again; eternally runs the year of being. Everything breaks, everything is joined anew; eternally the same house of being is built. Everything parts, everything greets every other thing again; eternally the ring of being remains faithful to itself. (ZIII 13:2) The ontology underlying the prophetic Zarathustrian poetry of reincarnational (ZII 2) eternal recurrence is the prophetic ontology of the multidimensionally-ecstatic movements and themes and melodies and patterns of person's primordial soul-singing. They sing-Being-themselves in multidimensional ecstasy of today and before and in multidimensional- simultaneity of tomorrow and the day after tomorrow and time to come (ZII 17). What returns, what finally comes home to me is my own self. (ZIII 1)

Conventional historiography unwarily and implicitly presumes history to be an investigatable-factual obviously -sequential reality of existence; so ontologically fundamental as-to-be the key clue through which to discover the very nature of reality. A profound dilemma of conventional historiography is the existential nausea and vexation of the traumatic seeming -ineradicability and slavery to It Was. It Is is devastatingly lost forever to It Was. Yet, this seemingly-ineradicable trauma is subject -to redemption, through the recurring wheel of being. (ZII 20)

This trauma is so desolating as-to spawn such cosmic-static intruding in to person's very own primordial soul-love-singing as-to significantly interrupt the harmony of historical aspects of person's very own chorale; their very own primordial love-song; in their very own primordial chorus, together. This meteorological interruption projects cosmic storms of the desolating sickness of revenge against time and reality and existing personally in to the soul.

Yet Apollonian-Dionysian salvation IS, always on the horizon sunrise everyday. This redemption of time and history provides an illogical and unexpected yet Real-fusion-possibility of two seemingly disparate ingredients of existence: the sequential history of world events and individual biographies with the ever-encycling eternal recurrence of all-that-Really-IS. This fusion is made-possible through

(substantially) is meant the relationship of being which two entities extended in space have to each other with regard to their location in that space. Both the water in the glass and the coat in the closet are in space and at a location, and both in the same way. Being-in-one-another-personally, however, is a personal way of being whose way of being is not exclusively spatial, though one can and often does so understand this to be the nature of one's self and others from the fact that there is a spatial aspect of being personal which is noticeably visible.

At the same time, personal-being-in is not to be explained ontologically by some ontical characterization, as if one were to say, for instance, that it is a spiritual property, and that man's spatiality is a result of his bodily-corporeal nature. Here again we are faced with the being-present-at-hand-together of some such spiritual Thing along with a corporeal Thing a procedure motivated metaphysically by the naive supposition that man is, in the first instance, a spiritual Thing which subsequently gets misplaced into a space. Being-in-one-another-personally is rather a personal way of being which one should not think of as the being-present-at-hand of some spiritual Thing or corporeal Thing in an entity which is also present-at-hand. This personal way of being is not the same way of being as that of those entities whose way of being is being-present-at-hand.

Being-in-one-another-personally is thus an expression for the way of being of persons, whose beings-in-one-another are among their essential ways of being. This personal-being-in is not a spatial relationship of being-present-at-hand but is rather a personal way of being whose ontological categories are not spatial and temporal present-at-hand-ness but are rather personal existential categories. As an existential, being-in-one-another never means anything like the being-present-at-hand-together of Things that occur. There is no such thing as the side-by-side-ness of one person with another person who then come into each other as entities present-at-hand. Persons are in-one-another existentially, i.e., in terms of an in-ness which is not present-at-hand. Not until we understand being-in-one-another-personally as an essential way of being of persons whose categories are existential can we have any insight into the personhood of persons.

At the same time, another basic problem of understanding the ontological situation of personally-being-in-one-another is the problem of seeing the ontological difference between this being-in as a being-in-the-world and the being-of-the-present-at-hand-in-the-world. When one person is in another, it is not the case that one's own person is proximally present-at-hand-in-the-world-along-side the other person who is also proximally present-at-hand-in-the-world and then somehow come to be in each other. Personally-being-in-the-world is a different way of being than being-present-at-hand-in-the-world. By others is not meant here everyone else but me those over against whom the I stands out. They are rather those from whom, for the most part, one does not distinguish oneself those among whom one is too. This being-there-too with and in them does not have the ontological character of a being-present-at-hand-alone-with-and-in-them within a world. This with and in is something of the character of personhood; the too means a sameness of being as circumspectively concerned being-in-the-world which is grounded in care. By reason of this with-in-like being-in-the-world, the world is always my concernfully being-in and sharing-with others our personhood in care. This being-with-and-in-each-other-personally is disclosed within the world of personhood because each person is essentially being-with-and-in-each-other personally. This being-with-and-in-each-other is an existential characteristic of personhood even when factually no Other is present-at-hand or empirically perceived. Even a person's being-alone is being-with-and-in-each-other-personally-in-the-world. The other can be missing only in and for this being-with-and-in-each-other-personally-in-the-world. On the other hand, and at the same time, a person can be-alone even if there are several other persons both present-at-hand and in him. So being-with-and-in-personally are not based on the occurrence together of several subjects or objects. Even, however, in our being-alone they are there with and in us or else there would be no being-alone or being-missing, both of which are possible only because personhood is being-with-and-in-each-other-personally-in-the-world.

When a person directs himself toward another person, he does not somehow first get out of an inner sphere in which he has been proximally encapsulated, but his being is such that he is always outside alongside persons which he is also with-and-in-a-world-together. Nor is any inner sphere abandoned when a person is with and in another. Even this being-outside-with-and-in-another is still inside; that is to say, it is itself inside as a being-in-the-world-with-others.

The fact that persons can have a relationship with one another is grounded in this most primordial phenomenon of being-in-one-another-personally-in-the-world. It follows that this primordial being-in is not a property which persons have or sometimes have and sometimes do not have, and without which could be just as well as they could be with it. It is not the case that each person is and then has, by way of an extra, a relationship-of-being toward each other in a world a relationship which he provides himself occasionally. A person is never proximally an entity which is, so to speak, free from this being-in, but which sometimes has the inclination to take up a relationship toward Others and the world. Taking up relationships toward one another in the world is possible only because persons, as being-in-one-another-in-the-world, are as they are. This state of being does not arise just because some person is present-at-hand outside of another person and meets up with him. Such persons can meet with one another only inasmuch as they are primordially in-one-another-in-

Unveilings of life occur in proportion to, and to the extent that, living enables itself and is enabled to see. In this seeing, persons see more and more as they are in the transcending-subjectivity-objectivity in which they are. Living is enabled to see the significance of life more and more through and in the contrast of crisis (hell, incompatibility, destruction, etc.) and peace (heaven, compatibility, correlation, construction, reconciliation, etc.).

All personal perception involves visibility, i.e., that which can be apprehended in vision that is, in envisioning. To the extent that a person is envisioning the meaning and significance of his world, he is in prophecy that is, in vision. Persons vary greatly in their consciousness of being in vision and in their abilities to make it visible. Envisioning is both passive and active: active to the extent that envisioning involves the effective participation of the seer in his world (overseeing) and passive to the extent that his participation is ineffective (underseeing).

The illusions of objectivity and subjectivity include the impressions that envisioning is neither desirable nor necessary nor possible. The disadvantages of these illusions include their tendencies to thwart the trans-subjective-objective envisioning of the significance of the lives of persons, i.e., of being-in-prophecy.

## Man

The primary existential foundations of men's inhumane relationships are their considering and manipulating of themselves and each other as objects present-at-hand and their subjective isolation from one another. Humane relationality is grounded in the trans-subjectivity-objectivity-of-being-in-personal-existence in which these inadequacies break down. In this destruction of naive objectivity and traditional ontology, persons are gradually more and more sensitive of and responsive to themselves and each other essentially in their existence. Being-in-each-other characteristically involves them in judging, understanding, concern, peace, conciliation and reconciliation, marriage, friendship, love, fruitful compromise, acceptance, etc. This is not to say that these unions and reunions are of complete conformity or exact equality. They are, however, essentially vitally tenable cohabitations.

Humane relationality is also the foundation for an understanding of mystery in existence more adequate than the frequent confirming or denying of it as superstition or magic. Mystery in life is not so much that which is incomprehensible or inexperienceable or wondrously manipulable as it is those ways of being-in-life which *are*, but only arise between and in persons in that dialogic relationship of being-in-each-other whose common denominators are thereby more and more essentially understood, even though these understandings show themselves as neither objectively demonstrable nor subjectively imaginary, and though no technique for solving technical problems can make them known.

## God

The conceiving of God or the essence-existence (presence) of God or various kinds of evidence or indications thereof as objectively perceivable, or the accounting for those events which are privately perceived as remarkably extraordinary by postulating God as acting therein in varying forms and combinations of both theism and atheism have not yet penetrated to the more primordial significance of the meaning of God in the world. This meaning of the presence of God is grounded in the ultimate significance of a personal being-in-one-another (one of whose dimensions is *ultimate* or better, *essential* concern) and is trans-subjective-objective-being-in in its way of being; that is, it has the character of wholeness and oneness as well as twoness and manyness without, however, complete conformity or exact equality in all of its dimensions while being essentially a vitally tenable cohabitation. In this character, it is also *ultimately* or *essentially* creative, comforting, negotiating, mysterious, involved in evil, disciplining, testing, penetrating, destroying, sacrificing, reconciling, redeeming, blessing, cursing, marrying, divorcing, just, merciful, passionate, etc.

This personal being-in-one-another of God and men is subject to the charge of anthropomorphism. The advantage of this charge is in its recognition of the weakness of an exact equation of God as personal with the objectively corruptible existential aspects of men's existence. Its disadvantage is in its overlooking of the trans-subjective-objective-in-ness of the existence-essence (presence) of God and men as being-in-one-another with its corresponding lack of awareness of this dimension of the meaning and significance of human existence.

## Personal-Being-‘In’-One-Another

The most basic problem of understanding the ontological situation of personally-being-in-one-another is the problem of seeing the ontological difference between this being-in and the being-in of a spatial (substantial) in-one-another-ness of things present-at-hand. By present-at-hand-being-in

personal participation in the Apollonian-Dionysian theatre-temple tragedy-drama; in to-which the seemingly disparate elements of personal-sequential-history and personal-timeless-soul-love-songs may possibly and sometimes Do be-come Joyously and Miraculously and Creatively reconciled and fused together in to-One-creation-Destiny. (ZII 20, ZIII 12:3, ZIII 13:1, 2)

## Space and Biology

The absolute meaning of space to man so far seems to be so obvious that any effort toward Nietzschean prophetic ontology of space seems to be absurd. For man so far, comprehending space is the obvious consequence of his increasing capacity to measure reality from the point of departure of the obvious reality of his sense observations, augmented telescopically. His undertone toward comprehending some really meaningful and significant and personally ontological conceptions of the Real ontology of personal space hinders him from REALizing that his personal-space IS Really-his-very-own; and as such IS Really-cosmically-massive. (ZIII 13:2, ZIII 2:2, ZIII 16) Can you compel the very stars to revolve around you? (ZI 17)

Man so far takes space to be the absolute cosmo-geographical (impersonal) context into which his life is inserted; hopefully to come to exist. Nietzschean prophetic ontology reverses this conception in to primordial cosmic reality. This attempt of man so far to comprehend his existing as an insertion, somehow, of himself into the cosmos inevitably leads to a desolation-fragmentation of himself by himself: which is a desolating illness of so overlooking himself as Being-Real as to reverse his personal-creation-possibility polarity and injects in to him the ontological confusion of confusing selfishness with selfness. From this perspective his conception of the massive difference between himself and a star becomes so distorted that he can not then really comprehend or believe that he may really become enabled to give birth to a dancing star when his perspective of the ontology of his very own personal reality becomes repolarized and straightened out. (ZI 5)

## Families and Peoples

Conventional sociology and ethnology identify families and peoples on the basis of kinship studies. Nietzschean ecclesiology-ontology probes beyond these identifications toward investigating ontologies of chosen people. You that are lonely today, not-yet finding your very own soul-brothers, you may one day be the people: out of you, who have chosen yourselves, there shall grow a chosen people and out of them, the Overman. (ZI 22:2) Underlying conventional conceptions of ecclesiological cosmology which considers the origin of man and families and peoples to be, somehow, an insertion into the cosmos, Nietzschean prophetic ontology identifies the stage beyond families and peoples coming to-be through cosmic insertion.

The families and peoples of the future ARE those who select their very own selves and families and peoples as chosen peoples: guided by their very own sensitivity to themselves and those families and peoples who are moving toward and in to Realizing the fulfillment of their very own lives; guided by their primordial music sounding from the very depths of their very own ontological urges in to Really fulfilling their very own lives, together. (ZI 22:2)

## Ethics and Aesthetics

Man so far is, unwarily, a slave. His slavery extends from his ethical and aesthetic confusion; the music of dis-chord. Without adequate ontological bearings, he is so far unable to attune himself to the primordial music in his very own primordial Urges to-Really-Be-himself. He is so far unaware of the necessary primordial-ontological intimacy between ethics and aesthetics. Whenever and to the extent that ethics attempts to give birth to values without musically attuning into persons very own primordial soul-love-songs choralyzing themselves-in to-Being, Really-themselves; then they become enslaved to the siren-songs of rancor (GMI 10) and resentment and revenge so cosmically polarized as to-be ever-so dedicatedly espoused in the name of virtue and honor and priestly nobility, to the righteousness of man so far.

All truly noble morality arises out of the ontological stimulus of Really accurate and triumphant and creative self-affirmation. (GMI 10) This is the morality of the future, now present and coming as arising from the so far unheard of primordial music of Real-self-affirmation. This self-affirmation is creation-triggered whenever and to the extent that man-beyond man-so-far becomes so enabled to re-

create his very own tables of values as-to become enabled to personally embody the pain of this recycling desolating tables of values in to personally-renewing tables of values. (ZP 9)

## Redemption

Conventional conceptions of redemption conceive redemption to be signified by spectacular healings, through which the physiological discomforts of blindness and lameness and leprosy are alleviated. Though these acts of grace, whenever they really take place, may-Be signs of Ontological redemption, they are not-yet the ontological essence of what redemption Really IS. Divine redemptive presence IS walking among men as among the fragments of the future; Overman redemption IS-to create carrying-together in to-one what is fragment and riddle and dreadful accident; to redeem those who live in the past and to recreate all it was into a thus I willed it that alone should I call redemption.

Whenever and to the extent that conceptions of redemption overlook the redeeming of the essential trauma of persons coping with the cosmic-interposition of impersonal-Space/Time in to their instincts toward their coming-into their very-own creation of their very-own personal Space/Time, then to that extent, conceptions of redemption ARE-not-yet really redemption but are really disguised destruction. Nietzschean ontologies of redemption reverse these visions of redemption; toward the conforming of impersonal-cosmic-Space/Time in to personal-Space/Time; as the only creation-conception of a Real-ontology of Space/Time. (ZII 20)

Somehow ontological-redemption IS, made possible through the eternally recurring renewing of the Dionysian life-giving exuberance eternally absorbing the Dionysian ontological-suffering; signified by dismemberment and fragmentation of the primordial reality of the primordial Urge-to-be-themselves, Really. (BT 10)

## Theatre Temple

The supposed reality of civilized man and The Gods is celebrated on the calendar on fixed days. These calendar days of civic and religious festivals and the precise agenda of festive ritual, whether it is the Olympian games or some other festival, are easily anticipated and recognized by the public at-large.

At times the Dionysian-Apollonian theatre temple drama is a calendared theatre temple festival, in which the attendance is civilized spectators. They see and hear conventionalized drama.

At times and for some the Dionysian-Apollonian theatre temple drama is transformed into the Dionysian-Apollonian tragedy drama of primordial ontology. The civilization encrustations veiling primordial ontology are, at first painfully and then Joyously removed, the presence of the Dionysian-Apollonian Gods is real-ized, and ontological procreation comes in to-Being. This ontological metamorphosis cannot be rigidly calendared as a public temple-festival celebrated by all.

The primordial marriage of the Dionysian-Apollonian fusion is the matrix of the procreation of the satyr chorus, and as such reveals and embodies the sexual omnipotence of all nature with its underlying procreative omnipotence. This metamorphosis begins in the primordial drama with the satyr spectator chorus. Ontologically underlying the spectator chorus are the primordial Dionysian Urges-to-be Really their very-own selves. At first the spectator satyr chorus is the embodiment of the Apollonian form of the tragedy drama of procreation. As the then participants of the lifeless form of the drama of procreation come to sense their music of their primordial Urges-to-be; together, a real infusion of life in to the awakening chorus emerges from the depths of their love-song-music; and merges together through the tragedy drama marriage-fusion of Apollonian form (body) and Dionysian music (spirit). (BT 8)

is which shows itself in personal existence; nor does speculation here show itself to be fruitful except as perhaps a very limited pioneering possibility when still based upon personhood and creation as response and self-perception of transcending-objectivity-subjectivity-in-existence.

An important instance of inadequacy on this point is the traditional Christian dogma of *Creation ex nihilo*. *Creation ex nihilo* as traditionally held is in a state of perpetual confusion between the objectivity and the subjectivity of creation. The difficulty of its subjectivity is in relating and distinguishing between subjective creative ideas and their objectively created counterparts, of its objectivity in distinguishing between manufacturing and creating.

Clarity begins to emerge here in the uncovering of the nothingness of transcending-subjectivity-objectivity. *Creation ex nihilo* as a confusion between the objectivity and subjectivity of creation is seen as an attempt to ground itself in them as being-present-at-hand from not-being-present-at-hand. This being from not-being is a definite sort of being which, however, is one of being-present-at-hand rather than a being-of-persons-in-the-world. In the being-of-persons-in-the-transcending-subjectivity-objectivity-in-personal-existence, the not-being is not a present-at-hand-not-being of a missing or not-yet object or subject, but is a not-being which remains distinct from any not-being or not-having-been present-at-hand. It is rather a notness of the potentiality of being persons in which every person is one who always stands in one possibility or another, and who as such is, at the same time, not other possibilities.

Another dimension of the not-being in personal existence is the not-yet-being what one becomes (actual-authentic-essential) while at the same time being-potentially what one becomes. The directionality of this not-being is from potential to actual. *Creation ex nihilo* in personal existence is a bringing forth of the essential ways of being of a person in his transcending-subjective-objective-potential for being-himself-essentially-and-not-other possibilities. This being-himself-essentially is brought forth miraculously in the personally-being-in-each-other-of-God-and-men-in-crisis.

## Miracle

A miracle is essentially neither the remarkable manipulation of objects in an awe-inspiring way which is obviously perceived as divine by positively being beyond human capacity, nor is it a projecting of a conception of God as acting into unusual and remarkable events whose actual source is rather a personal projecting of one's self as God into these events. A miracle is essentially a trans-subjective-objective-being-in-one-another of God and men. Its context is the creative bringing forth of essence in personal existence. Its mode of existence is crisis and its resolution. The objective and subjective correlates of personal existence are either so evident (objectivity) or so ideally persuasive in the refinement of sophisticated deliberation (subjectivity) that crisis is usually overlooked as the primary mode of existence through and in which their miraculous transcendence is enabled creatively to bring forth essence in personal existence. Crisis is the breaking down of the worldly security of objectivity and subjectivity and the establishing of personal existence rather on the more fundamental basis of the miraculous being-in-one-another-personally-of-God-and-men, in whose mode essence emerges in personal existence in the most appropriate ways.

## Prophecy

When prophecy is presumed to be the accurate prediction of the space, time, and circumstances of objective events or the imaginings of a person which are grounded in views or insights left mostly or wholly to his subjective discretion, then the essence of prophecy is not yet manifest. It is disclosed in the recognition that lives are more than objective-subjective functioning. The whole of life is greater than the total of its objective-subjective parts. Understanding the meaning and significance of lives analytically-synthetically is, consequently, inadequate. Prophecy is a trans-subjective-objective envisioning of the meaning and significance of lives, and to the extent that it is so is more adequate in understanding this significance. Prophecy is envisioning. Envisioning (in -visioning) is seeing more and more the meaning of life through and in life (in appearances and impressions). Envisioning life is in living. Envisioning life in living and the unveiling of lives in seeing shows the meaning of life more and more. Living is being- in -each-other-essentially. This seeing more and more the meaning of life arises in being- in -each-other-essentially, i.e., envisioning, which is essencing. Essence is the always characteristic way or ways of being-in this case of persons.

This showing and seeing more and more of life in its meaning is not automatic. It arises existentially in the devastating dynamic of being alive in each other essentially, which is not content to rest (though it is going nowhere in the sense of achieving what it is not. Tense and worried uncertainty as to how it will all come out is consequently unessential though existentially significant).

### *Transcending-Subjectivity-Objectivity ‘In’ Existence*

#### The World

When the world is referred to as those entities (objects) with which men dwell or as the seeing of entities beside which men live in the image of one's self (subjects) by his projecting himself into the entities around him, then in both of these depictions the more primordial phenomenon of world as worldhood has not yet been reached, although in both of these ways of depicting the world worldhood has been presupposed. Worldhood is a way of being of each person in entities and in each other personally.

The relational character of this personally-being-in is existential more than substantial or imaginary. More than being spatial or whimsically created, these personal relationships are significant. Worldhood is that relational totality which is significant. Significance is those ways of being manifesting themselves and being-uncovering which each person is essentially in his existence, i.e., in his relationships in and with himself, others, and all entities in and with which men dwell. Significance is thus trans-subjective-objective in its personal relationality in its worldhood.

#### Culture

With increasing cultural complexification, worldhood is uncovered more and more. Culture is the manifestation of meaning and significance in life in the essential relationality of personal existence, in which that which each person essentially is emerges in his existence.

In some sense, this uncovering shows the meaning of life to be the same, namely, in the universal commonness of personhood in worldhood. In another sense, however, this uncovering shows each life to be essentially different in his own particular and personal way of relating to, with, and in others.

This trans-subjectivity-objectivity of culture is in the personal worldhood of its relationality of significance. The significance of the life of each person is in the complexification of culture in which his transcendent-subjectivity-objectivity shows more and more in this increasing complexity the essence of his life in his existence in its essential relations in and with every other essence in his existence.

The uncovering of this transcendent-subjectivity-objectivity of personhood in worldhood is accompanied by counseling, caucusing, compromise, education, understanding, dialogue, reformed reunion, vitality, being-in-mystery, etc. These events are accompanied in turn by ever-greater possibilities of seeing and hearing and speaking, that is, of envisioning and creating miraculously and prophetically the meaning and significance of life.

#### Creation

When creation is presumed to be the making of objects or the simple projecting of one's self into events, then the creative essence of personhood in worldhood is not yet reached. Creation is the emergence of essence in existence. The context of this bringing forth is personhood in worldhood. Its mode is the seeing, hearing, and speaking of the transcending-subjective-objective-personal-being-in-one-another of response and self-perception in personal existence.

Men are in-creation; they are created and creating and exist to the extent that they are seeing and hearing and speaking; which are transcendently-subjective-objective-being-in-existence, i.e., always must in some sense be in a character of wholeness and oneness as well as twoness and manyness in personal existence. Necessary conditions of men's seeing and hearing and speaking are transcending response and self-perception in personal existence. If and what a *preresponding* and *preself-perceiving* (or post) person might be is a speculation whose conceptual content remains in darkness. (The pure that it is shows itself, but the Whence and the whither remain in darkness. Heidegger, *Being and Time*, p. 172; and Buber, *The Knowledge of Man*, P. 59.) To try to discover the concrete conceptual content of what now is limited to a speculative abstraction is not necessarily prerequisite to at least some significance in the what of the that it

### *Post-Classical Nietzschean and Post-Nietzschean Philosophical Prophecy*

#### Conventional Philosophy and Nietzschean Philosophical Prophecy

Conventional philosophy is based in traditional Greek cosmological idealism. This is not to say that this cosmological idealism is an accurate representation of what Greek philosophers actually thought. Yet, a traditional Greek ideal cosmology has developed in and governed the thought of the West for the past two and a half millennia (ZII 15, 16). This philosophical basis is commonly referred to as Socratic, Platonic and Aristotelian rationalism. The West in these millennia is increasingly characterized by founding its intellectual security in this wisdom (BT 12-15).

Post-classical Nietzschean Philosophical Prophecy undertakes the task of evaluating this tradition. This evaluation discovers several subjective-image distortions in the tradition of Greek philosophical wisdom. Two cosmic crises are at the center of these distortions. The Greek philosophical wisdom of the West has effectively displaced man from the center to the edge of cosmic reality. This displacement massively promotes persons to see and consider man to-be now an insignificant fragment of a significant cosmic whole except whenever and to the extent that man becomes cosmically whole as longing for and somehow being transported existentially to a heaven or realm of metaphysical idea(l)s beyond earth-space-time (ZII 15, 16).

This subjective-image distortion by conventional Western Philosophical wisdom is consequently Really existentially sterile as, so far, overlooking man as creation-possibility for personal-cosmic-participation in. Over man existence in cosmo-creation- music - myth (BT 16); and man remains proximally and for the most part a mere unaware spectator of Reality (ZII 15-16, BT 15).

#### Conventional ‘Common Sense’ Philosophy

Man so far, attempting to comprehend cosmo-reality, is confined to attempt this comprehension from exposure to and attempting to understand surface appearances. This surface-appearance comprehension is a consequence of his mode of seeing reality by blinking unwarily. He blinks as cosmo-reality and cosmo-reality questions pass by: what is love? what is creation? what is longing? what is a star? Blinking, he is unaware of both his cosmo-reality answers as well as his questions being reflections of surface-appearance. Blinking, he is unaware of his making everything small (ZP 5, 7).

From his smallness-sight man so far is unwarily unaware of presuming the only reality existing and only resource from which to comprehend the meaning of the earth and the meaning of the body to be what his smallness-sight sees. So, man so far concludes his smallness-sight of pain and tragedy and unfortunate disaster (tragedy) to be the essence of (the meaning of) existing in the earth and in the body: rancor and vengeance, weakness (GMI x, xiv), justice and memory by pain (GMII iv-vii), ascetic deprivation (GMIII).

Consequent to this unawareness and this conclusion, man so far perpetually invests himself in longing for other worlds far his real existence and the fulfillment of his life. This perpetual longing distracts his attention from focusing on developing his possibilities for coming into really existing in This world.

Consequent to this unawareness a dual-distortion arises. Man so far constructs subjectively distorted images both of the meaning and nature of existing on earth and of the meaning and nature of other worlds (heaven; metaphysical ideals). As man so far pictures them, they are not really existing but are really subjective distortion images only in his own mind as manufactured from his own subjectively distorted mental images and upon which he is therefore attempting to build an existence; which are therefore only subjective illusions of existence (ZP 7, ZII 15).

## Nietzschean Philosophical Prophecy

In Nietzschean philosophical prophecy Man and The Earth and their meaning are envisioned as at the center of really meaningful philosophy and of really meaningful existing personally . As such, Nietzschean Philosophical Prophecy centers on the question What is Man? There are three essential answers to the question: (1) Last Man, (2) Higher Man, and (3) Over Man.

- (1) From the surface appearance of man, anatomically and physiologically man appears to be a whole being, Nietzschean envisioning beyond surface appearances, however, reveals man to be only fragments of being human so far as anatomical parts of bodies strewn around a devastating battle-field (ZII 20). Yet, Man so far is still a bridge-possibility for becoming more whole (ZP 5, 6).
- (2) Higher (Zarathustrian) Man is the stage of Man's existing as prelude-bridge-possibility in to becoming Over Man so far (ZP 5, 6; ZI 22:3; ZII 21).
- (3) Over Man is coming -Man becoming Man beyond Man so far and (Zarathustrian) Higher Man. The nature of Over Man is as yet unknown, but instinctually embedded in man and Higher Man is an instinctual realization that Over Man as Man Beyond man so far and Higher Man are coming . As such, Over Man is man's next-dimensional possibility and possible realization, beyond Man so far and Higher Man (ZP 1).

## Philosophically Prophetic “Seeing”

Prior to Nietzschean philosophical prophecy, knowing and understanding are not philosophically prophetic. In classical Greek wisdom, both Greek philosophy and Greek tragedy are involved in knowledge and understanding. In this Greek dichotomy and contest of classical Greek philosophy and classical Greek tragedy, knowledge and understanding are rational . Philosophy is wisdom stemming from Socratic initiatives and developing into philosophical rationality. Classical tragic drama is involved in dramatic presentation exploring rationalizations of tragedy.

Nietzschean philosophical prophecy is a move beyond classical Greek philosophy and classical Greek tragedy. This is a move from the house of the scholars whose seeing and knowing is that of mere spectators. Both are satisfied to merely gape at thoughts that others have thought (ZII 16) and as they themselves have thought . As tragedian, Euripides basic intention is to eliminate from tragedy the primordial and pervasive Dionysiac element and to rebuild the drama on a foundation of non-Dionysiac art, custom and philosophy; knowledge is given in Euripidean Tragedy through the rational explanation in the prologue to tell the theatre spectator the meaning of the drama (BT 12).

In Nietzschean philosophical prophecy, knowing and wisdom are involved in a seeing which traces to the esthetic effect produced when the Apollonian and Dionysiac forces of art, usually separate, work alongside and overlap each other as in genuine Greek tragedy of the early period (BT 16). A distinguishing characteristic of this early period , still not yet a part of Greco-Western thought and still to be explored, is a fusion of thinking and feeling and seeing .

Greek tragedy in the early period is not a dramatic presentation of art as in subsequent periods, but is a temple gathering of persons participating in the temple mysteries of the Greek God Dionysos. Participants become a living chorus wall , which becomes an enclosing wall of persons who become transformed into the Satyr devotees to the god Dionysos while singing the appropriately attuned primordial music . This primordially attuning music brings them Really into the presence of their God Dionysus, who they are then enabled to see . This living chorus enclosure is enabled to see their own transformation and their God Dionysos by screening out the subjectively distorted mental images of the non- seeing civilization all around (BT 8).

A major stumbling block to this exploration is the Western Greco-classical philosophical and artistic tradition of rationalism , which so emphasizes rationalism as the ultimate creative basis of both philosophy and art that it is, so-far, incapable of seeing wisdom (philosophy) and art (esthetics) on any other basis.

In Nietzschean philosophical prophecy, the evaluating of this tradition dis-covers a major subjective-image distortion in these traditions of Greek philosophical and artistic wisdom . These traditions have not yet discovered Realities of music myth as bases of and for man as creation-

taken to be a divine *imprimatur* upon man's subconscious mind and then becomes objective . Prophetic time is here seen to be subjective , that is, time which is not related directly to factual events. Reportedly successful predictions of future events prior to their occurrence are said to actually have been made *vaticinia ex eventu* after the fact.

This confusion generally arises as a sophisticated reaction against the naive objectivity of second sight and extrasensory perception as modes of interpreting the significance of existence. It breaks down to the extent that the complexification of culture shows the significance of lives to be transcendently-subjective-objective in existence.

## Man

That the nature and meaning of human existence is a subjective relationship to an objective world is a philosophical development which has arisen as a sophisticated criticism of naive objectivity. A subtle consequence of philosophical subjectivity has been an epistemological isolating of man in the world, with its corresponding inhumaneness. Men's humane relationships are better seen with the breaking down of this isolation, which allows men more and more sensitivity to being in each other. They are thereby assisted in adjusting to one another more and more appropriately. This breaking down arises from the trans-subjective-objective ways of being personal in existence. In these ways of being, men are gradually more and more perceptive of and responsive to themselves and each other essentially.

In addition to the inhumaneness of this subjectivity, its disadvantage is its ways of conceiving of mystery in life; for example, the confusion of mystery and superstition. This way of looking at mystery, however, does not actually account for mystery-in-life adequately.

## God

As culture complexifies, it is held more and more that the existence of God is subjective, that is, that it is an explanatory means of accounting for those events which are privately perceived as remarkably extraordinary and which, it is felt, cannot be accounted for in any other conceivable way; or, that it is wish-fulfillment or imagination or hallucination. These explanations of God as subjective phenomena are defective in overlooking the existence-essence of God and men as a trans-subjective-objective-being-in-one-another personally, and in the confusing of this being-in with the subjective projections of self as God in the wish-fulfillments, imaginations, and hallucinations which actually do at times take place in human existence.

subjective-objective dichotomy. This transcendence is grounded in the shift of philosophical anthropology away from looking upon man as being in the world substantially to the recognition of the existentiality of the personhood of being-in-the-world, whose most primordial characteristic is care. This shift shows subjectivity itself as an illusion, i.e., that there are anthropological universals and that persons are in a common world in which there are dimensions of seeing and hearing and knowing alike where they see as they are seen and know as they are known. An essence of being-persons-in-the-world is being-uncovering in this transcendence. In this uncovering is shown an essential sameness in personhood even in the various ways in which each person is essentially himself. There are, then, ways in which the significance of life finds common dimensions throughout the personhood of worldhood.

The discovery that subjectivity is an inadequate worldview produces curiosity, surprise, anguish, distrust, disgust, debate, war, strife, suspicion, hatred, contempt, concern, apathy, striving, convincing, argumentation, etc. These events are accompanied by ever-greater possibilities and dimensions of seeing and hearing and speaking; that is, of creating and envisioning the meaning and significance of life.

## Creation

Creation is sometimes held to be a subjective phenomenon, viz., that it is solely and wholly constituted from resources within a subject (person) (God). This precept arises in the attempt to distinguish between subjective and objective phenomena (and noumena), which itself arises in the attempt to found the solution to the problem of objectivity in the alternative of subjectivity. This distinction is a dualism of that which is within a person (or god) and that which is outside a person. One facet of this subjectivity is creation *ex nihilo*. Traditional Christian dogmas of creation are in a perpetual state of confusion, for example, with regard to relating and distinguishing between subjective creative ideas and their objectively created counterparts. This confusion involves among other things the extent of the precision and nature of the correlation between the image (form, pattern) of creation and its realization. Indicating this confusion is the typical dogma that the Bible shows us the entire man as the work of the Creator God, who is the ground of his being both in his possibility and in his facticity.

The creation and existence of men, however, is not essentially a subjective state of formal causality in which a subjective-objective phenomenon (a person) is manufactured subjectively-objectively *ex nihilo* from a preexisting idea or form. This illusion begins to break down in the inevitable failure of all attempts to distinguish rigorously and completely between, and then properly relate, subjective and objective and to show the precise point of connection between the two. It does so more and more as the subtleties of the problem complexify. The inevitability of this failure is due to the transcendent-subjectivity-objectivity in the existence of persons in the world, whose dimensions do not fracture along a line split so precisely in this way.

## Miracle

With increasing cultural sophistication, miracle is more and more presumed to be subjective, that is, a projecting of a notion of actions of God into unusual and remarkable events whose actual source is rather a personal projecting of one's own self or some aspect thereof into the events. Though this creating of God in one's own image is a characteristic phenomenon of human existence, its confusion with miracle as such becomes more and more evident as the transsubjectivity-objectivity of miracle does so. This is not to say that there is no subjective correlate in the miraculous. The subjectivity of the miraculous is such, however, that its significance in human existence cannot properly be understood solely as such.

Miracle is a trans-subjective-objective-being-in-one-another of God and men. Though awareness of God in events increases as sensitivity to this being-in enlarges, miracle has to do more particularly with the nature and meaning of one's own existence as a person whose person is a being-in-one-another of God and men.

The disadvantage of confusing miracle with the more familiar subjective projecting of one's self as God unusual and remarkable events is the corresponding thwarting of the perceptual awareness of the being-in-one-another of God and men and its creative bringing forth of the miracles of human existence.

## Prophecy

As culture complexifies, prophecy is sometimes confusedly taken to be a subjective phenomenon, that is, that it is mostly or wholly a product of the inner resources of a visionary type person or that it is hallucination or imagination or views and insights left mostly or wholly to the subject's discretion. It is sometimes taken to be a network of forms which a worldless subject has laid over some kind of material. It is also

possibility in personal-cosmic-participation in cosmo-creation- music - myth (ZII 15, BT 15).

Image is the focal point of attention in this re-evaluation. In Greco-Western philosophical tradition, image is equivalent to rational idea. Nietzschean philosophical prophecy discovers a more primordial and creative and philosophico-esthetic image of existence: music image. Primordial Music is not subject to the creation-limitations of rational images: ideas without accounting for the other half of Really existing; feelings (BT 16).

Seeing in Nietzschean philosophical prophecy is seeing and seeing through primordial music. All possible efforts, excitements and manifestations of will, all that goes on in the heart of man and that reason Really includes in the concept of primordial feelings, may be expressed by the infinite number of possible melodies, but always in the universality of primordial expression, without being distorted by the material through which the expression is generated; always according to the thing in itself, not the phenomenon alone of which melodies express the very soul and essence as it were, through the body without either thereby being distorted. (BT 16, 21, 22)

This deep relation which music bears to the true nature of all things also explains the fact that suitable (primordial) music, expressed through any event and surroundings, discloses to those capable of seeing primordial music the most secret meanings of Being personally involved in the event and surroundings and appears as the most accurate and essential expression of them. Whoever gives himself up entirely to the impression of a truly primordial symphony sees the primordially possible events of his life and his world take place in himself. Nevertheless, upon reflection he can find no copy-likeness between the music and the things that passed before his mind and heart. For this primordial music is distinguished from all non-music arts by the fact that it is not a copy of the phenomenon but is the direct expression (copy) of the will itself (BT 16).

## Philosophically Prophetic “Rearing”

In Nietzschean philosophical prophecy, knowing and wisdom are involved in a hearing which traces to the dis-discovery of the long-range oversights of classicized Greek-Western rational philosophy. As Western man moved into rationalism he became deeply involved in so far constructing subjective distortions both of the meaning and nature of existing on earth bodily and of the meaning and nature of other worlds (heaven; metaphysical ideals). Consequent to his lacking awareness that these rational ideals are Really subjectively manufactured distortions, Western man so far perpetually invests himself in longing for other worlds (heaven; metaphysical ideals) for his Real existence through philosophical (metaphysics) speculation. This perpetual longing distracts his attention from focusing on developing his creation-possibility for personal-cosmic-participation in his own bodily existence as his highest possibility for Really existing (ZP7, ZII 15, 16).

Persons who invest their longing for existence in other worlds are ungrateful; investing themselves in transporting themselves from their bodies and this earth. Listen rather to the voice of the healthy body: it speaks of the meaning of the earth. Being is hard to prove and hard to induce to speak. But the power of man's possibilities for cosmo-creation-existing IS even now speaking most honestly and most accurately of man's possibility for BeingReal; even in the midst of the ego's present contradictions and confusions. This power in man for his possibility for cosmo-creation-existing is his most Real power to-be a creating, willing, valuing ego; which is the most Real measure and value of things (ZI 3).

## Philosophically Prophetic “Speaking”

Whenever and to the extent that speech and speaking becomes classicized, as in the classical dramatists and poets and philosophers, the power of speech becomes molded plastically into an admittedly ingenious art form. Whatever the value of this plastically molded art form for a people, it does-not-yet reach in to the womb of Being-Real; and is incapable to prophetically speak for and in to the depths of the ontological realities of Being-Real.

The philosophically prophetic meaning and significance of the primordial tragedy has never been clearly understood by dramatists and poets and philosophers. Their heroes seem to us always more superficial in their speeches than in their actions; the myth, we might say, never finds an adequate objective correlative in the spoken word. The plastic structure of the scenes and the concrete images are a set, yet underlying this set IS an ontological reality speaking and always ready to be heard by any who ARE-becoming able to hear and see primordial speaking. What classicized dramatists and poets and philosophers are unable to achieve, namely the supreme spiritualization of theatre-temple tragedy drama, may only be achieved whenever and to the extent that speaking becomes the primordial soul-love-song of



Really-existing personally.

The original and astounding meaning of the chorus of the primordial theatre-temple drama reverses the classicization of speech and speaking. Whenever and to the extent that this reversing IS Realized, the harmonious sounds speaking from another world are heard; reconciling the tragedy-discomforts of plasticized seeing and hearing and speaking other-than person's very-own-soul-love-songs, in to the metaphysical solace of Really existing personally, together. (BT 17)

Hearing-Seeing primordial music-speaking-truly-ontological-existence endows the theatre-temple spectator-participant with the capabilities for the reconciliation and fulfillment of himself with cosmic existence-as-such. This is the sign of the truly primordial-cosmic seeing and hearing and speaking. Though the way passes through the truly ontological theatre-temple tragedy-drama of annihilation and negation of all plastic ways of persons trying to exist, they come to feel the very womb of being-Real speaking audibly in to them. To those who have kinship with the primordial harmonious-music speaking their very-own-being themselves Really in to themselves and each other together, harmonious-music speaking in to them is a mother tongue. They ARE aware of hearing the very heartbeat of the cosmic-will-to-be flowing in to all the cosmic veins and arteries of truly existing; now as a thundering torrent and now as a delicately foaming brook. (BT 21)

### Conventional Theological Philosophy and Nietzschean Philosophical Prophecy

Conventional theological philosophy is based on subjectively distorted abstract-rational metaphysical images of God, Devil, Heaven, Hell, Good and Evil which are figured-out rationally by Socratic thought; but remain personally destructive distortions, as not in Reality being based in Real, personal experience and experiential possibilities (ZP 6, ZII 4). This theological philosophy is founded in traditional Greco-Western rationalism. Nietzschean philosophical prophecy finally dis-covers this rationalism to-be based in metaphysics; and is consequently based in the traditional subjective distortions of the millennia of Greco-Western rationalism in which it is flowing along and deeply embedded.

This dis-discovery is equivalent to the death, as Really alivening man, of the god imaged by Greco-Western rationalism as its no longer and not now god of and for the Real creation of man as Really existing (ZI 2, ZII 2). The problem with the god of Greco-Western rationalism is his existing only as manufactured from the subjectively distorted images in the minds of Greco-Western man. Parallel with this death of god is the death of man as created by this god. This death of god is signified by the exchange of the primordial envisioning of Dionysos overlapped by Apollo in the original theatre-temple drama, as they were Really envisioned by the spectator-participants; by the *deus ex machina*. The Real envisioning of the Real presence of Apollo/Dionysos, involves some, sometime during the theatre-temple participation, be-coming capable of seeing the divine-reality-presence of the Apollo-Dionysos fusion; for the redemption of those participating in the theatre-temple drama. The *deus ex machina* is a manufactured stage-prop in the classical dramatic presentation to inform the spectators that the god is present, by producing him through elaborate contrivances (ropes and pulleys; operated by stage hands behind the scenes) as a successful dramatic artifice to entrance the spectators into truly participating in the sacred theatre temple drama of the creation of life. (BT 17)(GMIII 27)

Nietzschean philosophical prophecy envisions new images of god(s) and man; a future when creation begins again by overcoming the conventionally theological *deus ex machina*, in to the Real gods dancing the world back into becoming again. (ZIII 12:2)

### History and Myth

Greco-Western rationalism has eventually produced a consciousness of history as fact. Recent man has so emphasized this factual historical consciousness that he is unaware of its newness and experimental adventuresomeness in the story of man, and considers any other approach to an understanding of man to be naive and superstitious and distorted. This rationalism of the civilized nations is always a contest against the myths and rites of the barbarians.

There IS a real conflict between history and myth. To its own devotees, each appears to be by far the-most-real. Devotees of history are devotees of the security of Really-concrete historical

possesses i.e., the isolation of a particular segment of reality to work progressively more objectively to overcome its problems. These successes, however, ought not to be construed to qualify as an adequate basis for appropriate ways of viewing the whole of life. This ought not to be based upon the consequent atrophy of wonder and awe which are so vital to life.

### God

It is usual to suppose either that the absence of objective perceptions of God indicates the absence of God or that the presence of these perceptions are necessary in establishing the presence of God. In these suppositions, the existence-essence (presence) of God is equated with objective perceptions of God. These equations suffer the deficiency of all conceptions which equate presence and absence with the objectivity of perceptions of presence and absence. This is not to say that there are no objective correlates of the presence-absence of God. These correlates, however, are not adequate in determining the meaning and significance of this presence-absence.

These illusions of objectivity in their relationships to conceiving the existence-essence of God contribute to the formation of some complexly interwoven combinations of theism-atheism. Some forms of atheism are grounded in the conception that the absence of objective perceptions of God indicates the absence of God (while assuming that presence and absence are determined objectively). On the other hand, some forms of traditional Christian theism and the theism of the oriental tradition conceive the absence of objective perceptions of God to indicate not that God is absent but that God is nonobjective. Other forms of traditional Christian theism and oriental tradition conceive the existence of God to be in some sense demonstrable objectively or in nature, while various forms of atheism either concede that an objective demonstration would negate atheism or would confirm the existence of God as finite (natural, objective, demonstrable) by negating the existence of God as infinite.

Each of these conceptions, both theistic and atheistic, are defective in conceiving the existence-essence (presence) of God to be an objective phenomenon. Presence (existence-essence), however, is a personal being-in-one-another-essentially and is trans-subjective-objective-being-in in its way of being. It has the character of wholeness and oneness as well as twoness and manyness. This, then, is not to say that this being-in-one-another-essentially is one of complete conformity or exact equality in all of its dimensions. It is, however, in an essential sense, a vitally tenable cohabitation.

### Subjectivity 'In' Existence

### The World

When objectivity as a world-view has been shown in developing Western epistemological sophistication to be inadequate, philosophers have turned to subjectivity. Descartes, Hume, and Kant have made extensive contributions to the uncovering of the subjectivity of perception/conception/consciousness. In Jaspers, Marcel, Heidegger, and Sartre are indications that the problem is one of transcending the subjective-objective dichotomy though the exact and complete nature of this transcendence remains unclarified. Subjective philosophy and, subsequently, existentialism have not yet dealt comprehensively enough with the problems of subjectivity, however, to make their efforts adequate for modern Christian philosophy.

### Culture

With increasing cultural complexity, it is more and more often held that meaning and significance are subjective phenomena. This illusion is one of idealism; that is, that our usual processes of seeing and hearing are either far removed from the really essential processes of discovering the truth or that they can in reality in no way be involved in these processes, which are, rather, subjective processes.

Subjectivity is founded in the attempt to solve, for example, the epistemological problem of objectivity by devising its antidote. In its increasing sophistication, this response to naive objectivity is accompanied by more and more subtle and complex combinations of the ideas that subjects can never be sure that they see and hear in common the same or that things can not be known as they are in themselves. These impressions are at times accompanied by the conclusions that subjects have no Being, or that they cannot be the same, or that they have no essence as objects have, or that they simply have no essence, or that there are no universals, or that reality is only subjectively relative.

Subjectivity begins to break down as philosophical sophistication begins to transcend its traditional



Creator God, who is the ground of his being both in his possibility and in his facticity .

The creation and existence of men, however, is not essentially an objective event of efficient, material causality like the making of a hoe or a sword. Men are in-creation and exist to the extent that they are seeing and hearing and speaking ; which is a transcending-subjectivity-objectivity in existence, i.e., always must in some sense be in a character of wholeness and oneness as well as twoness and manyness. The deficiencies of presuming that creation is an objective phenomenon become more and more evident in the uncovering in existence of the transcending-subjectivity-objectivity of personhood in worldhood.

## Miracle

It is usual to suppose that miracles are objective phenomena. This illusion arises from the practical, and to that extent fruitful, pursuit of life objectively in its usual everyday dimensions. The progressive rise of culture involves the breaking down more and more of this way of viewing the meanings of life. In its final stages of breaking down, the realization emerges that the miraculous cannot be objectively perceived. This is not to say that there is no objective correlate in the miraculous. The objectivity of the miraculous is such, however, that the meaning and significance of its nature cannot be conclusively demonstrated and understood as such.

Miracle is a trans-subjective-objective-being-in-one-another of God and men. Though awareness of God in events increases as sensitivity to this being-in enlarges, miracle has to do more particularly with the nature and meaning of personal existence as being-in-one-another of God and men. This awareness is never complete in the sense that it is no longer subject to the need for continual openness of a person to others and to the divine presence and activity. It is open to ever-increasing maturity in the refinement and comprehensiveness of this sensitivity.

The disadvantage of the illusion of miracle as an objective phenomenon is its tendency to thwart this openness to the being-in-one-another-of-God-and-men and its possibility of ever-increasing perceptual awareness of being-in the miraculous dimensions of human existence.

## Prophecy

It is usual to suppose that prophecy is an objective function and that prophets are objectively discernible; that is, that prophecy has to do essentially with the prediction of the time, space, and objectivity of a course of events that is occurring and will occur in the future, and that the perceiving of the meaning and significance of prophecy and prophets is accomplished by a tabulation of the accuracy of predictions. In this view, prophets are presumed to be recognizable by a peculiar and characteristic prophetic appearance or garment or habit of one kind or another, or utterance.

This illusion arises in the confusing of prophecy with various forms of second sight and extrasensory perception whose practitioners do occasionally seem to possess an uncanny ability for this kind of objectively oriented prediction. It breaks down to the extent that the complexification of culture shows the meaning and significance of lives to be transcendently subjective-objective in existence.

## Man

It is usual to suppose that the nature and meaning of human life is perceived objectively. This illusion arises in the case of perceiving the ready-to-hand and present-at-hand objective correlates of man's existence, including the corporeal correlates of his own life. Consequently, men's relationships with themselves and each other are characterized by objective manipulation with its corresponding in humanity. Inhumanity characteristically involves persons in misjudging, misunderstanding, indifference, war, separation, divorce, estrangement, etc.

Men's humane relationships increase when this illusion breaks down, which allows men more and more to be in each other in more fruitful ways, as well as to be with and meet and confront one another. They are thus able to relate essentially in their existence and are thereby enabled to adjust gradually to one another more and more appropriately in both smaller and larger groups, communities, and institutions. The breaking down of this illusion arises from the trans-subjective-objective ways of being in existence.

An additional disadvantage of this way of conceiving men's ways of being is its inadequacy in accounting for mystery in life. In this connection, certain highly cultured segments of civilization have historically accounted for mystery by either dismissing it outright as superstitious which it often is or so structuring the intellectual pursuits involved that it is not considered in the structure. These accounts, however, do not actually account for the total phenomena of life. They do have the advantage that objective science in general

events . Devotees of Myth are devotees of the less concrete but more Real security of myth . Nietzschean philosophical prophecy is an instinctive awareness that there is much more to the story of the creation of man than history or myth has so far revealed . Yet the devotees of history or myth are unaware of both the surface-appearance of the reality of their particular devotion or the underlying potentialities for creation-reconciliation of history and myth .

Myth derives from ancestor worship ( propitiation ); for securing earthly prosperity. History derives from genealogical tracing of royal lineages or established lineages to validate securing a throne or family place and tomb privileges ; guaranteeing a place of glory or security in the next world (heaven; paradise).

Theatre-temple tragedy, as the more genuine revelation , is person's pain-comfort- reconciliation in to Real-izing that many person's conventional devotion to history or myth is Really insecure ; investing their souls in temporarily satisfying but really cosmically disintegrating satisfactions . (BT 20, 21) (GMII 2, 19, 20) (GMIII 26)

## Biology and Conscience and Intelligence

Historically conscience is biologically evolutionary. A way of referring to this evolution of conscience is to compare life in the sea and life on the land. Sea life is not prone to developing conscience; but is so gravitationally-free in the sea as to be able to live well by free-roaming and adventure , supported by the primeval seas so much so that instinct is adequate to living abundantly.

The movement of life from sea to land involves the most profound transformation. In order to survive, land animals are forced to change their natures . Of a sudden they find all their instincts devalued, unhinged. They must walk on legs or crawl on land or adapt to flying in spite of land-gravity ; a terrible heaviness weighs on them. In this life on land persons cannot count on the guidance of their unconscious-instincts alone. They are forced to think, deduce, calculate, weigh cause and effect; reduced to their at first weakest, most fallible bodily organ , their consciousness. They are reduced to the need to develop their souls through the interiorization of their consciousness-of-conscience; to survive and then to thrive.

Mythically conscience is a governing of thought and action through devotion to and communication with gods and ancestors . This conscience is no more prone to discover the confusion of man so far than is historical conscience ; since mythic persons are still not conscious of their very own primordial guidance system always speaking to them; their primordial urges-to-Be themselves, fulfilled personally; through themselves, together.

Nietzschean philosophical prophecy evaluates the progress of man so far in his accuracy in assessing progress toward creation in developing conscience. Man so far is in a state of confusion of good conscience and bad conscience . The seat of this confusion is the unawareness of man so far of his devaluing and destroying his primordial bodily instincts.

Good conscience is only Real-ized through following the primordial voice of person's Urges-to-be-and-fulfill-themselves in their very own existing. Person's very own primordial love songs, always singing to themselves their very own Being-Real, always radar the way in to their very own good conscience . But in the confusion of the gravitational pressures of becoming land animals , man so far has so resisted his very own primordial instincts so as to destroy his consciousness of their goodness , for now . (GMII 16)

The development of intelligence-consciousness in persons coincides with their personally adjusting to their waywardness ; away from their fearing their very own primordial bodily instincts and toward their so loving themselves through their very own Urge-to-be themselves-fulfilled-personally, as to recreate themselves through recreating their own good conscience . This development IS, becoming possible through some persons becoming Higher Men ; through adjusting themselves in to themselves through their very own tragedy-crises , evolutionarily .

## Redemption and Mediation

Man so far is last man ; at an end of his possibilities to evolve further without a dimensional transition in to Higher Man; as prelude to a further dimensional transition in to OverMan, at some time . This transition is a province of redemption and mediation. This province IS, placed between India and Rome, and IS tempted to choose one solution or the other. The Greeks managed to resist this temptation in classical times; probably unaware in classical times of the primordial inspiration for this

resistance; primordial tragedy-drama; a pure third mode of existence. This pure third mode of existence IS, the early Greek primordial theatre-temple tragedy-drama of truly creative personal redemption and mediation. (GMI 11)

Rome signifies the leather-tough tendency toward secularized individuation. India signifies the semi-soft tendency toward Nirvana, those rare moments of paroxysm that lift man beyond the confines of space, time, and individuation; in to absolute cosmic communalism beyond individuated-identity.

Nietzschean philosophical prophecy envisions the complex theatre-temple tragedy-drama always in-place; always redemptively adjusting the horrors of individuation and the traumas of Nirvana-identity-annihilation; by evolutionary stages in to the Dionysian/Apollonian pure third mode of existence.

The horror of individuation is the enormous cosmically-oriented fear of persons having-to stand-alone, without communal and familial (ecclesial) support for one's existence. This fear IS, cosmically justifiable, with in selected contexts. Yet, the inherent trauma of Nirvana-identity-annihilation IS, one's very own inherent concern for one's very own existence being-swallowed-up in Nirvana-communalism. These enormous fears and trauma-concerns are the cosmic-object of the twinly-hero fusion, Dionysian-Apollonian primordial theatre-temple tragedy-drama redemption-mediation.

Dionysian-Apollonian theatre-temple drama IS, not a single dramatic presentation; not an evening of entertainment at the theatre. Dionysian-Apollonian theatre-temple drama IS, primordial-music, forcing voluntary spectators to see more and more inwardly than usual, and spreads before us like a delicate tissue the stage-curtain interchanging of the scenes; from with in which our spiritualized vision beholds the world of the stage, at once infinitely expanded and illuminated. Neither ordinary nor classicized theatre-drama provides the spectator the opportunity for participation in cosmic-drama.

A conventional Greek amphitheatre is neither necessary nor sufficient for participation in the Real Dionysian-Apollonian theatre-temple drama; though it may provide the setting for it. The Earth itself and bodily-existing IS the Real setting for this redemption-mediation drama. The price of admission IS-not paying conventional money for a conventional seat at the theatre. The price of admission IS persons tending toward Really-loving the Real-Earth and their tending toward their Really-loving their very own existing bodily.

Really seeing and hearing the Real-Speeches of the Satyr-chorus and the cosmic-Dionysian-Apollonian drama of the creation of Really-existing involves a gradual unveiling of a series of more and more refined delicate-tissue stage curtains (veils) of cosmic-scenes. These stage-curtains (veils) are neither conventional nor classicized stage curtains but are varying primordial-music-harmonic-frequency-pitches, only visibly-audible with in those spectator-participants who Be-come enabled to attune themselves in to their very own most appropriate harmonic-frequency bands.

For those spectator-cosmic-participants who retain their theatre-seats long-enough through the various cosmic scenes, they see and hear Real-cosmic-redemption-speech-power, beyond conventional and classicized images and expectations. They see and hear the Dionysian/Apollonian fusion always there; suffering the dismemberment of absorbing the cosmic historical and mythical disappointments and traumas and devastations and desolations of misplaced cosmic historical and mythic expectations; while, in multidimensional simultaneity, dwelling-in the cosmic joy of infusing-more-and-more-fulfillingly in to spectator-participants, possibilities for adjusting themselves in to focusing themselves in to themselves as the best-cosmic-possibilities for coming-into-Really-existing; in and of and for themselves-Really-Being personally fulfilled, together. The twinly-hero fusion-redemption speaking-power mediately adjusts their redemption-speech in appropriation in accordance with person's personal-cosmic redemption-needs for re-balancing their historical-individuality and mythic-communality in to the pure third mode of their being enabled to Really fulfill their primordial-Urge-to-be-Really-themselves, together; speaking more historically to some (Apollo), speaking more mythically to others (Dionysos); until their mediation-balance-fusion projects those attuning-spectator-participants in to a hitherto unknowable re-newing dimension for Being fulfilled personally. (BT 21)

## Ethics and Esthetics

## CHAPTER 1 – Introduction

### Objectivity 'In' Existence

#### The World

It is usual to suppose that the first impression or the general impression or the objective view persons have of the world is always adequate or the most real. Men presume automatically to see the world directly and immediately. The world is considered to be objectively common to all. The rise of epistemology in the West has shown, however, that these views of the world are technically inadequate though the exact nature of these inadequacies are not clarified, nor even generally agreed upon. Still, the nature of the perception/conception of causation, world, things-as-they-are-in-themselves, meaning and significance, life, etc., remain technically problematical. Descartes, Hume, and Kant have made extensive contributions to the uncovering of the subjective dimensions of perception/conception/consciousness. In Jaspers, Marcel, Heidegger, and Sartre are indications that the problem is one of transcending the subjective-objective dichotomy though the exact nature of this transcendence remains unclarified. Subjective philosophy and, subsequently, existentialism have not yet dealt comprehensively enough with the problems of objectivity to make their efforts adequate for modern Christian philosophy.

#### Culture

It is usual to suppose that meaning and significance are objective phenomena. This illusion is one of seeing and hearing; that is, that our usual processes of seeing and hearing objectively give us meaning and significance. Objectivity is the illusion that all observers always see and hear in common the same. It originates in its practicability and usefulness in the general pursuits of life in maintaining a subsistence. The manipulation of tools, weapons, and instruments that is, objects is accompanied by the impression that everyone is seeing, hearing, and doing essentially the same things. This impression is accompanied by the conclusion that everyone is being the same.

This view of the world begins to break down as culture begins to increase; that is, when the manifestations of life are no longer limited to the maintenance of a bare subsistence or its close approximation. Culture is the increased and increasing manifestations of meaning in life beyond life as bare subsistence. When life is no longer thus limited through a surplus of goods and services and the consequent condition of leisure culture begins to arise and complexify. This complexification of life shows, for example in its art forms, that objectivity is an illusion, i.e., that all observers do not always see and hear in common the same, and consequently that all persons are not essentially the same. The meaning of life, then, is not the same for everyone.

The discovery that objectivity is illusory produces curiosity, surprise, anguish, distrust, disgust, debate, war, strife, suspicion, hatred, contempt, concern, apathy, striving, convincing, argumentation, etc. These events are accompanied by ever-greater possibilities and dimensions of seeing and hearing and speaking; that is, of creating and envisioning the meaning and significance of life.

#### Creation

It is usual to presume that creation is an objective phenomenon, viz., that it is essentially constituted in the making of tools, weapons, instruments, substances that is, objects and is accompanied by the impression that the maker of objects is therefore a creator.

This illusion arises in its practicability and usefulness in the general objective pursuits of life in maintaining a subsistence. The continual making of a tool or weapon suggests to the manufacturer that he is thereby creating it. These events often involve the development of the notion that creation is *ex nihilo* out of nothing. This notion develops from the objective observation that where there was objectively no sword or hoe prior to one's manipulations, one now exists. Just as objective creation is an illusion, so also is creation *ex nihilo*. Traditional Christian dogmas of creation are in a perpetual state of confusion, for example, with regard to distinguishing between objective manipulation and creation, and also between objectively making *ex nihilo* and creation. Indicating this confusion is the typical dogma that the Bible shows us the entire man as the work of the

## PART I – Meanings and Significance ‘In’ Personal Existence

With the advent of classicized Socratic philosophizing of ethics, esthetic-ethics becomes lost ; as too mythologically naive. This innovation of wisdom (philosophy) has characterized Western philosophico-culture for more than two millennia. Nietzschean and post-Nietzschean philosophical prophecy restores the primordially-original creation-possibilities for fusing two seemingly disparate elements in to a greater-whole toward a new-dimensional evolution toward Overman ; esthetic-ethics. (GMIII 25)

This (Higher-Man) new-dimension-fusion of evolution- for -historic- and - mythic personal growth involves overcoming several civilizational-confusions and habits by man so far , confusions relative-to refined and indispensable esthetic harmonics of Higher-Man ethics: confusing of Well-Being with being-ill, as generated by civilizational conformity ( tables of values ); of creation- activities and ratios between priest, judge and physician ; of cosmic-appropriation- ratios between and understanding the nature of slave and master ; and identifying and hearing genuinely creative love-of-enemy-music of soul-love-singing, comparable-with true love of self, family and God; and how to appropriation-proceed toward Really identifying and creatively relating personally in to the weak and strong , both self and others . (ZP 9, ZIII 12)

Esthetic-ethics identify the weak and sick in ways not conforming to civilizational ethics. This identification is not physiological. They are those who will to and are preparers of and for nothingness . They inaudibly speak in to themselves their introverted self-contempt of themselves, saying, If only I could be someone else . In their sophisticated positions and activities they are vindictive characters who mime justice, love, wisdom and superiority. (GMIII 14, 28)

The strong are those who are not discontent with life and go cheerfully about their business through their own delight in their own self affirmation; from which they are not disposed to challenge or threaten the self-affirmation of others. Their healing medications in taking the part of physicians, comforters and saviors of the sick are the reverse of the subtle vengeance and resentment of sick pharisaical moralists whose ethical tyranny derives from their compulsions to exhibit some form of superiority by exercising tyranny over the really strong. (GMIII 14)

The ascetic priest as savior of sick flocks is a dominion of keeping the sick flock ill; by defending them against the healthy, by engaging in a continual war of cunning. The ascetic priest cures the resentment of flocks against themselves by redirecting it in to resentment toward the healthy, accusing them of the guilt of inflicting illnesses of superiority on the flock. The ascetic priest is not really a physician and savior. What he combats is the discomfort of the sufferer, not the cause of the suffering; with an assortment of psychological and moral remedies. There should be no willing, no wishing, nothing that would excite the blood. In short we must stultify ourselves . The Brahmin prizes deep-sleep. In profound sleep the soul is lifted out of the body, enters the highest sphere of light, and thus fulfills its true identity. The soul is saved in spite of the body . (GMIII 15)

The medications for illness administered by ascetic priests all have in common the administration of healing by self-mortification. But persons always speak in to themselves from the depths of their very own primordial Urge-to-be- and -fulfill-themselves-Really, together. Though at times they may not know how to explain, justify and affirm themselves they speak in to themselves harmonically, through their very own conscience, their very own meaning; identified and found through their attuningly rhythmic health and strength and vigor and love of life and the earth and their bodily existing . (GMII 8, GMIII 28)

The dimensional transition of man so far in to the next dimension of man, Higher Man and beyond, transports persons in to a pure third mode of being enabled to Really fulfill their primordial-Urge-to-be-Really-themselves, together. Involvement in the core of this dimension of purity IS-being-involved-in loving the earth and existing-bodily ; but not as essentially more pleasant inorganic and organic living environments for dwelling in anatomically and physiologically in heightened comfort and convenience. Loving the earth and existing-bodily IS persons being-more personally enabled through their new-dimensional-music-fusion in to harmonically fulfilling their very own Urges-to-Really-be-themselves, together; always singing their very own soul-love-songs. (ZII 5,15) (GMII 22)

This dimensional transition requires new tables of value. The old tables of value are founded in such civilizational conformity as to, so far , lack tables of value adequate to the next dimension of man in which persons fulfill their very own lives through harmonically fulfilling their very own new-dimension-music-fusion . New tables of value of next-dimensional-man reflect this new-dimensional-music-fusion .

When I came to men I found them sitting on an old conceit: that they have long known what is good and evil for man. All talk of virtue seemed an old and weary matter to man; and whoever wanted to sleep well still talked of good and evil before going to sleep. I disturbed this sleepiness when I taught: what is good and evil no one

knows yet, unless it be he who creates. He, however, creates man's goal and gives the earth its meaning and its future. That anything at all is good and evil—that is his creation. And I bade them overthrow their old academic chairs and wherever that old conceit had sat; I bade them laugh at their great masters of virtue and saints and poets and world-redeemers. I bade them laugh at their gloomy sages and at whoever had at any time sat on the tree of life like a black scarecrow. (ZIII 12:1, 2, 7-11, 18, 25)

## Esthetics and Ecclesial Families and Institutions

Nietzschean philosophical prophecy evaluates the progress of man so far establishing civilizations and institutions for personal and family and organizational health and growth. Nietzschean philosophical prophecy discovers man so far not-yet-able to comprehend and discern the existence and nature of the intrinsic illnesses and weaknesses and built-in decay continually undermining the civilizations and institutions of man so far; requiring transitions in to new dimensions for the creation of man to proceed.

The meaning of family IS, of primary consideration for next-dimensional man. Man so far is mostly unaware of the divine grace-giving persons in to genetically pre-arranged opportunities to explore the meaning of family. Man so far is mostly unaware of possibilities for creating family by intelligently choosing, with in genetically pre-arranged opportunities, next-generation-preferences by new-dimensional-music-fusion, rather than seeking the most advantageous dowry arrangements and politically and socially profitable marriage contracts.

Creators seek companions, and children of their hope. And behold, from time to time it turns out that the only way they are enabled to find them is to assist them in their creation. For from the depths, creator's love IS for their children who they really assist in Being en-abled-to-be Really created, with in their very own soul-love-songs for their Really-existing for their very own fulfilling their very own living. And where there is this very great celestial love, it is the sign of the pregnancy of next-dimensional man. (ZIII 3)

The creation-mechanism of creators for creating families in next-dimensional man is calling families together through singing appropriation-soul-love-songs, in to each other together. Being-gathered-together as families of next-dimensional man develops through ecclesial-family-callings. These callings develop from whatever developments accrue as man so far works-through their genetically pre-arranged opportunities for exploring-creating-personal-fulfillment personally. As working-through these opportunities proceeds, the appropriation-combinations for next-dimensional-families IS-becoming clarified; in such ways as for next-dimensional persons to BE-come enabled to hear and see and speak their very own ecclesial-family calling(s). Genetically pre-arranged opportunities continue as next-dimensional man IS, becoming created, by conventional birth for the matrix through which next-dimensional-ecclesial-families BE-come rearranged and recreated by BEing born again through re-assembling together through ecclesial-family-gathering-together through esthetically hearing and seeing new-life through being-next-dimensionally-born-again-esthetically.

O my home, too long have I lived wildly in wild, strange places not to return home to you in tears. Here the family can talk freely about everything and pour out all the reasons; nothing here is ashamed of disclosing any feelings; here all things are-given-birth freely and caressingly. For Being-home, all things are open and bright; and the hours too walk on lighter feet here. Here the words and word-shrines of all being open up before the family: here all Being wishes to become deeply-intelligible word, all Being and Becoming learns how to speak-harmonically. Prior to and emerging and merging in to next-dimensional man; all other speech BEcomes in vain for the creation of next-dimensional man. (ZIII 9)

For man so far church is the organization and concentration of the sick, and a kind of provisional sequestration, supposing and enacting themselves to be healthy, but contextually sick as an ecclesial concentration on one side, as contrasted with the developing next-dimensional man on the other side a kind of provisional sequestration of the sounder and more fully achieved on the other; in short, the opening up of a chasm between sickness and health. The fact that a person thinks himself or others guilty or sinful is no proof that he is so or that the definition or implied definition is Really accurate in the long range, any more than the fact that a person feels healthy is a proof of his health. Take, for example the famous witch trials. In those days even the most acute and humane judges had not the faintest doubt that the witches were guilty. (GM 16)

For next-dimensional man church is Founded in next-dimensional-ecclesial-soul-love-song callings; in which ecclesial-families gather-together as personally fulfilling response and

## PREFACE

The context for the point of departure of this work is known as existentialism, though each of the major figures considered to be involved in the initiation and carrying-out of movements which have been so classified actually relate to a so-called movement of existentialism in ways so complex and varied that it is misleading to think of anything approaching a monolithic development of existentialism where they are involved. One thoroughly involved with the work of Kierkegaard, Nietzsche, Marcel, Heidegger, Jaspers, Sartre, and Buber will see the present work saturated with strains of thought from each. An initial impression might then consider this work to be existentialist. A careful consideration will show, however, that it is full of the influence of these men, at the same time it represents almost a radical departure from each, and in some sense from what is often considered some general facets of the moods of existentialism. Its personalism, essential-existential correlations and transcendences, its Christianity, and its ontological-metaphysical correlations and transcendences represent in its total orientation a significantly different view of the above mentioned work, and even all taken together, even though the context of the point of departure may be said to be roughly the same, at least in significant strains of thought.

There are no footnotes in the essay. It is presented in such a way that the influence of existentialists on the work cannot be so specifically identified adequately. Any attempt would necessarily involve a proliferation of footnotes of single words and short phrases rather than quotations, and these words and phrases are already well known and easily identified. Being-in is Heideggerian, life is Nietzschean, presence is Buberian and Marcelian, whole is Heideggerian and Jasperian, etc. The work then represents my own way of profiting from, but not subscribing too closely to, the developments of existentialism in deciding how best to conceive meaning and significance in personal existence.

In a certain sense, this work is admittedly awkward, though less so the further into it one reads. It is awkward for several reasons. That which it is attempting to show is not best (and perhaps not at all) seen through either an empirical or a metaphysical (logical) demonstration. It is meta-empirical and meta-logical. It is only to be hinted at and somehow and somewhere and somewhen more or less envisioned as a prophetic-philosophizing. That which it is attempting to show is something of the essence of meanings and significance in personal existence and is an awkward subject and cannot be directly demonstrated since personal existence is an issue in and of and to and for itself. In a sense, then, the subject is hidden in the words of the book.

And so that which it is attempting to show does not lend itself well either to practical-everyday or metaphysical discourse. It is written kind of in the spirit, though not the style of Marcel, Nietzsche and Kierkegaard's works in which its salient points are talked about in various ways. One is liable to get the impression at first that it is something we have heard before and already know about, though one may feel in reading on that it never quite gets precisely to the point in a way which is eminently clear and demonstrably so and well put so that it may be well understood by all, yet if one gets a feel for that which it is about it may be somewhat meaningful and significant for him. In other words, its essential communicability turns out to be indirect and subtle though at first it does not appear to be.

Its mode of presentation is meta-logical phenomenology. It is a (descriptive) envisioning of (in) that which appears in personal existence as essentially meaningful and significant. This mode of presentation will likely be disconcerting to one accustomed to logical-metaphysical philosophical presentations as well as to one accustomed to straightforward practical-everyday literature. Hopefully, one can adjust to the prophetic-philosophizing meta-logical mode of its presentation in its making points (in a sort of Heideggerian phenomenological way) that have not yet been and perhaps cannot be adequately, logically demonstrated, though they are stated as if they had been and so transcend these discomforts and annoyances and so see some value in it.

This book is entered into with the purpose of presenting a picture which in a certain sense is of a very specific kind but is nevertheless in another sense and at the same time a general one. Its specificity involves a certain kind of radical departure from tradition, but yet it attempts to show a general picture in which no point is elaborated in such detail that no further discussion is advisable.

In a certain sense, the mode of the book is Nietzschean; that is, each theme is likely to be misunderstood unless one follows it and its modifications carefully throughout. That which the book is about is best seen as a whole in which several strands are intermingled in various ways.

self-perception developing continually in to personal response in to Real-esthetic-ecclesial personal-creation- and -fulfillment callings. These callings ARE-cosmically-Real since they only come in to-BEing through their very own Real-primordial-soul-love-songs, as their Real-call- of -conscience.

For man so far the great city is the place for peasants to flock to, as they can find ways to escape their peasantry. Man so far presumes their great city to-be the land choice above all other lands the land of unequalled opportunity, whose streets are paved with gold. On the way home, Zarathustra came unexpectedly to the gate of the great city; but here a fool jumped toward him and pronounced a prophecy; here is the great city: here great thoughts are boiled alive and cooked until they are small here the spirit has been reduced to plays on words here they hound each other and know not where they overheat each other and know not why all lusts and vices are at home here, but there are some here who are virtuous. Here Zarathustra interrupted the fool and looked at the great city and prophesied: I wish I already saw the pillar of fire in which the great city will be burned to purify the crucifying and desecration of great thoughts and forcing the spirit to be reduced to plays on words; and persons continually hounding each other to civilize them.

For next-dimensional man the great city IS, the gathering place for them to BE-come home, where in they can gather-home, together; to join-with in esthetically-ecclesial-families, to BE-well as they speak freely and caressingly as -Being open and bright together; to give-birth through their shrine-words to all-things-possible. (ZIII 7)

To man so far, the kingdom of heaven is a manufactured ideal. The ideological resources from which the ideals of the kingdom of heaven are manufactured by man so far from civilizational conformity seem to them to really stem from ideal justice. The essence of what man so far designates as ideal justice is their manufactured images of a central point of focus of the coming of the kingdom of heaven; final judgment. To man so far final judgment, always coming, is their (vengeful) vindication from those whose currently established kingdoms are now, in varying degrees, so competitively successful against them as to be excruciatingly frustrating, but graciously acceptable. But when the kingdom of heaven comes, whether in this world or the next, the frustrated will finally be vindicated by the pronouncement of the eternal justice of their (manufactured) ideals.

To next-dimensional-man, the kingdom of heaven IS, continually more fulfilling esthetic-harmonics, as heavenly choirs which they ARE-becoming more continually enabled to hear and see and feel; as and to the extent of their continually improving attuning themselves in to fulfilling harmonics and rhythms and melodies of personally-heavenly soul-love-songs they ARE always singing, together. (GMI 15,16)

## Hierontology and Theatre-Temple-Marriage

To man so far, marriage is a manufactured ideal, with frequently fulfilling overtones. These marriage-ideals have the value- so far of preserving tables- of -values for next-dimensional-man, for developing new tables of value. This preservation IS, made possible through genetically prearranged opportunities for exploring-creating-personal-fulfillment personally, through the sometime and-yet potential for ever-greater marital-joy.

To next-dimensional-man, marriage BE-comes ever-more personally fulfilling. However-occasionally, to man so far, marriage includes the connotative-seeds of being selfish. Again, the clues to the meaning of this selfishness trace-back genealogically to constant-concern by man so far about being-careful about dowries and the most advisable political and social and locally-advisable marital-contracts. For next-dimensional-man there-IS a highly refined differentiation between selfishness and selfness. This understanding includes a variety of Realizations that selfness includes, essentially, the creation-power of the fusion of selfness marriage of two-who-become-one, whose fusion magnifies their very own ways of being-fulfilled-personally, in and through each other to sow and nourish and fulfill their seeds together, in to both propagating and dwelling-in and being continually fulfilled through their both propagating-and-Really-themselves- Being next-dimensional-persons, JOYously together with their children (progeny). (ZIII 10-11)

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## CHAPTER 11

### *Prophetic History and Archeoteleology*

#### History ‘as’ Factual Identity

Prior to prophetic history and archeoteleology the primary role of history in understanding personal existence is taken to be the factically establishing of the existence and behavior of present-at-hand persons in present-at-hand space and time events. This studying of history involves the usually undisclosed dealing with time as though it were essentially a present-at-hand sequence of nows which are constantly passing away and coming along and with persons as though their existence were essentially constituted and understood by their existence and behavior being thus datable. But personal existence and existentially significant spannedness of time is not to be best understood in terms of the temporality which is made public in one’s present-at-hand passing of time, but rather in terms of existential-temporal Care in personal ontology (I:112).

History as factuality, often inadvertently, takes the Thinghood of persons to be the most adequate resource to identify and disclose the reality of persons and events of history. This factual studying of history involves the usually undisclosed dealing with the life of a person by history as though it were identifying the life of a person as it was in and of itself.

This factual studying of history arises out of tendencies of persons to interpret themselves on the basis of and from their fallenness, away from who they themselves Are essentially, rather than from their very own personal ontology. These tendencies lead them to presume to be most advisedly able to establish both history and their own personal ontology by demonstrating their existence and the existence of persons historically by factual reality. Attempting to establish the historical existence and behavior of persons by establishing their factual history leads to and results in attempting to establish the essential basis of personhood on Thinghood as the essence of personally existing.

But have we not then tacitly posited a kind of being, both as historically and contemporarily identifiable and understandable ontologically whose reality has the kind of being possessed by Things. And have we then not yet ontologically reached the essential Realities of personhood and personal values and purposes either as history or as contemporary personal reality? But there is something in both history and contemporary personal Reality that will not become fully intelligible through Thinghood alone (I:108).

#### Prophetic History ‘in’ Personal Ontology

Personal ontological temporality is essentially ecstatic, from which is-derived the everyday sensation of time as only a continuous succession of present-at-hand events. Though the apparent attractiveness of present-at-hand temporality quite effectively conceals the essentially ecstatic temporality in personal existence, this ecstatic temporality is nevertheless there. Person’s unity and totality in their personal ecstatic temporality in their own Care means that, as existing, they Are constantly ahead-of-themselves-and-behind-themselves-already-being-in-themselves-as-being-alongside-and-in-entities-within-their-world; in the sense of I-am-personally-having-seen-myself-as-well-as-being-there-and-becoming-myself essentially (I:138–139).

Everyday present-at-hand spatiality is often characterized by saying that man’s spatiality is a result of his bodily nature (corporeality). When a spiritual side of man’s nature is included in his portrayal of man, his being-in-a-world is characterized as the being-present-at-hand together of some such spiritual Thing (soul) along with a corporeal Thing (body). For instance, this ontological conception is implied and at times explicated in Hellenized Christianity, which conceives birth (creation) to be a present-at-hand bringing into being of a present-at-hand soul and a present at hand body concomitantly by God (from present-at-hand nothing) (I:109).

Quite apart from the ontological problems of the nature of the world itself, can the being of man whom we encounter proximally-within-the-world be reached ontologically by this procedure? When we speak of material Thinghood, have we not tacitly posited a kind of Being the constant presence-at-hand of Things which is so far from adequately accounting ontologically for personal value that when persons who are taken to be an ontological manifestation of Thinghood are endowed with value-predicates, are these value-predicates not

Really impersonal value-predicates?

In an ontology implying or designating the essence of personhood to be Thinghood there is something that will not become fully intelligible through Thinghood alone. We have not yet ontologically reached the personhood where-in the essence of personal values resides .

If we attribute spatiality and temporality to man, then this Being in space and time should be conceived in terms of the kind of being man essentially IS. Man IS essentially not a Being-present-at-hand; and man's temporality and spatiality is not essentially an occurrence at a position in world-space ,adequately identifiable by being factually datable at a particular publicly observable time in a sequence of present-at-hand nows which have been or are now or soon will be passed by and are gone .

Persons always Are, ecstatically , in their world personally, in the sense that as they deal with Themselves and others and entities concernfully and with familiarity, their concerns arise out of the personal ontology of their Being essentially ( in )their own Care.

Prophetic history and archeoteology gives consideration to personal histories through ontological meanings and significance in personal existence metalogically. It turns thematically to considerations regarding personal-being in its dynamics and essence and temporality and spatiality seen in perspectives of meanings and significance in the temporality and spatiality in personal concern in person s being-in their own personal Care, together (I:108-111).

Prophetic Archeoteology ‘in’ Prophetic History

As Word , Archeoteology is unfamiliar to persons. This Word (phrase) derives from the Hellenizing of Christianity from the early ( sequential-temporal ?) centuries of translating the oral-Gospel (now lost ) of Jesus and the apostles, from Aramaic in to Greco- New Testament literature ,likely more adequate than Aramaic vocabulary, to send (apostello) essential meanings and significance of words of Jesus and apostles in to the world at large for generations .

Arche is familiar in Anglicized translation as the expression In the beginning (Genesis 1:1, John 1:1). Telos is embedded in ,but not-yet planetarily familiar as purpose . In Hellenized New Testament text Arche refers to the cosmo-creation-(re)souce from whence history as sequential-time arises . Telos refers to the Reason (cosmic-purpose) in which space and time arise for purposes of Life-Creation.

Archeoteology IS the multidimensionally ecstatic realmng of appropriating persons in to levels of existing with in which they may, together, grow evermore fulfillingly in to existing fulfillingly ,together, as themselves, Really. (II:20-22, 30-32)

Attempting to establish the existence of persons historically ,without in -depth reference in to the archeoteology of their historical or contemporary existence Really mis-places persons. Persons, Being proximally and for the most part fallen (mis-placed), away from who they themselves Are, essentially, Is often due to their mis-place-ment .

Creation of persons, then, IS the re-placement Archeoteologically, away from their being-lost, in to their existing- in their very-own place and time in their very-own cosmic archeoteological history ; not essentially as identifying and dating them factually ; but as Finding them; as moving them selves away from and in to Personally fulfilling their lives themselves; existentially in their very-own possibilities for their very own cosmic lostness and fulfillment, together (II:31-32).

The Meaning of ‘Christ’-‘in’-the-World

At numerous times and in both sophisticated and unsophisticated ways, Jesus of Nazareth is said to be the answer to the question of the meanings and significance of Christ - in -the- world . As such he is said to be the messianic-fulfillment of the promises of God - being -in- the - world , that is, in human history . As such he is said to be a historical person, even though a divinely historical person. Approaches to come to understand the life of Jesus of Nazareth are then taken to be most advisedly and necessarily and appropriately historical . At these times persons engage themselves in one way or another in coming to understand the history of Jesus.

The more or less constantly underlying impression and expression of those engaged in understanding the history of Jesus is their, in some way, taking themselves to be engaged in understanding his life as it

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## PROPHECY AND PHILOSOPHY

# VOLUME I

ELIJAH      ISAIAH      HEIDDEGAR

*By Dr. Montchesney Riddle Gottfredson*

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was in himself, whether inadvertently or not. A difficulty that more or less constantly attends these ways of understanding the history (life) of persons, including Jesus, is in adequately accounting for either the objective correlates or the subjective correlates or the transcending-subjective-objective correlates of personally existing in history. A sign that these ways of engaging in understanding the history of (the life of) persons, including Jesus, are still problematical is in their not-yet adequately accounting for the possibilities that projects of determining meanings in life historically (including his existence) are inevitably frustrated when attempting to find-found them upon the locating of persons (including Jesus) as they are in themselves and thereby understand their living in history (I:30).

The nature of the difficulty of understanding the life (history) of Jesus in these ways becomes more evident the more the ontology of existing personally becomes evident. Primordially (ontologically) persons do not exist as they are in themselves. The conceiving of God and Christ or the essence-existence (presence) of God and Christ or various kinds of evidence or indications thereof as adequately objectively or subjectively perceivable, or the accounting for those events which are privately perceived as remarkably extraordinary by postulating God and Christ as acting therein have not yet penetrated in to a more primordial significance of meanings of God and Christ in the world. Significant meanings of the presence of God and Christ are Really grounded in ultimate significance of personal being- in -one-another and Are transcending-subjective-objective-being-in in their ways of being (I:21-23).

Being- in -one-another-personally of God and man is thus an expression for ways of being of being-together- in -each-other-personally, whether of God or man; whose being- in -one-another IS their essentially personal way of being-together, personally. Not until we understand being- in -one-another-personally as an essential way of being-together personally, whose categories are personally existential, can we have depth- in -sight into the personhood of God and Man.

### Personal-Being -'In'-One-Another-'in'-History

By present-at-hand being- in is meant the relationship of being which two present-at-hand entities have to each other with regard to their location in that present-at-hand space. The water is in the glass and the coat is in the closet in a present-at-hand way, and their inness can be well identified and understood as such. Their inness is-not concerned inness.

When worldhood in personhood is taken to be best understood by referring to the world as those entities as objects within which men as objects dwell, then the inness of personhood in worldhood is taken to be persons as objects essentially present-at-hand in a world of objects essentially present-at-hand. Whenever and to the extent that persons are taken to exist essentially as being present-at-hand in an essentially present-at-hand world, then their existence and their inness together in history and contemporarily is taken to be best identified as understood factually.

And when worldhood in personhood is taken to be persons being-together as essentially present-at-hand, in a present-at-hand world, then the more primordial phenomena of personhood in worldhood have not yet Really been reached. Worldhood in personhood is a way of being of each person in entities and in each other personally. The fact that persons manifest themselves essentially as always Being-concernfully-with- in -themselves-with- in - each - other -together, discloses their worldhood in their personhood to-be primordially a personal way of being which is-not essentially present-at-hand factual phenomena. (II:11, 15-17)

Persons being- in - each - other personally Are best identified and understood as Being-concernfully-with- in -themselves-with- in - each - other together. In personally and metalogically ecstatic-multidimensionality, persons essentially Are, and May fulfillingly participate in their very own letting-be who they Are, together; whenever and to the extent that they Are en-able-d to emerge in to this horizon. This letting-be who they Are, essentially together, lets them Really concern themselves together toward their fusing themselves together in participating together in to letting themselves and each other Really Be, together.

In metalogical multidimensionality, persons Being-concernfully-with- in -themselves-with- in - each - other -together means, whenever and to the extent that their very own same concerns Really overlap, in to- each - other - together, they-Are sharing each - others - lives -together; then they may become en-able-d to fuse -themselves, concernfully together as one; in and through their Being- in their very own concern, together. Then they Are Really Being- in each other, together, concernfully; in history and contemporarily;

ecstatically . Their ecstasy then Is-not either an objective or a subjective distortion-  
confusion of the Realities of their Really existing . Their very own Really existing personally is thus  
accurately and adequately and Joyously-fulfillingly lived- in enliveningly .

## Participating ‘in’ Really-Being-‘Together’

The essence of Really-Being- Together Is revealed continually in existing personally, whether  
persons Realize it or not, as the existent, revelatory letting-Be of what Is . The phrase letting-Be of  
what is does not, however, refer to indifference and neglect, but to the very opposite of them. To let  
something Be, in this way, Is in-fact to have something to do with it. To let what-Is-Be what it Is,  
means participating in something overt-ing in its overtness , in which everything that Is  
takes up its most appropriate position . Every overtling mode of behavior always  
vibrates with in this letting-Be of who persons Really Are; Being- in each other ,  
together. (I:98)

## Prophetic History ‘as’ ‘Living-in’ (Divine) ‘History’

Really be-coming alive historically and contemporarily is-not really possible  
primarily through historical-factuality , inasmuch as persons are not essentially being-factual, and since  
personal- factuality arises as a correlate of being-personal. Only through personally living-in-history  
contemporaneously is both understanding person s history and becoming- alive  
contemporaneously possible; as Being- in each other together.

Understanding Being- in -one-another personally, IS not-yet much on the horizon of  
personal possibility having-been-Realized. Not until persons become more en-able-d to understand meanings  
in and the significance of life through living-in becoming- alive through Really living-in  
life enliveningly will persons emerge from this lacking , in to more fully being- alive ,  
together. This enlivening is found-ed in being- in -each-other personally; which always IS,  
in-the-midst-of being- in -each-other-Essentially; but not automatically Realized; and needs to  
emerge through these foundations , in to persons be-coming en-able-d there-in to Really  
participate-in letting-be what Really-Is essentially and Joyously, together.

## Envisioningly Reading Signs ‘in’ ‘History’

Really participating- in letting-Be what Really Is , Joyously, together, is predicated on more or less  
en-vision-ing what Really Is; through history ; which simultaneously embodies both  
living-in history and existing contemporaneously , together . (I:19, 20, 98, 100)

Really Be-com-ing alive (resurrection) Is-not essentially found-ationed through factually  
demonstrating what the formulas to-Really-exist Are; or to prove or demonstrate the  
existence of persons or Christ in -the- world . Sensing and Being aware of the  
meanings and significance of Christ- in -the-World Is-not essentially Found-ationed by factual-demonstrations;  
but Is essentially Found-ationed In and through being-en-able-d to read and comprehend signs .

Really comprehending the significant history of the world Is, Really comprehending  
the signs of the times . Divine signs for Really comprehending the meaning and  
significance of Christ-Being- in -the-world Are-not predicated on historically-factual-demonstrations ;  
but May-Be comprehended through Faith- in -Christ. Faith- in -Christ is neither an objective nor a  
subjective imagining of the meanings of nor the significance of Christ Really-Being-  
Present in the world . Faith - in - Christ Is essentially a personal transcending-subjectivity-  
objectivity in to persons Really comprehending the meaning and significance of Christ-Really-Being  
in the world , in and through Being- in persons, personally; redemptively, together.

Reading the signs of the meaning and significance of worldhood in personhood Is only  
made-possible through persons in their worldhood becoming en-abled to comprehend their  
existence, together, Really, through their Really coming- in to their existing and then seeing  
themselves and others as to who they Really-Are, together; envisioning .

## Comprehending Signs ‘in’ Prophetic History

continually dwelling in a vision of the appropriateness and beauty and glory of participating in ones own and others  
consecration and sacrifice leading to and maturing in their own glory and glorification and that of those for whom  
the generosity and consecration and sacrifice are made.

## The Key ‘to’ Joy and Rejoicing

9/12/1976

This key is foundationed in a persons awareness of the remission of and being freed from their sins, and the  
accompanying spiritual refreshment and ever deepening sense of crystal clear purity of heart through which faith in  
The Lord and peace and happiness and love flow. The essence of Joy is the real-ization of being home. (Vol. I,  
p.93)

## Creative Justice – The Key ‘to’ the Gathering of Israel Home

9/12/1976

There is a groundlessness in the inauthentic hope of gathering home in the lostness of the deceptive  
familiarity of the they and persons not finding their being authentically themselves. The essence of peace is  
being-home. The essence of justice is the gathering persons home and being-home in and to their most appropriate  
ways of being themselves in the essential rhythms and attunements of their personal existence. The essence of  
being-home is where one receives what is found as one s own, to be able to dwell in it as in a possession, and  
which is openly friendly, light, gleaming, shining, bright, calm and inviting. Home is where everything is  
housed in its proper place of its existence, where, by its nature and proportionate to its own being, it belongs.  
(Vol. I, pp.93-94)

## The Key ‘to’ Faith in Oneself and Christ

9/15/1976

This key is foundationed in persons seeking, through their personal spirit of inquiry and through personal  
prayer, to discover how to and to come to Really dwell in the presence of and dwell in personal existentiality  
in Christ himself. This requires persons to be sensitively watchful for and thus coming to recognize their being  
present in and with themselves and Christ.

9/10,12/1976

Creation-of-life love in and to and for life is the key to the creation of life. Their love in and to and for and of life is the massive desire in and of the creators of life to be carriers of life to and so bring life to all for whom this is possible in their circles of Care. In and through their emanations of their love for them, they nurture and protect and improve and fulfill and glorify them in the peace and happiness and love and joy of their own most appropriate gifts and desires and potentialities according to the more and more gloriously appropriate ways of being found and fulfilled and so of finding and fulfilling themselves. This personal fulfillment includes the eternally increasing glory and glorification of all concerned.

9/11/1976

The keys of the creation of life includes creative veils. These veils are at times protective of their potential glory not yet manifest so that it may ferment and be nurtured and cultivated often through the effort of overcoming obstacles hidden in an inertia of at that time appropriate rest from overdoing progress toward the creation of life. The nature of these obstacles are often only creatively comprehended and revealed through and after varying kinds and degrees of tribulation.

## Thus Saith The Lords of Creation,

9/11/1976

The vision of The Lords of Creation is so precise and thorough that their vision penetrates throughout every fibre in and the total nature of and the potentialities for glorification of all those in their Care. They see clearly the total nature of and potentialities for and most appropriate glorification of others, of all in their Care.

## The Key 'of' and 'to' Love

9/12/1976

The key of love, including that of the Lords of Creation, is more and more infinitely delicate and gentle and yet massive concern for the welfare of others. In this concern, they penetrate and dwell in and hover over and permeate every fibre of their existence and guard and nurture and bless all those in their Care in these ways.

## The Key of Peace

Peace exists in persons to the extent that persons become enabled to find and fulfill themselves in their own most appropriate glory. To the extent that persons who are in creative communion together find their peace this way individually, then the existence of personal peace is extended among people accordingly. The essence of peace is Being Home. (Vol. I, p.93)

## The Key 'to' Happiness

9/10/1976

The key to happiness, even in the midst of tribulation, is one growing in maturing and more and more constant awareness of and appreciation of their Real blessings. No matter how great ones tribulations, they are nevertheless and at the same time ecstatically in the midst of blessings. The key to ones appreciation of their blessings is in the nature of and the height, width, depth and breadth of their vision of the nature of their blessings.

## The Key 'to' Creation-of-Life Consecration and Sacrifice

9/12/1976

This key is foundationed in creative unselfish generosity, which is foundationed in a vision of and a

In history as factual identity, the primary role and process of studying history in understanding personal existence is understanding by assembling and studying facts about persons. A limitation of this understanding is ful-fillingly accounting for human and divine personal existence in their transcending-subjective-objective existing. Prophetic history focalizes on understanding meanings in and the sign-ificance of person s history and contemporary existence in their transcending-subjectivity-objectivity through signs.

Signs are publicly observable pointers marking pathways through which personhood in worldhood may be studied and comprehended and lived-in envisioningly. Primordial signs of personhood in worldhood are persons themselves, Being- in each other together. Isaiah and his sons are given to be signs and luminous landmarks in Israel. (I:71-72) Jesus of Nazareth is given to be a sign for creation-redemption of personhood in worldhood. (II:Chs 5 & 6) Nietzsche is given to be a sign for fulfilling possibilities for next dimensional man. (II:Chs 9 & 10)

## Comprehending Ontological Meanings 'in' 'Signs'

To identify persons factually so focalizes on the present-at-hand manifestations of existing personally as to always be distracted away from being enabled to Comprehend ( see ) those ontological aspects of personhood in worldhood in which persons Really Are, ontologically, existing in each other in their very own transcending- ecstatic -spatio- temporality, together.

Prophetic History is envisioningly comprehending ontological meanings in and the significance of persons living in -history and contemporarily in each other, together. This envisioning is seeing the essentially characteristic way and ways of comprehending persons participating in being- in each other, together, whether their being- in each other together is then authentic or not. (I:19) Prophetic history is essentially concerned then with persons becoming enabled to ontologically comprehend themselves and each other in history and contemporarily, together; through Being- in history contemporarily, together.

## Ontological Structures 'in' 'Signs'

ProLogue-Ontological structures in signs are:

- Divine-Presence Redeeming-Reconciliation (I:71-72) Essence-Healing (I:89, 90, 100)
- Scatteredness Lostness Annihilation Homelessness Gatheredness Foundness Divine War
- Sin-Repentance-Essence (I:100, 131)(I:72, 93, 135-142)
- Being-Home-Essence Peace-Essence Joy-Essence Love (Eros)-Essence Justice-Essence (I:30-92) Value-Essence (I:188-200)
- Appropriation (I:92, 93, 96) Primordial Seeing, Hearing, Speaking (I:94-99)
- Being-in Essential Rhythms and Attunements personally, together (I:96-97)

Ways of Life for Envisioning and Living-Enliveningly- In Personal Ontological Structures, in and through signs :

- Prophetic Ethics
- Prophetic Biology
- Prophetic Soteriology (Redemption)
- Prophetic Ecclesiology (Family Peoples)

- Prophetic Hierontology (Sacral Temples)

## Keys

### Keys

8/12/1976

Keys are ways and means of opening and maturing and fulfilling persons own most appropriate ways of being themselves in their most appropriate glory in and to and for themselves and each other, all together.

8/20/1976

The cosmic insight that may be gained through the experience of The Corvair Key and the Cadillac is the realization that in and through the veils guarding and yet providing the opportunity of penetrating envisioningly the realms of the sacredness of the creation of life, under and within the appropriate circumstances, certain keys may be revealed in personal existence through which the doors may become opened through which persons may come to participate envisioningly in the creation of life. These keys are the discovery and maturation of certain personal possibilities in personal existence with in which persons come to discover and mature ways in their personal existence for entering into and participating in certain segments of their own personal creation and that of others.

### The Key of Creative Communion

9/5-8/1976

The more the soul-peace and soul-patience and soul-humility and soul-generosity and soul-concern for others (love) and so soul-happiness, the more glorious are the channels of communion literally opened up through which creative hosts reveal themselves in and to and for each other in glory.

### The Key 'to' Vision

The depth and clarity of one's vision is in the depth of their pure desire to understand; and of their pure humility, especially involved in a humble spirit of inquiry; and of the purity of the purposes of their humble desires to understand the cosmic nature of the creation of life.

### The Key 'to' Spiritual Judgment and Wisdom

Spiritual judgment and wisdom matures as and to the extent that a persons creative communion and vision in and of and with and by The Lords of Creation and Judgment matures. This always involves Being aware personally of Divine enlightenment in seeing the Divine context of seeing and knowing where persons really are or are lacking in proceeding towards the fulfillment of their own personal possibilities.

### The Key 'to' Creative Redemptive Suffering

9/9/1976

Creative redeemers absorb the shocks of perditiional violence of every form and refinement and kind in themselves in infinite gentleness and patience through their union of redemptive strength together for as long as is appropriate for these shocks to be dissipated in such gentleness as to be converted into their appropriate and redeeming peace-glory.

### The Keys 'to' The Creation of Life

good order , equality and the potentiality of everyone to be the same and thereby to be saved in the kingdom of heaven and the efficient structure of its presently divinely revealed in its now perfectly revealed and properly ordered earthly counterpart that we can really be proud of, since it is now so glorious and so divinely and properly organized.

These increasingly subtle and cunning counterfeits are only seen for what they really are whenever and to the extent that persons themselves are aware of Really dwelling in Divine light and their own Real and personal glory. In the midst of their dwelling in their own Real glory persons are enabled to see clearly the nature and artificiality and superficiality and destructivity of perditional impulses to selfishness and power over others and destructive haste and impatience and oversights and confusion and anger and hatred and blind obedience and destructive sacrifice and becoming depersonalized and the counterfeit cliché s professing faith and hope and love and devotion and righteousness and truth and devotion to the church and the rules and regulations of salvation and the gods.

In particular, the destructivity of increasingly rigid regimentation in the various organizations of perditional persons is envisioned clearly for what it really is, the destruction of the gradual Realization of persons gradually fulfilling their own inherent personal possibilities in and for the creation of their very own lives, in the refreshing and fulfilling diversity and yet similarities in and of Really Being and Becoming Alive.

## CHAPTER 12

### *Prophetic Ethics*

Traditional conceptions of adequate-ethics are founded and conceived through persons responding in various traditional and prophetic ways to questions of what is good and evil. Pre-classically prophetic response to good and evil presumes Genesis and Exodus to-be scripture which is automatically self-explanatory . Implied in this response is the vague presumption that scripture ,whether studied or liturgically intoned , automatically reveals the essential nature of the creation of man as -being in the image of God(s).

This ethics instinctively presumes to-be easily able to accurately distinguish essentially between good and evil ; yet there are significant indications that traditional ethics are unwarily involved in as -yet their largely being unable to find their ways in to discovering their very own, but as yet hidden, potential for growing personally. And there are significant indications of their subtly hidden idolatries and anger and lust and misrepresentations to themselves and others as to who they themselves and God(s) essentially are, in to idolatry.

A problem of traditional conceptions of adequate-ethics is their not-yet being en-abled to discover the overall prophetic context in which these vague presumptions occur. A major component being missed so far in this overall prophetic context is persons being prophetically aware of their prophetic Realization of their Being proximally and for the most part fallen, unwarily, from who they themselves and God(s) essentially are, in to idolatry.

Inasmuch as man so far is proximally and for the most part fallen away from who they themselves essentially are, the creation-adequacy of many of the judgments of man so far should thus be appropriate subjects of continual creation-monitoring and review .

Persons involved in preclassically-prophetic judgments of adequately distinguishing subtly between good and evil, characteristically make their judgments on the basis of legal traditions genealogically and traditionally handed down to them from their forefathers, characteristically subsuming persons under principles. These legal traditions typically vary considerably from clan to clan, city to city, state to state and nation to nation. Meta-logical prophetic ethics, with in the midst of variations of persons, clans, tribes and nations, is an eternal envisioning of the cosmic-essence of the Real Cosmic nature of good and evil , with in person to person and clans, cities and nations. Prophetic ethics continually monitors creation-judgment through envisioning personal components with in each person, being- in - each other , all together, as most appropriate toward and for their very own personal fulfillment of their very own enliveningly-Becoming themselves essentially , together.

### *Divine Images and Idolatry*

#### **“Thou Shalt Have No Other Gods Before Me – Thou Shalt Make No Graven Images of Me”**

Preclassical prophetic and royal worship includes graven images , whether mentally constructed or a major investment of publicly displaying engraved images of the God(s) for worship, often in or near the divine sanctuaries and temples ; and almost always in the face of the very devout proclamations of true worshippers ; that they are righteously justified in condemning the idolatries of all others worshipping their Gods . Preclassical prophetic and royal solutions to the problem of idolatry are characteristically the valorous pulling down of the publicly displayed graven images and the oratorical inveighing against the false gods of others , often in or near the divine sanctuaries and temples .

Classical prophecy is an esthetically poeticized and musically-harmonious conveying, harmonically, of the presence and nature of the idolatry all around ; in to those with ears to hear and eyes to see and mouths to speak , as-in Isaiah and Jesus and Nietzsche .

Post-Classical prophecy is an exercise of rationality to begin to assess the nature and possibilities and parameters of proving the existence of God , rationally . The dilemma of Post-Classical prophecy is lacking -Realizing that its foundation for proving the existence of

God Is-founded upon lacking ways for Really proving the existence of man. Unawaringly, man so far inadvertently assumes that his very own existence is already proven as quite obviously being-there . But the very nature of Being-there , for Really Comprehending the very existence and nature of God and Man and all images appertaining thereto Is still in question; but man so far is not-yet enabled to BeCome aware that these images are yet issues in the creation of man in the image of god.

Post-classical meta-logical prophecy is a continuous review of all other projections of divine images by reviewing the affect and effect of these images on enabling persons to be-in and be-come personally alive , as Really Being- in their very own personal creation-together.

Meta-logical prophecy Is as -BeComing increasingly aware of the inabilities and limitations of other prophecy to continue toward The Creation of Man in the divine image .

Continuity toward the creation of man in the divine image is predicated upon persons be-coming enabled to develop the personal modesty and courage and spirit of inquiry to consciously place at issue their personal images and conceptions so-far, of themselves and God(s). Worship in next dimensional man Is-BeComing ever-more deeply involved in the overcoming their sins of idolatry and replacing them with their personally BeComing en-abled to increasingly Really BeCome aware of entering and Being in the Divine Presence.

Sins of idolatry, whether inadvertent or not, are misconceptions of Who God(s) are as they (Are) Really exist (ing). These misconceptions stem from persons being unaware of their current incapacities to see and hear and speak with in divine dimensions. This lack of awareness stems from persons yielding to the temptations all around to presume, usually inadvertently, that those realities they are aware of as present-at-hand are the only or the major realities in existence . So, persons proximally and for the most part yield to the idolatrous temptations to image God(s) , whether mentally or in public displays, as essentially present-at-hand. When, then, persons conceive themselves to-be, created in the image of God they conceive not only God but themselves as - well , to-be essentially existing with God as present-at-hand . But neither God (s) nor men exist essentially as present-at-hand. What this idolatry turns out to-be is persons creating God(s) as present-at-hand in their present-at-hand images of their own existence . So, the consequence of the sin of idolatry is to destroy God(s) and man , in the name of creation , as Being essentially present-at-hand.

The solution of meta-logical prophecy to the sin of idolatry Is the cultivation of persons for and toward their very own BeComing enAble to see and hear and speak (and read and write ) with in divine dimensions personally. This solution is founded in persons, with in and for and stimulated by themselves for this very purpose. This stimulation is founded in persons deliberately developing with in and for and by themselves , the modesty and courage to become aware of and desire to overcome their idolatries by seeking to find and see , hear and speak their very own creation with in Really divine dimensions, personally.

## Prayer and Idolatry

Proximally and for the most part persons are unawaringly fallen away from who they themselves and God (s) essentially are, into idolatry. Preclassical prophetic and royal worship includes prayer as class-action incantations to supplicate (and force through perfect execution of prescribed prayer formulas ) divine favor on the elect-community by The God(s) .

At times this mode of prayer is effective ; the rains come, the enemy is defeated, and prosperity ensues . Preclassical prophetic and royal worship is characteristically unaware that the success accruing from this formulaic community worship does not result in their Really knowing their God(s) nor themselves.

Classical prophecy is an esthetically poeticized and musical conveying, harmonically of the limitations of the presence of the idolatry all around of pre-classical modes of prayer; as-in Isaiah and Jesus and Nietzsche .

Post-classical prophecy form-al-izes prayer as rational-worship , through which humane benefits are derived, by inserting the advisable religious component into humanity .

Post-classical meta-logical prophecy is a continuous review of all other projections of Real-prayer by personally monitoring the affect and effect of person s prayers . Meta-logical prophecy Is- as -Becoming increasingly aware of the inabilities and limitations of corporate and individual prayer to always

## Creation and Destruction – War and Peace

9/5-8/1976

Thus Saith The Lords of Creation,

The wars in the heavens and the earths between destructive and creative hosts are physico-spiritual in nature. The seership necessary to increasingly fathom the nature of these wars is increasing sensitivity through increasing ecstatic-spatio-temporal awareness of the means through which they take place . This seership is necessary to the creation of life and is continually most appropriately implemented by seers in increasingly glorious communion in and between and with each other all together.

The increasingly hidden purpose of perditional hosts, often even to themselves, is to destroy others whenever and however it serves their own interests. The purpose of Divine hosts is to create themselves and others in and to and for the appropriate fulfillment and glorification of each and all together.

The wars and their battles are waged in multi-diverse ways and places and times in many worlds many heavens and earths, in and by and through and around and about multi-diverse perditional and Divine hosts in multi-diverse kinds and degrees of perditional radiant darkness and power-skills and Divine light and creative-impulses.

One of the primary factors in the wars in the face of the multi-versity in many worlds is the nature of and communication and communion in and between all hosts involved. A difficulty of communication and communion in and between hosts is the multi-versity necessary to account for in communication and communion. In some ways each of all the hosts is in and by his nature different from each other. Differences are in their native talents and aptitudes and potentialities and in kinds and degrees of and progress in finding and fulfilling ones glory, or lack of it as the case may be, in and to and for and by each and all of the hosts involved in various segments of eternity.

There are varying ways and means of communication between destructive hosts, all through their channels of darkness, and of communion in and through and by and between Divine hosts, all through their channels of light. The nature and degree of communication between perditional hosts is predicated on the nature of and development of and nature of the connections between their own dark radiance and all their channels of dark radiance. The nature and degree of communion to and from each other of Divine hosts is predicated on the nature of and development of and nature of the connections between their own light and other s light and all their channels of light.

Channels of darkness literally proceed along their lines of increasingly subtle and selfish and so destructive radiating deception for increasingly subtle power over others. In these channels of darkness is purveyed, whether deliberately or not, impulses to haste and its attendant impatience and oversights and confusion through which one is maneuvered to serve the selfish interests of another; sometimes mostly or completely unaware of the real nature of what is happening.

In these channels of darkness is increasingly subtle and selfish and so destructive but usually suavely disguised, in varying degrees of awareness, anger and hatred of and for all others whose existence is not yet regimented in such a way as to best serve their interests, the more refined the perditional hosts, the more suave and dignified and handsome and the epitome of goodness they appear to be.

These channels of darkness radiate commandments (orders) to blind obedience and the gracious warning of the unfortunate misery of one who doesn t give unquestioning service to sacrifice one s self always (blindly) to and for them the God or Gods or generals or lieutenants of these worlds who must of necessity now be veiled they are so glorious, to be rewarded with increasingly great public acclaim and so with great glory at a later time. The later the time and the greater the sacrifice in time and especially human life, the richer the reward will be.

In these channels of darkness are impulses to foster and become increasingly proficient in more and more abstract, but really more and more impersonal , truth by memorizing and more and more continually quoting supposedly meaningful cliché s and especially scripture.

One of the greatest single clues uncovering the subtle destructive kingdoms of perditional and near-perditional hosts is their impulse to and increasingly successful implementation of regimentation. Glorious sacrifice for and in behalf of the appropriate glorification of oneself and others is more and more replaced with increasingly rigid regimentation for the good of the cause , the church and the welfare of the organization .

This regimentation is purveyed in the names of efficiency (speed), sacrifice , testimony of the divine nature of the organization, love of others, the peace and peacefulness and necessity of law and

## Missionary Endeavors

9/6/1976

My missionary endeavors at the heart of my church are designed to meet the needs of many persons engaging in many ways of life. I have called and do call and will call my servants to engage in this work who live in and are sympathetic to and understand the value of and glory and importance of many ways of life, from coarse to refined. These are my servants of compassion who are able to see and enjoy and relate to deep soul-beauty and sacredness of life even in the midst of and sometimes especially with those whose lives are sometimes considered to be coarse.

It is wisdom in me that those called to and who are engaging in this service continue to become more and more prepared to relate to my children through a refinement in their timing in my service so that they may more and more appropriately meet the needs in this service of any and all of my children in whatever way of life they are living at the time that my servants are bringing the fulness of my Gospel or any part thereof to them. Evenso. Amen.

effect the results desired or anticipated.

From the perspective of meta-logical prophecy the best measure of idolatrous-prayer- sin is assessed by persons accurately identifying, recognizing and fulfilling Really Divine answers to their prayers . Proximally and for the most part persons both lack prayer and are unaware of Real-Divine (authentic) answers to their prayers .

The solution of meta-logical prophecy to the sin of prayer-idolatry Is the divine-creation cultivation of persons for and in and toward their very own Becoming en-abled to pray as seeing , hearing and speaking (and reading and writing )themselves away-from their being proximally and for the most part fallen away from Who they themselves and their God(s) Really Are, in to their very own creation (BeComing Alive) with in the accurate image of their creation God(s) through Really Being awaringly in The Divine Presence.

## Divine Images and Serenification

Man so far is proximally and for the most part unwaringly idolatrous and as such is-not-yet-understanding the barriers not-yet letting-them-be in and toward their very own creation. Their idolatrous images of God prevent man so far from being- in and relating to the Real divine presence in ways appropriately generating the creation of man .

Unawaringly implicit in the understanding and worship of man so far are images of God being vengeful toward man except and to the extent that man submits contingently to God and the traditionally prescribed divine commandments as understood and accepted by man so far .This understanding presumes the creation of man to come to be , possible only as a being contingent to God and man is otherwise nothing at all .

What this idolatry overlooks is the Divine Being Serene and the creation of man Being possible through the Serenification in the midst of the matrix of which the elements of creation of man are only possible .(I:85-86)

Images of God as implicitly vengeful presume the ontological basis of the being of man to-be essentially guilty and the only way for the creation of man to-be is through the divine institution of fear of breaking divine commands .

For next dimensional man the creation of man becomes enabled to proceed by man becoming en-abled to embody personally being-metamorphosed (repenting) from these man so far misconceptions (sins) and thereby entering in to and dwelling in embodying Divine and personal- image -channels of creation. This embodying the Serenification of proceeding toward the creation of man makes it possible for man to become en-abled to rechannel the basis of proceeding in to man as creation-possibility by converting whatever ways man is guilty of idolatrous images in to the Serenification of ontological realities of creation-channel- images of man and Divine-presence.

In these images the fundamental possibilities of the creation of man are Really founded in creation- image -channels of Real creation Hope and Peace and Joy. All of these fundamental creation- image channels are founded in envisioning and embodying the personal self-subsistence of God and man as the Real ontological foundation of the existence and creation of man. Rechanneling images of God so far by man so far more adequately next dimensionally is the transvaluation of the limitations of the values of man so far in to these greater creation values for and with in next dimensional man .

## Thou Shalt Love The Lord Thy God, ‘as’ Thyself, With All Thy Heart”

Proximally and for the most part man so far is unwaringly lost and fallen away from who they themselves (the annihilation of man) and God (the death of god) essentially Are. Usually man so far presumes, inadvertently, to incorporate God in to their lives. These incorporations of God are proximally and for the most part formal-ceremonial and practical-functional and mentally-habital and generally involve ceremonial importuning of God for divine favors regarding present-at-hand survival and prosperity. (II:95, 119)

These presumptions of man so far are not-yet on the horizon of in sight in to understanding meanings in and the significance of divine admonitions in to Really loving The Lord Thy God , as Thyself, with all thy heart .These incorporations of God in to the lives of man so far do so as an advisable negotiation for their man so far -survival and prosperity desires;

but are not-yet aware of loving God as themselves with all their hearts.

In Preclassical man, God is taken-habitually to exist as the creator and sustainer of the world. Classical prophetic theology is rare and unusual, poetically noting the people dwindling away with ears too heavy and drowsy and eyes wandering too much and feelings too dull to Really personally behold the divine glory filling the whole earth. Post-classical logical theology is prone to proving the existence of God by rational argument and proof. (I:169-170)

In Post-classical metalogical prophecy, personal growth in to Really loving God personally cannot be founded in impersonal orientations and images of what is taken to be God and what is taken to be love. These impersonal images accrue from man so far being lost away from their possibilities for thinking in their hearts-core. Man is the being who is insofar as he thinks; thinks in that thought appeals to him because his essential nature includes Memory, the gathering of thought. This does not mean just any thought, but is the gathering and convergence of thought to essentials. Thinking is thinking the essence of, ... An overtone of this thinking is thancing. This thinking always involves, and in that sense is thancing. The thanc, the hearts-core, is the gathering of all that concerns us, all that we care for, essentially. (I:83-84)

A pinnacle of possibility for persons, ethically, is to be enliveningly fulfilled personally in and through loving God and neighbors, as themselves, with all their hearts. Inasmuch as man so far incorporates God into their lives as formal-ceremonial and practical-functional and mentally-habitual, inadvertently, and inasmuch as man so far is proximally and for the most part lost and fallen away from who they themselves essentially are, man so far is not-yet able to Really love God.

The hearts-core is persons very own centro-gathering-way-place for and toward and in to their very own essential way-places in to finding and fulfilling their very own capacities for love - thinking - thancing. Person's very own hearts-core is always there (Dasein) but, in man so far is proximally and for the most part lost. In the midst of their lostness persons Are, not-yet able to Really love God in their very own hearts-core. Man so far typically confuses Real heart-core love of God and themselves, together, with subjective and objective sentimentality or lust.

Yet persons Are their very own possibilities for and toward Really finding (befindlichkeit) their very own dwelling -in Real love; of themselves-in- each-other and God. The way-places in which persons may possibly find and fulfillingly dwell -in their very own Real love Are founded-in their transvaluation of the value of their lost and fallen images of themselves and God, in to their very own Real-personal value, with in God as Real, through and in to the Serenification of ontological realities of creation-channel- images of man and Divine-presence. (I:175) (II:119)

Inasmuch as man so far is proximally and for the most part lost away from Being Able to love God, their (re)newing their becoming alive is predicated on their (re)creation in to fulfilling their Real possibilities to Really love God. These possibilities are only possible, however, when one sees that personal existence is essentially-possibility and is not created as contingent to God as (both being) present-at-hand but is (are both) creative possibility.

Idolatry involves a lack in being-lost away from existing personally as personal possibility for becoming Really alive personally in the depths of persons very heart-core, in which the Real divine creation dimension in persons is Really found-ed and in which the Real love of God may possibly be dwelled- in. (I:176). This lostness is equivalent to the death of God and the annihilation of man, even though man so far is unaware of their not-yet being Really Alive through Really loving the Real Divine Dimensions of Creation (God) with in themselves. (I:174, 178) (II:95, 119)

Understanding what (who) God is (was) and what creation is (was) is prerequisite to understanding God created or God creates; which is prerequisite to loving God. Man so far presumes the necessity to begin with God to find and understand themselves; since God created man in His own image. This presumption assumes that God created man at some time in the past and overlooks the present and future, as ecstatically-spatio-temporal Realities for man, who is also now-being- in -creation. These possibilities are not seen in metalogical prophecy to be contingent to the necessity of beginning with God, since persons are already really in themselves here in being-in their own care creatively, and may so understand themselves. As such, persons Are a Revelation of creativity and creation and The Creator and may possibly understand themselves as such. One's own being- in creation personally Is, then, the closest revelation of creation which one may encounter (be-in); through which persons may possibly become en-abled to Really love the divine creation dimension (God) with in

## Ambassadors of Peace and Good Will

9/6/1976

Thus Saith The Lord To My Ambassadors of Peace and Good Will,

You are blessed to be my ambassadors. Be content with who you are and what you are, Raphael and Gabriel and others of you who desire to be and thus are called to be my ambassadors, for through your desires you are indeed blessed to be and are called to be my ambassadors. It has been taught and understood by some that my strongest desire for my children is for conformity, and by others of My children for change. My message is not simply one of either the importance of conformity or change, but is how to deal with both conformity and change creatively in wisdom.

I am here to tell you that my message has been, Is and will always be one of peace and love and joy as well as of wisdom. Let my ambassadors of peace and good will understand what wisdom is. It is wise and prudent for my ambassadors to learn to be very wise and timely for the benefit of those they serve. One of your messages to my children as my ambassadors is to teach timing.

As my ambassadors, you have been called and others will be called as servants of compassion because you can see and enjoy and relate to the deep soul-beauty of persons as they are and were and as they will become.

My servants the ambassadors, like the Gods, are not robots. They don't always think alike or act alike, and they have learned not to impose either their similarities or their differences on each other or anyone else, but to use them for the benefit of themselves and others.

The oneness that I have spoken of in the scriptures, of the oneness the way I and my Father are one, is not the oneness of being a robot but the oneness of our timing; meeting the needs of all those around us equally but at the same time individually and in some ways differently.

A point of caution this does not eliminate the need of some of us to change, not to conform to a standard outside of ourselves, but to conform to who we really are.

When we learn timing we are to go out among people, not to change them to conform to us but to help them find themselves and change themselves from time to time to better conform to who they really are and continually join with each other in doing so for the increasing benefit of all in a great cosmic pattern of welfare for all, through their individual timing.



## The Gathering of the Elect

9/1/1976

Thus Saith The Lord to My Pre-millennial and Millennial intimate friends and servants,

You, my children are called especially to my service of gathering my elect as my mighty warriors of peace and love and joy and gentleness and patience and generosity and wisdom.

It is wisdom for each of you to continually grow in your capacities to remember and understand and live-in and feel deeply all that I say to you now.

Seen and unseen hosts of destruction continually seek to thwart my saving and redeeming work among the children of men and even among the hosts of the heavens. You are all now especially called to special places holy places in my service in gathering my elect in and through the tribulations of these last days, because of your mighty valiancy for aeons of time in the great wars over and for the souls of men in many heavens. Remember to always stand in holy places in my service in the great wars of creation and destruction that continue to take place .

I tell you these things now my children and friends so you may continually strengthen yourselves in the midst of the destructive onslaughts you continually face. As you remember and continually increase your understanding and your depth in feeling and knowing the truth of what I now reveal to you, you need not fear destructive hosts but take increasing joy in knowing ever more deeply that I and my glorious archangel Michael are always with you. Be of Good Cheer my glorious friends.

Remember that my mightiest warrior of peace and love and joy in multitudes of worlds and heavens is among you my friend and servant and archangel, Michael. Seek his strength as you seek me in appropriate ways and times and places, always remembering the spirit of repentance and humility and faith in me. These are holy places in which you should always seek to stand firmly as mine archangel does in his gentle spirit of peace.

You will be accused continually by some of being apostates from the church and of seeking to destroy it, whether subtly or overtly accused. Seen and unseen hosts of destruction will continually seek to convince you and others of these things. In the face of these onslaughts, continually remember that my heart is the heart of the church and that he who stands and abides in my heart stands and abides in the heart of the church. Therefore, as you seek to stand and abide in my heart and in me and find your most appropriate place dwelling in my heart, you are dwelling in the heart of the church. This is the holy place you should seek and stand and abide in continually. This is the place of the elect.

It is wisdom my children to always remember that no one stands in my intimacy unless his loyalty to me personally and his love for me is thoroughly tried and tested. This is why few in the world and few in the church stand in the holy place at the heart of the church, even in my heart. Remember my children, that this is a personal matter between me and each of my children and is not based simply upon public position or standing or the honors of men, but is based upon love for me. Remember my children, few there be that find it and only the few humble followers of Christ do so. These are the elect. You are called to be the elect and to prepare yourselves to properly identify and gather together my elect in these last days of tribulation, through which the great millennial era of peace and love and joy is soon to be inaugurated through me and my servant Michael and through you and your labors in our behalf. Lift up your hearts and rejoice and enjoy continually the vision of your intimacy with me and the fruits of your labors. Even so. Amen.

themselves personally through the transvaluation of the values of man so far in to next dimensional man values in and through loving themselves, together. (1:175) In this transvaluation, next dimensional man discovers and embodies Real-izations that the values of God ; beyond those imaged by man so far ; are not essentially limited to the values of man so far ; but in addition are saturated with those values which each person may next dimensionally discover personally, which in Reality may more fully fulfill their Real being-in-creation, personally. Inasmuch as persons become aware of the Divine Dimension (God) in their very own being-in creation and love being-in the Divine Dimension (God) in their very own creation, to that extent they Really love God .

## “Love Your Enemies”

A pinnacle of possibility for persons, ethically, is to love their enemies, as they love God , their neighbors and themselves. Persons loving their enemies are fulfilled in personally enlivening fulfillment through their very own growth as simultaneously Really loving God as themselves. Their loving God cascades in to their loving the Divine-Creation-Dimension ( God ) with in those at enmity against them , moving toward creating their lives as becoming their appropriatingly founding their love for those at enmity against them .

Through this growing awareness of the Divine-Creation-Dimension ( God ) in those at enmity against them they become enabled to discern their enmity as their being lost away from their very own possibilities for loving God as their neighbors as themselves. This awareness stimulates those aware of this in to their loving The Divine-Creation-Dimension in those at enmity against them while simultaneously creatively absorbing the enmity in to this vision of love ; even though those at enmity are as-yet still unable to be aware of this vision of love .

The Divine-Creation-Dimension ( God ) in those at enmity is a dimension of Divine-Creation-Love even in the midst of enmity. This vision of love in the midst of enmity stimulates companion love in the Think-thanc hearts-core of the victim of enmity . Persons Really loving God as themselves, together, are be-coming enabled thereby to love those at enmity against them; as God so loves those who are at enmity even though at times it is enmity against the Divine-Creation-Dimension ( God ) in them.

## “Keep the Sabbath Day Holy; Enter into My Rest”

Man so far orients their sabbath day to everyday economic and societal activities . These orientations are unwaringly based upon everyday conceptions of their space and time and existence . In the midst of this orientation, man so far honors the sabbath day by keeping the divine commands to keep the sabbath day holy by measuring space and time and expenditures of labor-energy-goods as though the existence of man were essentially present-at-hand. The Sabbath Day of Rest for man so far then is a prescribed day of the week to rest, sabbatically, whether Friday, Saturday or Sunday or specified festivals and holidays.

Next dimensional man envisions man ontologically as not-Being essentially present-at-hand, but as Being essentially self-subsistent ; and as such as Being essentially personal-Care; as also being present-at-hand. This envisioning substantially re-oriens next dimensional man as they envision the nature of the Sabbath Day(s) for them. Next Dimensional Man envisions Man as-Being persons who, as -Being Care essentially, Are always essentially in their own Care, concernfully, in Divine Light. Proportion and appropriations and types of Sabbath-Rest in their own Time-Space-Energy are not calculations by correlations of everyday present-at-hand expenditures of time-labor-energy; but are individualized and grouped and personalized together and are calculated on the basis of personal measurement of personal concern needs and desires at the time ; personal-existential Time-Space-Energy.

For next dimensional man persons Are always Being-in Sabbath Rest personally all the time with in persons own Real Personhood in their very own Worldhood. Persons Are their very own most accurate and adequate revelation-measurement of their very own always Rest-ful labor-energy as and to the extent that their own Care for themselves in their very own concern for themselves, together, is manifest.

## Rest 'from' Fear

Sabbath Rest for next dimensional man is incorporated in to the kind of Being man essentially is. Persons always Are, essentially, in their own Care concernfully. Whenever and to the extent that persons are enabled to find and dwell in their very own ways for Being themselves essentially they Really dwell in their very own everdeepening personal fulfillment. Fulfilling their very own ways for Being themselves essentially is always Rest-ful. This is next dimensional sabbath rest. Whenever and to the extent that persons lose their very own Being-themselves-essentially in their own Care, they become subject to and fall into fear- worry - unrest, dis-placing their very own personal concern-fulness. Persons losing (sight of) their Being-themselves ( in ) their own Care, concernfully is often manifest unwaveringly as fear of personal inadequacies and personal deficiencies and lack of prosperity in every day labor (whether rich or poor ) in everyday economic and social activities; and as fear of losing their identity (death); and as fear of God and divine retribution for violation of the divinely-decreed ( ten ) commandments; many labor to make compensation by participation in form-al sabbath day commands and observances. All of these fears are essentially, and usually unwaveringly, fear of Really being-nothing-at-all at heart.

This lack of in sight in to personal ontology loses sight of the Real ontological source of fear; and so is unable to find personal Sabbath Rest in-accord-with the kind of Being Man is. Whenever and to the extent that man so far loses next dimensional sabbath rest their rest is not-yet fulfilling much of their improving their possibilities for sabbath-rest-growth. Whenever and to the extent that persons Are Be-coming enabled, in divine light, to move in their personal concern in to finding their own envisioning of themselves in their own Care, concernfully, Being themselves essentially; they Are Be-coming enabled to find and fulfill their own Sabbath Rest, rhythmically and attuneably in to their very own Restful-labor-energy.

Persons are then en-abled to see the ontological source of their restless fear. Finding and dwelling- in this in sight en-ables them to move toward and in to be-coming enabled to then Really enjoy Sabbath Rest. Their underlying as -of-yet undetected misunderstanding-fear of not-Really-Being themselves essentially, and their fear of being socio-economically inadequate dissolves and their always personally-fulfilling their very own Being- in their own Care, concernfully, together, emerges in to their Rest for Being enabled to provide for themselves fulfillingly, together.

## Rest 'from' Jealousy

Whenever and to the extent that persons lose their Being-themselves-essentially, losing Being-personally-fulfilled in their own Care, they become subject to Jealousy- unrest; dis-placing their very own personal concernfulness, together. This losing themselves is often manifest as personal and interpersonal competition -(conflict) with in and among themselves for recognition, notoriety, acceptance, favors, wealth and (preferred) position.

Jealousy- unrest involving persons in seen and unseen destruction-conflicts is- lacking in sight in -to its Real ontological source and Reality; and so is un-able to find personal Sabbath Rest in-accordance-with the kind of Being man is. As always Really Being-essentially-themselves, personally in their own Care, concernfully together, persons Are essentially Valuable cosmically of and for and in to themselves, together. As such, person s cosmic Value is essentially non-comparable with each other in essential ways.

Whenever and to the extent that persons became en-abled to envision ontologically their own personal cosmic Value, in divine light, competition -(conflicts) become resolved and they then dwell in Sabbath Rest from Jealousy- unrest; they become en-abled to rechannel their cosmic-energy from personally-destructive investing themselves in Jealousy and in to their very own Sabbath Rest, as Really Being themselves fulfillingly, together; and thereby become enabled to add to the essential-store of cosmic-energy instead of (continually)simply drawing-from-it.

## Rest 'from' Poverty and Wealth

Essentially and for the most part for man so far rest and sabbath rest is form-ulated as a correlate of and respite from everyday labor in everyday economic and social activities; measuring economics by everyday and present-at-hand calendaring and clocking and calculating. The economics of man so far always

Soon the car rolled by itself backwards out of the driveway and down the hill in a semicircle and lodged itself in a space fitting it perfectly between a fireplug and a wall, without damage to anyone s property except that of him who was in need of an education in patience and the proper timing of his service the owner of the Corvair.

It s damage was not serious, only damaging it underneath the drive apparatus so that it needed to be towed to the shop of the long-time mechanic friend of its owner (Gary Gibson), where it sat for weeks while he daily and patiently implored his mechanic to repair it.

Meanwhile I generously offered to drive my wife to Tremonton to see our daughter and family and now had no car, since my Lincoln was also, with others of my cars, in the garage of said mechanic. Friend Bert agreed to loaning his Cadillac for a solution to the problem of my transportation if I would drive him to the airport where he was taking flying lessons.

While disembarking there from the Cadillac he pulled the usually impossible maneuver of removing the key from the ignition and leaving the car running while opening the trunk to get whatever he needed to take his flying lesson. Neither one of us noticed him put the key in his pocket and I drove toward home. Stopping to shop at Buttreys some time later, I was surprised to find no key in the ignition with which to turn off the car.

A familiar still small voice which had again and again miraculously saved me from behind his veil spoke to me. Try your Corvair key. A Corvair key powering a Cadillac? Well, okay. The key didn t go all the way into the ignition but I shrugged and somehow turned off the car. Then I tried to turn the ignition and the car back on, and the key wouldn t go into the ignition.

Then I heard that familiar still small voice again: Try your Corvair key again. Jiggling it trickily into the ignition, it suddenly and quite miraculously fit and the Corvair key turned on the Cadillac one chance in millions; then that still small voice again: This is my compensation to you for borrowing your Corvair. Let this be a lesson to you about the importance and nature of physico-spiritual keys and what they really are and how to use them properly and adjust them in accordance with both conventional and unconventional circumstances.

## My Vision of the Redemption of the Dead

8/19/1976

Though admittedly not fully realizing their full nature, the tribulations I face in the future are vividly before me widespread persecution, hatred of me, anger against me, immense desires to and attempts to kill me, general and widespread rejection of my precepts and counsel, general deeply embedded conviction that I am a false prophet and am clearly and tragically of the Devil and am apostate, and anti-christ and anti-church, resulting in much ridicule and mocking and scorn.

Many Lamanites will consider me to be a white hypocrite pretending to love them and worse, a white spy trying to steal and betray their sacred secrets, and Satanic.

My sorrow is immersed in infinitely deep redemptive joy. The grounding of my joy is in my true humility; my opportunity to serve men and participate in a Divinely grounded and redemptive way in their salvation; even that of my bitterest enemies. My joy is also immersed in my inherent gentleness and patience, through the saving grace of my Heavenly Fathers which I appreciate throughout every facet of my Being. My joy is in the visions, through my Heavenly Fathers, I continually see and feel and live, of the nature and meaning and significance of the keys of creation and peace and love and joy and happiness and resurrection and completion.

My joy in the face of great tribulation and sorrow for the sins of men, including those against me, in the humble similitude of The Savior and other suffering servant Gods, is grounded in my vision of the glorious redemption of men in which I am participating at a crucially pivotal point at the heart of the redemption of men.

My true humility and joy in service in the face of tribulation is grounded in the vision I live in but, at the same time is veiled. I have the privilege and comfort of rendering this service mostly anonymously and from behind veils, the exposure of my glory appropriately limited to the needs and desires and capacities to reject or to appropriately receive me of those who I serve and seek to serve.

My unselfishness and generosity while dwelling in mostly hidden glory is grounded in the immense vision I see of the personal possibilities of persons, in increasingly inspired sensitivity by the grace of my Heavenly Fathers, through the anger and hatred and hypocrisy and misunderstanding and immaturity of those contributing in any way to my tribulations; seeing into the heart of their eternally great existentially personal but mostly hidden soul-beauty, including some non-redeemable perditional persons, at least for many aeons to come.

My patience is grounded in this increasingly great vision of the soul-beauty and the sacredness of the existence of each person. This is added upon by my vision of the infinite patience and awesomely precise redemptive timing of my Suffering-Servant God Heavenly Fathers, including The Savior, and their awesomely precise redemptive timing in drawing all men to us for their salvation and the eternal life of us all.

Evenso, Amen.

## The Corvair Key and the Cadillac

8/20/1976

I am being educated by my Fathers in Heaven from within the veil for present and future callings requiring extensive spiritual patience and gentleness in the face of extensive tribulation. Without violating my agency they have, in the ingenuity of their creativity, somehow seen to it that I continually face substantial difficulties in easily correlating the automotive transportation needs and wishes of all of the members of my families and some friends and myself. All of the 4 cars necessary have been accidentally broken down in recent months.

Recently I have been hurrying about in Adamic callings busily preparing for pre-millennial and millennial activities, at times nervously and impatiently getting things done. But in doing so I tend to get ahead of the schedule my Fathers in Heaven have in mind.

The other day I generously offered to drive my wife to a gabby friends house to deliver a small item just prior to watching a program of millennial education on my TV-Urim & Thummim. She was longer than I thought necessary and so I jumped out of the Corvair to dash in and hurry her up. I forgot to set the brake.

tends to separate persons into socio-economic classes until those accruing present-at-hand status power become rich and grind the faces of the poor in to the dust. The poor often consider themselves to be overburdened with restless labor. The rich characteristically consider themselves to be privileged to rest through mass-produced quantities of accumulating wealth by gaining position-power over individually and relatively valueless cheap labor. On occasion the rich grant the poor the indulgence of festival and sabbath day rest from their labors.

Neither rich nor poor, through the economics of man so far, Are in personal-Reality enabled to Really Rest, personally. Man so far, is lost, economically away from true-creation personal-rest. Whenever and to the extent that persons, rich and poor, lose their Being-themselves, essentially, losing Being-personally-fulfilled in their own Care, together, they Are in ontological poverty - unrest. Whenever and to the extent that rich and poor attempt to Rest from poverty through taking themselves and others to be essentially present-at-hand entities and calculate their socio-economic desires and needs and activities accordingly, they are lost away from the cosmic Riches of Being-personally-fulfilled in their very own Care, together.

Sabbath Rest in next dimensional man comes- in -to-Being whenever and to the extent that persons BeCome enabled, in divine light, to envision and to move in to and dwell in their-very-own-Being personally fulfilled, together; and in this dimension, their very own socio-economics are enabled to BeCome restfully -fulfilling for them. They thus become enabled to envision and implement their creation-ingenuity to get along well on available and created resources. Their socio-economics BeCome restfully -fulfilling as they invest themselves and their resources in to their ways for being themselves fulfillingly in to whatever endeavors are really most satisfying for themselves.

## Rest from Illness

When man so far take themselves to-be-essentially present-at-hand they take their illnesses to-be only present-at-hand malfunctions of being well; they then take healing to-be only present-at-hand remedies, whether by skill of healer, priest, physician, herbalist, pharmacist or miraculously through divine intervention.

When remedies and illnesses are taken to be only present-at-hand functions and malfunctions they are plastic-molded experiences of man so far and they do not yet reach ontologically in to the kind of being persons essentially are.

Next dimensional man becomes enabled to rest from plastic-molded illnesses and remedies whenever and to the extent that they become enabled, in divine light, to reach ontologically in to the kind of being they essentially are. This rest may not altogether preclude enduring some present-at-hand pain and remedies; but yet provides in depth soul-rest from and in-the-midst of present-at-hand illness. This sabbath-rest is not achieved primarily by compliance to form-ally prescribed ceremonies on a form-ally prescribed day of the week.

Next dimensional rest-from-illness is made possible through personal image-metamorphosis. This metamorphosis reaches ontologically in to the kind of being a person essentially is, through envisioningly finding and founding Being-Well, on and in Well-Being. This metamorphosis involves persons exchanging their images of themselves as contingent to the fates and (mis)fortunes in the contagious environment around them for transcending-subjective-objective images of the Realities of their very own essential ways for being themselves self-subsistently while simultaneously dwelling- in their ways-of-Being themselves.

Persons awaringly Being in their own most fulfilling and harmonically balanced Ways-of-Being themselves Is always Well-Being, even in the midst of illness; and immerses illness in to the midst of Being-Well, Rest-fully.

## Rest 'from' Ignorance

However learned man so far may be, as persons consider their existing as persons to be essentially a present-at-hand entity they are involved in Ignorance- unrest. However learned priests, scribes and nobles take themselves to be, ignorance un-rest, whether inadvertent or not, continues, to the extent that they consider themselves and others to-be essentially present-at-hand as persons. Whenever and to the extent that persons image themselves and others to be present-at-hand their dealings with themselves and others are to this extent manipulative as objects and subjects present-at-hand and as such

inevitably provoke the unrest of Care-less-ness, whether coarse or refined.

A core of Sabbath Rest for next dimensional man is persons dissolving Ignorance- unrest through their envisioning and dwelling-in their own personal fulfillment, together. In so doing they become enabled, in divine light, to comprehend and overcome ways in which they have been imaging themselves and others to be essentially present-at-hand as persons, and comprehend their dealings with themselves and others as manipulative. This is always conducive of and leads to a Sabbath Rest and is the next dimension of Man's Sabbath Day restful intelligence.

## Cultivating Personal-Freedom-Environments

Enjoying personal-freedom is founded in persons coming to Really enjoy themselves in their very own fulfillment of dwelling- in their very own ways for Being themselves. Deeply involved in the world of man so far are numerous hindrances and distractions away from persons dwelling- in Being-themselves. Proximally these hindrances and distractions are hidden away from man so far behind image-veils which man so far takes to be true-images of the ultimate descriptions and definitions of freedom and virtue and sin.

Implicit in the images, definitions and descriptions of freedom and virtue and sin of man so far are understandings of man as an essentially contingent-being rather than as persons potentially able to come to Really enjoy Themselves as free and virtuous through coming to dwell- in their very own ways for Being-themselves. These contingent understandings of man lead them into cultivating personal environments for themselves and each other unwarily based on implicit but Really impersonal conformity to generally accepted standards of freedom and virtue and sin which do not in Reality stimulate persons with in themselves to discover and cultivate the personal Joy of dwelling in their own personal freedom and virtue in their very own ways for Being-themselves.

The righteousness and values and standards of man so far are inherently based on fear of public disorder if persons were simply allowed to be themselves in their own ways of being themselves essentially. This fear is based on a misunderstanding of the truly in-depth personal fulfillment that Really transpires whenever and to the extent that man in Reality dwells in Being themselves essentially.

In the midst of these possibilities all around for personal fulfillments the tendencies of man so far attempt to find personal fulfillment in the hidden contingencies of the jealousies and covetousness in the variety of ways from very subtle to coarse that man so far cultivates, usually unwarily; environments of power over others which tend to obscure their Real-fulfillment possibilities and prevent man so far from finding and dwelling-in and fulfilling their Joy in their very own freedom and virtue. These environments are cultivated by man so far demanding conformity to standards which are indirectly based on impersonal contingencies and are presumed to promote public order and virtue.

Next dimensional man becomes enabled, in divine light, to metamorphose their environments, without in-Reality interrupting the progress of the possibilities for freedom and virtue for others; since this metamorphosis is not founded in power over others but is founded in true-personal-creation power over themselves. This power is not dedicated to their fulfilling their own lives by making others contingent to them and thus promotes the dissipation of jealousy and covetousness and violence, whether subtle or overt. This cultivation is based on not allowing others to make them contingent to the others, however righteous the others think themselves and proclaim their standards of virtue for doing so to be. This refusal is subject to the criticism by man so far, of next dimensional man, disrupting the public order or public good or corrupting the youth of Athens but is in Reality persons cultivating their own environments for their own fulfillment by power over themselves and allows all others the same privilege.

At times this refusal is a provocation in the midst of which man so far engenders within themselves feelings and activities of nausea and vengeance (crucifixion), whether mental or emotional or physical, toward those who are cultivating environments of Real personal freedom and virtue. These feelings and activities of nausea and vengeance are often thought of and labeled as righteous indignation toward those not conforming to generally accepted standards of decorum needed to preserve public order.

## Rest 'from' 'Nausea' and 'Vengeance' – "Forgive them, they know not what they do"

Proximally man so far mis-images themselves and others as to who they themselves essentially are, and unwarily takes personal Ontological Reality to be that which is present-at-hand and most easily observable, and unwarily takes their personal Ontological Reality to-be created as contingent to the creation

## Pre-millennial and Millennial Economics and Consecration

8/12/1976

Thus Saith The Lord of Zion,

Persons engage themselves more and more in consecrating themselves and their goods and services to me in greater and greater maturity as they continually carry with them more and more refined perceptions of the spirit of repentance and bear them as a gift to themselves and others and me through my grace.

When persons gladly and in great soul-rejoicing in their mature spirit of repentance and mature faith in me and my unselfishness and generosity my grace and when they trust me so that they offer and then give to me the totality of their being and all with which they are blessed so that I may return to them in my wisdom and generosity my grace their lives enhanced through their most appropriately fulfilled existence and all that will most appropriately fulfill them and their glory then they live in consecration to me and themselves and I live in consecration to them. Then we live together in the joy and rejoicing of the consecrated fulfillment of our lives. And so it is and will be. Amen.

## Pre-millennial and Millennial Economics and Consecration

8/12/1976

Thus Saith The Lord of Zion,

To all of my pre-millennial and millennial economists and those desiring to participate in the laws and principles and practices of consecrating the goods and services of the world to their gain and mine love embodying charity emanates from, is grounded in and requires a surplus. Those who arrange their affairs by deficit spending go in the opposite direction, and thereby are unable to really participate in the consecrating of their goods and services to the creation of their lives and the lives of others. Amen.

activities of God or the Cosmos .

Persons then pursue ways for fulfilling themselves along the lines prompted by these images. Whenever and to the extent that persons pursue the fulfilling of their lives as prompted by their images of their Being-at-heart personages who are essentially being-present-at-hand and contingent-beings these pursuits promote them to attempt to fulfill their lives and really establish their existence as really-being-someone through gaining power over others . These pursuits are often disguised, even to themselves, as their insisting on traditional male-female division of labor into traditional domestic and professional functions in society; and into various social classes of persons. The higher classes habitually insist on performing the functions of their class and insist on their images of the virtue of a society of classes -performing the functions of their class more or less impersonally even though lower classes seem to be in a continual state of objecting to their so doing, in varying forms from occasional overt revolution to subtly boycotting their slave labor through subtle inefficiency of labor , usually silent revolt against conventional-class-society.

These promptings sooner or later develop into persons of all classes being-involved in and grasped by the phenomena of jealousy and covetousness, vengeance and nausea, inasmuch as these guidelines are prompted by underlying conceptions of the necessity of establishing existence by avoiding losing themselves through establishing their own identity by triumphing in personal and interpersonal competition -conflict with in and among themselves for recognition, notoriety, acceptance, favors, and preferred position.

Jealousy is persons protecting themselves from being overpowered by others , with whatever means are present-at-hand for so-doing; Covetousness is persons seeking to acquire the weapons for self-protection and prosperity, with whatever means are present-at-hand; Vengeance is enacting, whether in thought or act, the promptings of jealousy and covetousness, with whatever means are present-at-hand; Nausea is the ill-feeling toward those who are somehow taken to be interrupting the progress of society, especially in classes other than their own, as being entities of lesser or no respectable reality at all ; and characteristically overlooks the symptoms (signs) of their own-being-infected by jealousy and covetousness, vengeance and nausea ; in whatever present-at-hand social class they are stationed .

Man so far is proximally and for the most part unaware of their enslaving themselves in to jealousy and covetousness, vengeance and nausea (ill-feeling-contempt toward others ) whether subtle or coarse; whether or not taken to be righteous indignation ; whether or not recognized ; whether or not taken to be lovingly or charitably protecting others for the really best interests of the others . This enslavement hinders and detracts persons away from fulfilling their very own lives by so focusing their attention toward their images of others that they place their lives in contingency to these mis-taken images. These contingencies are ultimately unrestful , whether inadvertent or not, since they Really go contrary to those phenomenological Realities persons may possibly essentially Really experience and Are. When persons enslave themselves in to jealousy and covetousness, vengeance and nausea, they deplete their creation-energy-power. When persons dissolve these contingencies they in Actuality replenish cosmic reservoirs with personal-creation-energy .

Real Rest from nausea and vengeance is founded in cultivating personal-freedom environments in which the enslaving links of contingency to their man so far images of themselves and others are dissolved and metamorphosed in to the Real Creation Power of really fulfilling their very own lives. This dis-solution and metamorphosis is made possible through persons Who Are Will-ing to become emPowered, in divine light, to Be enabled to Really envision their own most essential ways for Being themselves, always First, and allow all others the same privilege. The personal Truth of this Reality is Real-ized phenomenologically whenever and to the extent that persons become aware of their harmonically balanced and Joyous fulfilling of their own lives as essentially non-contingent to their man so far mis-imaging of themselves and others and participates in the letting-be of others enjoying the same privilege.

This letting-be-participation includes a creation-forgiveness of those involved in jealousy and covetousness, vengeance and nausea against them through Really comprehending how these mis-images arise and prosper and what their propensities in to and the effects of their slavery Really are, in themselves and others .

## Rest 'from' Depression

From time to time and from person to person man so far is engaged in depression, a desolating illness . Whatever sources of depression are manifest as present-at-hand disappointments , the underlying Ontological source of depression is persons Being lost away from their own personally enlivening fulfillment of finding and comprehending and dwelling- in and enjoying their own

fulfilling ways for Being-themselves essentially.

Consequent to man so far imaging their creation in to their Really-Being-something at all by being contingent as present-at-hand to God or the cosmos or each other, they subtly fall away from who they themselves essentially are, together, into varying degrees of jealousy and covetousness, vengeance and nausea. This fall away from who they themselves essentially are is consistently stimulated by temptations to jealousy and covetousness, vengeance and nausea; by temptations to (re) establish their existence (creation) by progressing through gaining power over others.

A key factor toward and for persons enjoying their own personally enlivening fulfillments next dimensionally is finding and dwelling- in in-depth Appreciation for their very own possibilities to find and dwell- in Being-themselves essentially. To find and dwell- in one's very own personally fulfilling Appreciation is for persons to become aware of and enjoy their very own blessings, their very own Really enjoying their lives; Appreciation- awareness of their Rest from Fear, Jealousy, Poverty, Illness, Ignorance, Nausea, Vengeance and Depression.

Appreciation- Power occurs whenever and to the extent that persons are becoming enabled, in divine light, to find and dwell- in, Ontologically, their very own Joy toward and in finding and dwelling in and fulfilling each of their own ways for Being-themselves, together. The Ontological grounds for these possibilities are founded in the kind of Being man essentially Is.

Persons essentially Are, always There (Dasein) as personal possibilities for Being-themselves in their very own fulfilling ways for Being-themselves essentially, together. Appreciation- Power Is, manifest whenever and to the extent that persons are Becoming enabled, in divine light, to Really Realize their finding and dwelling in and fulfilling and Really enjoying each of their own ways for Being-themselves together.

## Rest 'from' Anxiety

Man so far presumes the security of their existence to be grounded as contingent to God or the cosmos as their creator. From time to time and from person to person Anxiety arises out of this presumption, ranging from discomfort to worry-stress whenever and to the extent that this contingent security is vague or confusing or felt to be threatened, whether or not they are directly aware of the source of this discomfort or worry-stress. This threatening prompts man so far to hasten toward attaching or reattaching themselves contingently to these securities.

Whenever and to the extent that man becomes next dimensionally aware of their security in their existence Being- in and arising out of the midst of their very own Being- in their own most essential and non-contingent ways for Being-themselves, in divine light, they Rest from their Anxiety. Persons becoming enabled to find and fulfill this awareness is made possible through their Will-ing to become emPowered, in divine light, to be enabled to find and envision and dwell- in their very own non-contingent ways for Being-themselves. Persons are enabled to find and fulfill this awareness, in divine light, through their Patience- Power.

Patience- Power occurs whenever and to the extent that persons are becoming enabled, in divine light, to find and dwell- in, Ontologically their very own personally-ecstatic spatio-temporal rhythms and attunements, where- in they enjoy their comfort toward and for finding and dwelling in and fulfilling each of their own ways for Being-themselves, each in their own due time, together. The Ontological grounds for these possibilities are founded in the kind of Being man essentially Is. Inasmuch as persons Are-as-having-been-and-will-be as existing essentially in their own fulfilling ways for being-themselves, their existing essentially Is always There (Dasein). Impatience arises whenever and to the extent that persons lose their patience-foundations through losing Their Being-Awareingly- in - themselves in their own fulfilling ways for Being-themselves as -having-been and Will-(to)-Be, in their very own personally-ecstatic spatio-temporal rhythms and attunements, together. Impatience is persons doubt and fear of ultimately losing themselves as their having been (past) and being (present) and will be (future) Really-Themselves.

Patience- Power arises and exists whenever and to the extent that persons are enabled, in divine enLightenment, to metamorphose (repent) and restore (faith) and dwell- in their-own-Coming-to-themselves, together, as their very own becoming-enabled-to-Be-themselves essentially as - always - having-been-and-Will-(to)-Be-themselves.

## The "seeds" of Creation

8/21/1976

Thus Saith The Lords of Creation,

In the essence of existence and life and in the heart of everything is always a seed of its own kind.

Creation is the Divinely wise and loving and gentle maturing and nourishing of everything to its fulfillment in its own kind and in its own most appropriate eternally increasing glory in its most appropriate union with all else. Amen.

## Families and Genealogy

7/5/1976

Thus Saith The Lamb of Righteousness,

Pre-millennial genealogical work is but a prelude to the family work in and of the millennium. The gathering of facts including names, dates, places and family relationships are a necessary foundation of and stepping stone to the deep, personal, existential relationships of families being personally present with each other in pure peace and love and happiness and creativity.

The millennium is designed by myself in union with Lords of the creation of life and the first families of heaven to bring each other together, whether persons who are spirits or resurrected or mortal, as one family in perfect union and harmony and love.

The first families of heaven, that is, those who are now so organized in such a spiritual union, are to be brought together first, from whence all the families of the earth, except perdition, will derive the inspiration and power and love and peace and joy and creativity to join together in inseparable, eternal links of joy and glory each person most appropriately fulfilling their own glory in their own family relationships.

Amen.

## “Thou shalt not kill; whoever is angry, kills”

For man so far life and death are exclusively present-at-hand phenomena, determined biologically by measuring respiration and heartbeat. As measured biologically by man so far, killing and the violation of the commandment Thou shalt not kill take place exclusively when a persons respiration and heart beat cease.

For next dimensional man life and death are not indicated essentially by measuring present-at-hand respiration and heartbeat; nor is the essence of breaking or adhering to the divine command. A primordial and foundational aspect of Reality Is will a reality which Is, the inner nature of the existing world, the belly of Being. It exists as a thing in itself which Is, always manifesting itself in one way or another. Will is not essentially persons rigorously setting their mental determinations this way or that. Will Is, always a primordial Urge moving in to expression. Will Is, expressing itself as urge to power; to create, to procreate, to Really-Be-Alive, to master, to truth, to self-realization.

These modes of Destiny Will, to-be expressed in their primordial music and their primordial Urge to-be, and are always merging in to their primordial chorus. Primordial music is the primordial urge-to-be ( in ) itself and is the soul-song of a lover in chorus. (II:94)

Whenever and to the extent that man so far, fragmented man, is unaware of himself essentially as his very own personal-primordial-creation-Urge to-be and become himself-fulfilled, Really, he fades away from his creation- selfness and his Really being alive is lost, even though his respiration and heartbeat continue to function. (II:96)

Anger is an urge in to annihilation and is a desolating sickness whose soul- static, frequently accompanied by the impoverishment of fearing and jealousy and nausea and vengeance, so covers the primordial soul-song of the Urge to create and procreate that it is not then heard. Whenever and to the extent that persons are angry or provoke others to anger this urge in to annihilation kills them.

To reverse this desolating sickness is to-be-come creators. This reversal involves the primordial pain of examining and re-examining tables of value which tend to foster anger, whether subtle or overt, whether realized or not, until its annihilating affect is clearly discerned and until it is replaced by their primordial Will, expressing itself as urge to power to create and procreate.

## ‘Thou Shalt Not Commit Adultery; Whoever ‘Lusts’ is adulterated”

For man so far adultery is a conjugal relationship, stimulated by a variety of motivations which break the law. The essence of the stimulation, whether enacted or contemplated is compulsions in being esthetically stimulated toward beauty as an attractive form of being beautiful. Lust is being-attracted by form-beauty at the expense of neglecting soul-beauty.

Being attracted by form-beauty is indulging oneself in succumbing in to currently conventional conceptions of beauty; with out probing in to or Really envisioning the depths of the Real personal-soul-beauty of those lusting and lusted-toward. The basic destructivity of lust is being-stimulated toward and in to falsely-imaging and falsely-participating in what creation and celestial-marriage for those concerned Really Is. Lust thereby displaces creation and replaces it with images destroying Being Really Alive.

Whenever and to the extent that persons become attracted toward and in to each other by being attracted by conventional forms of beauty they adulterate themselves by missing (losing sight of) their very own and each others Real Cosmic (soul)Beauty; toward and in to themselves and each-other.

Virtue, then, Is persons Being-attracted toward and Being in each other appropriat(ing)ly as authentically embodying each-other, with in their very own and each others Real Cosmic (soul) Beauty, together. Virtue Is and creates and procreates life and (soul)Beauty, persons living in personally and harmonious attunement in their lives, together.

## Esthetic Ethics

For man so far ethics are rigidly structured societal and legal standards; in accordance with those standards which have very gradually grown to be accepted to preserve enough order (law) to preserve a social

structure deemed advisable for particular societies and living conditions .These laws are in many ways impersonal.

For next dimensional man ,ethics transcend the rigid ethical requirements and structures of man so far . Man so far worries about mankind being enabled to preserve social order if and whenever rigid ethical structures are not rigorously enforced.

Yet, for next dimensional man , there is a more personally fulfilling, yet non-chaotic higher order of ethics; esthetic-ethics. Esthetic-ethics (personally- poeic - music )grants each person their very own personally-fulfilling place in society ,all together, much more effectively than does conventional ethics. Conventional man so far ethics are not founded on personal-bio-rhythms ;but are governed primarily on less personal laws formed toward and for what is taken to be the welfare of the state ,even if the welfare of individual persons must be sacrificed .

The ethics of next dimensional man transcends the ethics of man so far by probing prophetically evermore deeply in to the Real-ly essential nature of man than man so far ethics is able to probe. The ethical legislation of man so far focuses on present-at-hand actions; next dimensional ethics focuses on the attunements and biorhythms of thoughts and feelings and primordial urges. Next dimensional man ethics is founded in the refreshing discovery that this more secure foundation for the developmental creation of man than impersonal ethics is legislated by persons essentially being their very own embodiment of their very own most fulfilling and creative ethics; signaled through their own personal and most appropriate biorhythms and attunements through their primordial and appropriate urges to Really Be Alive.

The possibilities for the creation, of societal correlations of essentially fulfilling next dimensional ethics are founded and rest in the essentially foundational biorhythms of persons with in each other, Really fulfilling their very own be-coming alive ; rather than on the somewhat frail societal history of legislation governed by those standards which have very gradually grown to be accepted to preserve enough order (law) to preserve a social structure focusing primarily on some present-at-hand activities of various classes of people in various societies but do not probe the inner depths of persons embodying their very own signals for their Well Being.

Though man so far may be convinced that finding and fulfilling personal biorhythms is essentially chaotic ,this view of creation-possibilities overlooks the possibilities inherent in each person for and toward the Real Creation of next dimensional man .Really embedded in persons Is their very own genetic possibilities for and toward Really finding their very own ways for Becoming-alive, together, and contributing themselves for and toward and in to a kingdom (society) in which all persons give and receive their very own most fulfilling and continually-personal cosmic growth ,together.

The cosmic-medium toward and for this creation of evermore becoming alive is personally embodied music . Music (poesy)is in everyone as an essential structure of their very own possibilities for be-com-ing alive. This music is not essentially what persons usually feel they hear and enjoy at concerts .This music Is the essential harmonics and biorhythms and attunements with in the cosmic rhythms all around for creating becoming alive for and toward and in to which persons may possibly attune themselves, in divine light, to Really Be-come created . Whatever other ethics man so far lives by ,they may possibly become converted in to these higher ethics of next dimensional man ethics; toward and in to a higher and more orderly ethics than man so far has yet known ;Be-coming biologically and ethically attuned in to themselves and each other in evermore creation-attunement, together.

**“Thou Shalt Not Bear False Witness Nor Judge Wrongly”**

**“The Light Shineth In Darkness – Which Comprehendeth It Not; Yet Let Your Light Shine, That Others May See Their Own En-light-en-ment”**

Man so far is proximally and for the most part lost away from who they themselves essentially Are. In the midst of being lost man so far unwarily mis-images themselves and each other and God; unwarily making images of who they and God essentially are, in the images of their lostness ; which are false images . Man so far is unaware of not being capable of not bearing false witness. Man so far characteristically substitutes witnessing-to present-at-hand truth in place of the essence of the divine command.

Next dimensional man is aware of the necessity of awarily correcting false images through

## Scripture

9/6/1976

Gods make continual use of records. They refer to them continuously in the creation of worlds. Whenever My servants join together in a harmony of sounding boards with each other in such a way that Divinely inspired truths are revealed through them, then they have the further opportunity of preserving and making creative use of these inspirations in more substantial ways than simply verbalizing them to each other for momentary or temporary benefit or for the particular needs they are attempting to understand and fulfill on those occasions.

When these revelations are permanently recorded in the language inspired for those times, as in the case of the New Testament for example, their records nevertheless provide eternal resources for themselves and for myriads of multitudes of spirits and men and Gods. These recorded revelations augment the capabilities of Holy Spirits to communicate the fulness of the Gospel far and wide in multitudes of times and ways and places which they would otherwise be unable to do with such facility as well as these permanent records provide.

All are invited to participate as they desire and are increasingly able in this increasingly glorious project of communicating the fulness of The Gospel through universes. Evenso, Amen.



## Ceremonial and Spiritual Authority

6/21/1976

Thus Saith The Lord,

Authority to act and speak and think and feel and be one of my children in my Name is ceremonial, pointing toward and designed to be fulfilled in a spiritual relationship with me. Ordinations, ordinances and ceremonies and all related activities are necessary to the orderliness essential to the salvation of peace and happiness and love in all of my house. Whenever these ceremonies are performed by those properly called and ordained they are acceptable to me as an initial and initiatory and necessary step toward a spiritual relationship with Me and those dwelling in my house.

It is not pleasing to me when my children become confused in their hearts and minds and are not careful in distinguishing between ceremonial and spiritual authority to act and speak and think in my Name. Orderliness in my house is never oppressive nor boring nor violent nor vexing nor grievous to be borne in any way when Really becoming fulfilled in spiritual authority; but is gloriously fulfilling to all of my children who discover and come to dwell in their spiritual authority to speak and think and act in my Name when we are spiritually in tune with each other.

In this way, each and all of my children find their own place in my house to be glorious in the fulfillment of their own needs and desires and those of all of their associates who are also fulfilled in their ceremonial and spiritual authority. The creative orderliness in my Holy House can only be found by each and all of my children finding and dwelling with me and also each other in my house in love and peace and joy all together in their most appropriate places and ways, beyond but including ceremonies and ordinances and ordinations and their related activities.

becoming envisioningly attuned in to their primordial core of their very own personal ontology. In the midst of this awareness is an awareness of personal ontological truth. Next dimensional man Is the harmonious and rhythmic embodiment of their very own personally ontological truth-accuracy and as such shines forth their own witnesses of and in to and through their very own Being-themselves essentially. This is the essence of truth and their fulfilling the divine command.

We ourselves are signs. As personally existing, we both point to and embody the meaning and significance of our own personal existence. Persons are essentially in truth in one another and entities, though proximally they are unaware of this. Human existence is essentially rhythmic and attuned and is (and has) its own essential appropriateness in its own appropriation. These essential rhythms and attunements and appropriations constantly show themselves in many ways of being in human existence. (1:95) Not until persons find their very own existing in their very own personally ontological truth are they enabled to bear and bare witness to the truth.

### ***Sin – “I came not to condemn”***

#### **Personal-Ontology Sin**

For man so far sin is violating those standards which have very gradually grown to be societally accepted to preserve enough order (law) to preserve a social structure generally deemed advisable by those involved.

For next dimensional man sin is a person s imposing on (by hindering) another and oneself from being and becoming themselves essentially and from living-in their very own most fulfilling ways for being themselves essentially, together. In this hindering is an opacity toward who persons are essentially. In this opacity is a losing and distorting of appropriate essential attunements and biorhythms in personal existence. This is a losing and distorting of personally-prophetically creative seeing and hearing and speaking ; which becomes a losing by persons of their own personal-ontology. (1:100)

#### **Ecstatic-Spatio-Temporal Sin – “The Sabbath Is Made For Man; Not Man For The Sabbath”**

Ecstatic-spatio-temporal sin is persons destroying or damaging or losing their own and each others personal welfare whenever and to the extent that they lose their own most appropriate ecstatic-spatio-temporality. Personally appropriate ecstatic-spatio-temporality is the gathering together the personal components of be-com-ing alive in to their own appropriate order in to their own rhythmically personal attunement. Whenever and to the extent that this rhythmically attuned order of gathering persons be-com-ing alive, together, is lost , ingredients essential to be-com-ing alive , together, are destroyed ( lost ). In this destruction of personal welfare, personal growth in to be-com-ing alive is hindered and thwarted and blocked and to that extent destroyed ( death ).

Contributing to these personal sins of ecstatic-spatio-temporal over-sight is personally yielding, even if unwarily, to temptations in to becoming attracted to counterfeits of personal welfare which strive to intrude in to persons ecstatic-spatio-temporal circulatory system of the stream of becoming alive in divine light, which is en-cycl-ing all around .

This is a sin of inappropriate biorhythms and timing in persons lives; becoming involved in both excesses and deficiencies in living in accordance with those standards prescribed in the legislation of man so far . The legislation of man so far generally preserves public law and order but is not able to probe deeply enough in to personal existence to correct these excesses and deficiencies. Man so far is out of the personal synchronization of the ecstatic-spatio-temporal rhythm and attunement and balance enough to thwart the next dimensional refinements necessary for persons to enter into the personal biorhythmic frequencies enchanneling them into finding and dwelling in the next dimensional fulfillment for and in to their Really more fulfilling Be-coming and Being Alive.

#### **Purity of Heart – “Blessed are the Pure in Heart, for they shall see God”**

For man so far ethics are rigidly structured societal and legal standards; in accordance with those standards which gradually grow to be accepted to preserve enough order (law) to preserve social structure deemed advisable for particular societies and living conditions. For man so far sin is violating those

publicly prescribed and publicly legal standards and virtue is abiding by them. These conceptions of sin and virtue unawaringly presume the essence of sin and virtue to be that which is essentially present-at-hand. These impersonal images accrue from man so far being lost away from their possibilities for thinking in their hearts-core. This thinking always involves, and in that sense is *thancing*. The *Thanc*, the hearts-core, is the gathering of all that concerns us, all that we care for, essentially. (I:83-94) Being lost away from their possibilities for thinking in their hearts-core, they are unable to Really love God or avoid idolatrous images; nor are they able to keep the Sabbath holy by entering into next dimensional man rest; nor avoid anger and lust, vengeance and nausea, covetousness and jealousy; nor avoid bearing false witness.

Next dimensional man, by envisioning beyond taking persons to be essentially contingent and present-at-hand entities, becomes enabled to think in their hearts-core. The solution of the metalogical prophecy of next dimensional man to the sin of prayer-idolatry is in their hearts-core in which they Are Really Becoming awaringly in to The Divine Presence. A sign of their Really Being in The Divine Presence as Being pure in heart is their being enabled to find their very own most fulfilling ways for Being Themselves essentially; their finding and fulfilling their very own creation. Signals of their being pure in heart Are awaringly being in next dimensional sabbath rest and avoiding anger and lust, vengeance and nausea, covetousness and jealousy; bearing witness of who they themselves Really and essentially are in their being awaringly in their very own personal truth.

### **The Call of Conscience (Faith) – “Except ye have the Faith of a seed, Ye can in nowise enter into the Kingdom of Heaven”**

For man so far conscience originates from and is essentially a province of various forms of legislation designed to promote, preserve, enforce and reinforce the generally accepted provisions for maintaining societal and religious structures in various societies. Man so far proximally presumes their conscience, as being originated by and reinforcing accepted legislation, to be the only way to determine for them what is good and evil. Salvation is taken to be the reward for persons who abide by accepted legislation and so are good (righteous). The faith (confidence) of man so far takes their conscience as determined by accepted legislation to be the only way to fulfill their existence.

Implied in this view is the presumption that the essential reality of God and man and the cosmos is subjective-objective and space-time dualisms. Man is a present-at-hand subjective and objective entity in present-at-hand space and time, contingent and subject, in these ways, to God and the cosmos for the creation of their reality and conscience. These presumptions suffer the inevitable problems of subjective-objective dichotomies, the problems of being able to adequately discover and locate precisely the exact connections and lines of demarcation of the subjective and objective. They are not yet grounded in the more primordial transcending-subjectivity-objectivity of personal-divine existence. (I:32) These presumptions also suffer the inevitable problems of space and time dichotomies, the problems of being able to adequately discover and locate precisely the exact connections and lines of demarcation and relationships between space and time. They are not yet grounded in the more primordial ecstatic-spatio-temporality of personal-divine existence.

For next dimensional man man is essentially self-subsistent personally. Who persons essentially Are is not essentially present-at-hand as essentially contingent to some reality outside of themselves for their own personal creation and existence. Who persons are personally manifests itself essentially in being an issue in and for themselves and others as to who they themselves essentially are in their own essential ways of being themselves in their own Care. As such, man is, a self-subsistent embodiment in one's own care in which one's own personal existence is essentially their own personal possibility of being themselves essentially. As such, persons themselves are themselves essentially a revelation in and of and for and in to themselves and others as to who they themselves really Are. (I:184)

Knowing their own self-subsistent creative destiny is disclosed in the self-perception of personal existence, which is disclosed in persons being essentially in their own Care, in the voice of their own conscience. This voice refers primordially to the existential foundations of personal existence.

In this voice, persons do not primarily find or know or understand information about themselves. This voice is persons very own self-subsistent ways for being themselves essentially emerging in their own personal existence in one another. (I:186)

The essential signification of the self-subsistence of personal-divine existence is embodied in the transcending-subjectivity-objectivity and ecstatic-spatio-temporality of personal-divine existence. Self-subsistence, whenever and to the extent to which it is manifest in existence, is always Being-there (Dasein)

## **Degrees of Glorification and Sacrifice and Comfort**

6/18/1976

Thus Saith The Lord Jehovah;

I Am the creator and God of this earth and worlds innumerable to man, wherein there are innumerable multitudes of persons, all of whom except those of perdition are persons of glory in an infinite variety and numerous degrees.

There are Lords many and Gods of many kinds and degrees of glory in innumerable heavens and divine spheres. The key to opening persons to the glories of men and Gods is to open one's vision of the nature and process of glorification. To do so, one must come to understand more and more that there are many kinds and degrees of glorification. One's glory is in some combination of his wisdom and knowledge and joy and peace and love in their intelligence. The more wisdom and knowledge and joyful and peaceful love persons embody and radiate, the more glorious they are.

Some Divine lineages are lineages of redemptively suffering servants. Whenever, through our wisdom and knowledge and love, we sacrifice ourselves for anyone else God or man in such a way that that persons glory is increased; our sacrificial sufferings, always immersed in our redemptive joy and love and peace and patience and gentility and infinite concern for the glorification even of our enemies and especially in the face of their continual disloyalty to and betrayals of us in numerous degrees and ways, then our glory is increased also all together in geometrical proportion.

A primary purpose in our existence is not to seek to sacrifice ourselves for others simply to seek more glory for ourselves for glory's sake. A primary purpose in our existence is to sacrifice ourselves for others, even our enemies and especially in the face and midst of great tribulations, so they need not suffer as we from time to time seek to suffer in their behalf and bless them with our infinite comfort from our eternally increasing capacities as Comforters; but not in any way which will detract from any glorification they might achieve through their own creatively sacrificial suffering.

In our wisdom and knowledge and love, peace and joy and comfort and comforting, we are enabled to find ways to help others not only find their own glory for themselves without undue or needless suffering, but less suffering than they would otherwise experience, and thus to find more glory than if they themselves were to suffer in the ways that we suffer for them.

We are now and will continue to be able to add much glory to our own and our Heavenly Father's families by suffering in some ways in their behalf and comforting them and otherwise serving them in our continually, eternally increasing wisdom and knowledge and peace and joy and love in our increasing glory. This is our work and our glory and the heart of our existence. Our glory is in our work in our wisdom and knowledge and love and comfort and peace and joy and compassion. And so it is. Evenso, Amen.

## Keys for Receiving Revelation

8/13/1976

Thus Saith The Lord,

True and pure and appropriate humility is persons finding and dwelling in their most appropriate glory gladly and rejoicingly and so dwelling in the fulfillment of their lives.

Divine revelation is grounded in true and appropriate humility. Other keys opening the door of Divine revelation include the keys of glorification, sacrifice, repentance, a spirit of inquiry and consecrated generosity.

True humility always taps the fountain of Divine revelation. The Gods reveal themselves and their riches and heavenly treasures and bestow them on others whenever and to the extent of and appropriate to the ways and times and places that others in a deeply sincere spirit of appropriate repentance and inquiry truly humble themselves before them and their glorious generosity.

The Gods reveal themselves into the preparation of themselves and others to receive them. Ask sincerely and humbly and you shall receive what you are prepared to receive .

True and appropriate humility always unleashes the fountains of generosity of the heavens. True humility arises out of the ashes of the Divinely creative dismantling of the shallowness of the drive for glory for glory's sake. When this falters and dissipates and dies, the ground is hallowed and ready for true humility to arise. Through the grace of the Gods it has been and will be. Amen.

in the constancy of personal-divine Being- as -having-been and will-be constantly personal-divine Being as -having been and will-be constantly ahead-of-and-behind-and-with personhood in worldhood; and as such is always Being-there, coming backward and forward in to current existence . (I:125)

The project of determining the meaning of God and man is inevitably frustrated when founded upon the locating of God as He is in himself, and then men as they are in themselves, and then the relationship between the two . The paradoxical answer to this frustration is that God is not as He is in himself , and neither is man nor is the relationship between the two . God and men are transcending-subjectivity-objectivity in ecstatically-spatio-temporality in -and- with each-other in -existence. In this directionality, the relationship of God and men Is, miraculously creative. In this miraculous creativity is the bringing forth of the essence of God and men in their existence. The essence of God and men is their own essential ways for and toward Being Themselves essentially, together in heaven-earth-fusion. (I:30-31)

Hearing the voice of conscience is hearing the call of conscience . The call of conscience comes through the voice of conscience . The call of conscience points persons forward to their potentialities-for-being themselves essentially in and fulfilling their very own most essential and fulfilling ways for Really Being Themselves, This Is a gathering from the scattering of their being lost away from who they essentially Are. The most appropriate gathering from the scattering of the lostness of homelessness is disclosed in the call of conscience as that which is most authentically and currently individualized and attracted in to their own most appropriate groups of persons and universalized as mankind in those combinations of personal existence which are most appropriate for each and all, together. (I:99)

Faith in next dimensional man is Being awaringly enlightened in to and fulfilling the Real personal possibility of their becoming enabled to perceive and respond creatively to their own personal call of conscience . Their conscience calls them from within in their own personal depths, through their hearing the voice and responding personally in to their own most fulfilling ways of being themselves essentially. The essence of the Faith of next dimensional man is their very own Faith in themselves as Really embodying their very own possibilities for fulfilling themselves, matured in divine light .

## Metamorphosis (Repentance) – “Repent for The kingdom of Heaven IS, ‘near-here’

Persons, abiding by conventionally prescribed legislation, customarily take themselves to be righteous . As such persons are proximally and for the most part unaware of and lost away from their very own most essential possibilities for finding their very own ways for and Really fulfilling their lives; for moving beyond man so far ways of being in to Being next dimensional man (metamorphosis).

Possibilities for next dimensional metamorphosis are always hovering in divine light (atmospherically) near here ; but the present-at-hand focus of man so far precludes them, proximally and for the most part, from Being-aware of these metamorphic possibilities. Whenever and to the extent that man so far becomes enabled, through instinctually becoming somewhat aware of metamorphic possibilities for them hovering all around atmospherically , they may possibly become enabled to turn and be healed (metamorphosis). (I:89-90)

The metamorphic process of the personal transition from the ethical limitations of man so far in to the expanded horizons of fulfilling themselves as next dimensional man begins with and progresses through persons accurately and adequately identifying and comprehending their man so far-ness . This metamorphic progress continues whenever and to the extent that persons evermore fully envision and embody the nature of and the personal movement toward and for and in to next dimensional man . Signs of this progress Are their very own personally embodying their very own signals of their Really Resting from idolatry, fear, covetousness and jealousy, poverty and wealth, illness and ignorance, nausea and vengeance, depression and anxiety, anger and lust; and find themselves Really cultivating their very own personal freedom environments. This is the transvaluation of the tables of values of man so far in to the higher values of next dimensional man .

## CHAPTER 13

### *Prophetic Soteriology*

#### Redemption-Creation

#### History

Christianity proclaims the personhood of Jesus of Nazareth to somehow be a redeeming personhood. This proclamation implies and assumes that Jesus of Nazareth has already been revealed to be the redeemer of the world. The New Testament has been taken, for the most part, since the early centuries of the Christian era to be the historical record of this revelation. The modern era has developed historical research as a means of investigating records from the past. Historical research has shown that the New Testament is not adequate resource material from which to discover or reconstruct a history of Jesus but is rather a (kerygma) proclamation of Christian faith; though Christians generally have not investigated these studies and are unaware of them. Though it is not yet generally understood, the (kerygmatic) literary materials of The New Testament preserve significant limitations. These limitations make it impossible to present or reconstruct the life of Jesus of Nazareth as it was actually lived by himself; or his self-understanding of the meaning and significance of being redeemer of the world, through historical methods alone being applied to The New Testament.

New Testament literary materials are primarily formatted as kerygmatic proclamation (pre-classical prophecy) and are for the most part pre-logical (non-explanatory). They lack much detail in terms of materials suitable for the possibility of very extensive existential identification for understanding of the meaning and significance of the words given, to adequately represent the divine and human lives in the exposition biographically or autobiographically. Christianity is unaware of these limitations, except for selected scholars, in a non-philosophically-prophetic way, who apply the historical method in their work. (II:20)

Prior to prophetic history and archeoteology, the primary role and process of studying history in understanding personal existence is taken to be the factually establishing of the realities of the existence and behavior of persons as though they were essentially present-at-hand entities (beings) in present-at-hand space and time events. This studying of history involves the usually undisclosed dealing with person's time as though it were essentially a present-at-hand sequence of nows which constantly come along and pass away in separate isolated units which are nevertheless somehow mysteriously connected. The meaning and significance and understanding of person's personal lives are then taken to be appropriately understood.

But have we not then tacitly posited a kind of being, both as historically and contemporarily identifiable and understandable ontologically, whose reality has the kind of being possessed by Things. But there is something in both history and personal Reality that will not become fully intelligible through this momentum for history toward and in to considering the reality of the lives of persons to completely fit in to the category of Thinghood alone. These conceptions of person's reality are inevitably mis-taken. These mis-takes overlook the essential Reality of Personal Ontology, whose spatio-temporality is essentially ecstatic, from which is-derived the everyday sensation of space-time as only a continuous succession of present-at-hand events. The essentially ecstatic spatio-temporality of persons is their always being-as having-been and will-be, and as such are an issue for and within themselves as always coming backwards and forwards in to who they themselves Really and essentially Are. (II:111-112)

#### Archeoteology

Prophetic History and Archeoteology are ways for moving-beyond contemporary limitations toward and for comprehending the sign-ification of Jesus of Nazareth as -being a sign of personal cosmic redemption through improving understanding of the meaning and purposes and significance of cosmic signs of personhood in worldhood; in this case what it is that the personal embodiment of cosmically-redemptive personal-salvation-creation may Really Be. (II:57-58)

Prophetic History and Archeoteology compare conceptions of personhood as essentially present-at-hand with conceptions of personhood as being essentially personal concern in person's ecstatic-spatio-temporality and

## Seeking Divine Nourishment Together

6/3/1976

Verily Thus Saith The Lord,

It is now, it always has been in every dispensation of my Gospel among men and it always will be incumbent upon each and all of my children to seek me diligently in all matters pertaining to their welfare until they find me and know who I Am and what my will and wisdom is pertaining to them.

In no dispensation of my Gospel among men have any of my servants been beyond weakness and sin and error, from time to time. Therefore, each and all of my people are strengthened and preserved in their salvation whenever and to the extent that they sustain me and themselves and each other by my nourishment through my Holy Spirit.

Behold, My children, it is wisdom in me always for all of you in whatever station of life and salvation you are called by me to serve through my servants who listen to my voice, to counsel and sustain one another through me. It is pleasing to me whenever any of my servants in any dispensation of my Gospel advise all of my children with whom they have to do to accept their counsel and guidance and sustain them whenever they are in tune and harmony with me and my wisdom and will.

It is the responsibility of each and every one of my children, through their personal counseling with me continually in mighty prayer, to make such determinations for themselves. Only through such mighty links of inspired devotion to and for ourselves and each other can our salvation be linked together in such strength that the hosts of hell will not destroy my faithful children and smite the earth with the curse of thwarting their salvation and destroying them. So saith The Lord your God. Amen.

## Harmony and Attunement

6/1/1976

I, The Lord, delight to honor and reveal myself to those who honor and reveal themselves to me. I delight in being in the midst of my servants and friends wherein we rejoice in the presence of and bear ourselves to each other as witnesses to and of ourselves and each other as to who we each are together and how we can best serve ourselves and each other and all the children of men, together.

As we converse together and present ourselves to each other in the service of men, we are sounding boards playing on the strings and fibres of each others souls, reverberating heavenly sounds and overtones eternally back and forth and round about and in and through all existence.

As we tune ourselves more and more to each other, the harmony and rhythm of our service to each other and the children of men in the creation of the heavens and the earth is eternally more and more glorious, even through every tribulation.

Amen.

transcending-subjectivity-objectivity in their own Care.

Everyday conceptions of persons as essentially present-at-hand spatio-temporality are characterized by presuming that person's spatio-temporality is a result of their bodily nature (corporeality). Coinciding with the ontological problems of the nature of the world itself, can the being of man who we encounter proximally-within-the-world be reached ontologically by this procedure. And to the extent that redemption-creation May Really be founded in the son of man, can the son of man be reached ontologically by this procedure. (II:111-112)

Persons are prone to interpret the nature of their Reality by focusing their attention, whether inadvertent or not, on a conviction that their essential reality is-being an entity who is best understood as coming-into-being in a present-at-hand birth as an exclusively linear beginning and progression of a present-at-hand sequence of events. This presumption is the most natural (obvious) way of interpreting what a person Really Is. (I:125-140, 153)

When it is presumed that person's spatio-temporality is a result of or is simply embodied by or in what they presume to be their bodily nature (corporeality) they are proximally and for the most part unaware of their not-yet being enabled, in divine light, to comprehend the cosmic meaning and significance beyond present-at-hand impressions of their Really Being ecstasically-spatio-temporal, essentially.

As persons interpret the meaning and significance of their existence this way many are prone to attempt to interpret the meaning and significance of Jesus of Nazareth as Redeemer of the world in this way.

As historicized, New Testament literary materials lack words conducive to metalogically prophetic and explanatory considerations of the nature of the spatio-temporality occasioned by the personhood of Jesus of Nazareth (as redeemer of the world). Not included in the words of (kerygmatic) proclamation are explanations of why the redemption of man becoming embodied in Jesus occurred so late in the course of human history; and why it was initiated and culminated in the obscurity of Nazareth and Jerusalem and their environs. (II:22) Were persons prior to the historical appearance of Jesus of Nazareth in need of redemption? However attractive the faith of Christianity in Jesus of Nazareth as their Savior, their faith does not yet account for those ontological problems signified through prophetic history and archeoteology.

Whenever and to the extent that the man so far images of Jesus of Nazareth are taken to reveal the essence of the cosmic nature of the redemption history of the cosmos; and when the redemption of the cosmos is taken to be a present-at-hand redemption, then these images are mis-taken. These are mis-takes of not investigating or understanding the redemption of personhood in worldhood on the basis of the kind of being persons essentially and ontologically Are. These are mis-takes of imaging person's redemption as present-at-hand (finite) redeeming events as taken to redeem present-at-hand (finite) personhood in worldhood.

Man so far strongly tends, then, to attempt to understand cosmic redemption by presuming to understand that their present-at-hand images of Jesus of Nazareth as the redeemer of the world are adequate and that their images of The New Testament thus automatically reveal the starting place and the nature of cosmic redemption. What man so far overlooks is the sign-ification of starting first with the son of man (themselves) and comprehending themselves as to who they themselves essentially are, in divine light, to found a more adequate understanding of meanings in and the significance of the (kerygmatic) proclamation that Jesus of Nazareth was the redeemer of the world.

To what extent is it possible for persons to accurately and adequately and meaningfully image that which they themselves have not-yet and are not-yet experiencing. To what extent is it possible for persons to accurately and adequately and meaningfully image the birth and life and death and resurrection of Jesus of Nazareth unless and until they experience their very own birth and life and death and resurrection. From the point of view of the linear-sequential conceptions of redemption-creation of man so far the Idea of now (II:44) experiencing birth and life and death and resurrection seems to-be so foreign to their everyday ways of thinking that it should simply be dismissed as of little or no consequence in terms of what birth and life and death and resurrection are all about.

Man so far Is-not-yet enabled to be aware that they themselves in their very own personal existence are essentially the very embodiment of their very-own-Being now of their very own birth and life and death and resurrection. Though Man so far expects, usually inadvertently, to be able to comprehend the meaning and significance of the sign-ification of Jesus of Nazareth as redeemer of the world they are unable to so-do except and until and to the extent that they are enabled, in

divine light, to approach being-in the presence of cosmic-redemption by First and Foremost being-in their very own presence personally. Man so far expects The Second Coming of Christ, in accordance with their images of what this event might be. A problematic of this expectation is the lacking of their expectation of their first expecting, accurately and adequately, The First Coming of Christ appropriately correlated with Their very own Coming in to Being as preparation to recognize and comprehend it and either the first or second Coming of Christ.

A problematic of persons Really Coming in to their very own Coming- in to-Being is persons presumptions that they are already created. What man so far is proximally unaware of is that they are-not-yet very far along the way toward and in to Coming-into-being; and not-yet Realizing that persons are-so-far fragments (seeds) toward and in to Coming-into-being. Their presumptions then tend strongly toward presuming that Jesus of Nazareth as Redeemer of the World has already brought them (Christians) into-Being. This is the most natural way of persons orienting both toward the New Testament and toward their images of Jesus of Nazareth and toward their conceptions of what their redemption-creation really is.

## Redemptive-Birth-and-Death

Christianity so far has so standardized birth-narrative-worship of Jesus as redeemer of the world that they have proximally been unaware of whether or not they may somehow become enabled to investigate Jesus own orientation toward his very own New Testament birth and death and resurrection.

At what age and in what circumstances did the consciousness of Jesus begin to focus on his own birth. How is the scriptural scenario of the baptism of Jesus, hearing within himself the words at his baptism. Today I have begotten thee; you are my son, in whom I am well pleased, related to the sign-if-ication of the redemption of the world, cosmically.

Some implications of moving through the stages of prophecy from pre-classical through metalogical suggest moving through presuming the advent of the redeemer, whether inadvertent or not, to be a present-at-hand historical phenomenon in to conceiving divine redemption in history to always embody the divine redeeming presence through being-toward and in one's very own birth as the advent of embodying one's very own possibilities toward and for one's very own divine redemption-creation.

The New Testament narratives of The Birth of Jesus are (kerygmatic) sign-if-ications of the essential meanings and sign-if-ication of birth as it may-possibly-be Really-divine entrance in to possibilities for Really-Being in creation; the creation of man as the son of man. The Birth of man as a present-at-hand event is essentially both an archeoteological beginning and ending of creation-processes in the creation of life. For persons to continue through the encycling (eternal recurrence) of the creation of life they need to-come to-be ever more fully toward end in to being their very own birth and death as both beginning and end, together, of their encycling as their very own eternal recurrence, now (II:44).

## Son of Man

Man so far is son of man. Next dimensional man is son of man. Overman is son of man. As son of man they share-Being essentially archeoteological as ecstatically spatio-temporal and transcendently-subjective-objective. Man so far is proximally lost away from and unaware of Being essentially archeoteological as son of man. As lost, man so far is oriented toward and involved in presuming themselves as son of man to be created by being generated (born) as only being present-at-hand in linear sequential space and time corporeality by present-at-hand means.

## Son of Man Redemption

For man so far redemption from death is a present-at-hand redemption (resurrection) from a present-at-hand death into a present-at-hand immortality. This way of understanding redemption is grounded in man so far taking themselves to be present-at-hand entities as created by and therefore coming into being at a lineal-sequential time of a present-at-hand birth as contingent to God(s) and the Cosmos. For man so far this presumption is the most natural and obvious and only way to understand man's being-there (Dasein) in the world. But this way of understanding redemption is

## Being Pure in Heart

5/30/1976

Thus Saith The Lord your God, even Alpha and Omega, the beginning and the end of all creation;

Blessed are the pure in heart for they are like unto me and are glorious in my similitude in their own glory in glory with each other.

Persons are pure in heart who are unselfish and generous in their desires to glorify themselves and others, always with an eye single to my glory, according to those ways set forth in a previous revelation also given this day.

The reasons those who are pure in heart must always be so with an eye single to my glory is not because of any destructive pride in me and in my giving them this admonition, but because my glory is, in pure humility, to glorify them and they are unable to receive their own glorification without their eyes being single to my glory, which is the only way they may be enabled to overcome destructive pride or demeaning themselves, awaringly or unawaringly. Whenever their eyes are single to my glory, they are thereby enabled to see how and why I am enabled to and how it is that I so deeply desire to Really glorify them. Even so, Amen.

## Glorification in True Humility

6/20/1976

There are many degrees of truly humbling oneself or being compelled to humble oneself through tribulation. One's glory and glorification is in their humility. Persons are eternally glorious in proportion to the degrees to which they humble themselves or are compelled to humble themselves through tribulation.

The glory of persons humbling themselves is always infinitely greater than that of being compelled to humble themselves by destructive forces thrust on them through their lack of humility through which Divine inspiration could guide them to holy places and ways of glorious and more glorious being-in peace and safety. Amen.

not well-founded in the kind of being persons are and always reveal themselves to be whenever and to the extent that persons Realize their very own transcending-subjectivity-objectivity in their ecstatic-spatio-temporality in always Being-as having-been and will-be themselves essentially.

## Being Redemptively 'Toward' and 'In'to Birth "and" Life "and" Death

Next dimensional man and Overman are aware of Being essentially archeoteological and so understand the redemption-creation of man as son of man. This is the core and element and aura in and through which they participate in the redemption-creation of man as son of man. This redemption-creation is moving toward and in to man so far being proximally lost away from and unaware of being themselves in their ecstatic-spatio-temporality in their very own most fulfilling ways for being themselves essentially.

Signs of son of man redemption take-place whenever and to the extent that persons are awaringly being-redemptively toward and in to their very own birth and life and death and resurrection, in divine light.

## The Coming and Presence of The Son of Man

It is well for you to ever increasingly awaken then to the possibilities for well-being for yourselves and those around you. It is well for you to ever increasingly prepare yourselves for the presence and coming of the son of man. This is ever increasingly fulfilled by being aware of ways of personally coming-into-being and being-Really son-of-man presence. The coming and presence of the son of man Is- in the clouds of heaven with great personal peace and joy and love power and glory. Like the five wise young ladies, only those who are prepared to participate in those days in peace and joy and love will be enabled to do so. This preparation is not fulfilled by calculating calendars and days and hours the way people are accustomed to doing to celebrate their festivals and holidays. Another way of being watchful is advisable. When you are mature in your preparation in caring for your well-being in growing consistently in the strength of the sacred sanctuaries of the enlightenment of your own enjoyment of your abiding peace and love, then you abide the day. (II:49)

When there are persistent private and institutional present-at-hand rumors proposing to accurately identify the redemptive coming of the son of man which do not include persons really being- in divine light through being-personally- in their own personal touch in and with themselves in the divine light of the Real redemption-creation of man through Really-being son of man these conceptions are personally annihilating deceptions. If, then, anyone ever attempts to convince persons otherwise, in the desert or in secret chambers or in publicly institutionalized worship do not be deceived thereby. (II:58-59)

Lightning flashes back and forth and around and about the atmosphere ( the heavens ) and illumines here and there, so this is like the way the son of man is to-be located in their own day. Paramount for them, it is necessary for them to feel and touch and sense and so experience the inner core and outer mantel of man's life. All those involved intimately with the son of man in their own life-giving atmosphere (The kingdom of Heaven near-here) are like those in the days of Noah and Lot, along with Abraham. They have been, are, and will be involved in creation-design and creation-activity; involving themselves in foundation-creation and home-dwelling-creation for themselves and families and cities and kingdoms. (II:37)

## Bearing Sin Metamorphically

The creation-catalyst in creation-fusion is an arche-priest, of whom the High Priest is graciously given to-be a sign. Preparation for and progress in to sacred-temple sanctuaries involves coping with sin, in whose interest sacrifice is required. The High Priest for the people is graciously given to-be a sign as one who may really lead the way by himself first entering the sacred sanctuary and making sacrifice for sin signifying the real archeopriest, the priest in and of and for and through and around about the sacred core-mass- of -divine-creation-life-light, both for himself and for the people. In this priestly activity the archeopriest as courier for God and men is simultaneously sacralized through and Is- in being-son-of-man, to-be enabled to-be- for man adequately and generously. (II:38)

The essence of the sacrifice made by the arche-priest is his placing himself on the altar of sacrifice, both for himself and for his people. This sacrifice is not essentially, however, the placing

of a present-at-hand body on a present-at-hand altar (crucifixion). This sacrifice is a Bearing Sin always in his own bodily existence metamorphically .

Bearing Sin Metamorphically Is at first a storing existentially in ones own self ones own personal records of their very own sins ; then a coping with sin both for ones own self and others together, in divine light. Bearing Sin Metamorphically involves persons and arche-priests adequately identifying and understanding the Real nature of sins persons bear within themselves as their own personal record-embodiment of their sins ; as possible creation-medium through which their Real-participation in the creation of their lives may then adequately and appropriately proceed, in divine enLightenment.

This redemption-creation necessarily involves their very own metamorphosis through stages of Being-involved in their preclassical conceptions of being-themselves and various stages of prophesy , prophesying their nature and destiny . Some may arise (resurrect) in to comprehendingly living-in their very own value in always metamorphosing their Real sins in to their very own eternally recurring of always refreshingly (re)creating their very own Be-com-ing alive (birth-death-resurrection) through their very own comprehendingly living - in their very own participating in their very own creation-death of their sins , in divine light.

Divine Light is the ever-presence arche-priest enLightenment all around in the atmosphere (The Kingdom of Heaven near-here) with in which personal redemption-creation Is- always made possible. The ever-presence arche-priest in the atmosphere (Overman) always stores with in himself all personal records of all sins and always with in himself Is encycling the eternal recurrence of ways in which persons sins may be re-encycled in to their advantage in to their (re)creation of their very own Be-coming evermore alive (birth-resurrection). The coming and presence of the son of man Is persons Be-coming in touch and attunement in the divine enLightenment (The king-dom of Heaven near-here) of both , together, of themselves most fulfillingly and of the arche-priest in the atmosphere Who-Is their most adequate resource (Arche) for their very own finding and fulfilling their Be-coming evermore alive .

### ***The Nature of Divinely Redemptive Mediation***

#### **Being-‘in’ ‘Touch’**

Proximally and for the most part the divine mediative being- in touch with persons possibly be-com-ing alive goes unnoticed (Is-lost ). Prerequisite to persons (noticing their) be-com-ing alive is their finding and fulfilling their personal freedom . Becoming alive in personal freedom is not grounded essentially in what common sense is content to let pass under the name of freedom as the random ability to do as we please . Personal freedom is a personal participation in the revealing of what-is-as-such (I:97). Personal freedom is grounded in personal appropriation of what-is-most-personally-appropriate for personally be-coming alive . But, as in the hope of logic, persons can never place this appropriation in front of themselves as a noticeably demonstrative object in the sense of making it present-at-hand to become conventionally manipulable. (I:97-98) It Is- made essential (created) without hands .

The divine mediative being- in touch with persons possibly becoming alive is creatively gentle , appropriate to the divine-creative participation personally in the personal freedom of appropriating (revealingly) personally what -Is most-personally appropriate for persons to personally become alive . (I:92-101)

#### **Creation-Gentleness and the Renewal of Life**

Whenever and to the extent that persons hearts (their feeling-understanding-sense) are hard they are insensitive to creative personal Realities (Glory) in and around them. Hearts harden as and to the extent that persons lose the glory of the Realities of Being-Themselves essentially to themselves and each other in their own most essential and so fulfilling ways of being themselves. Persons lose their glory when they neglect to exercise their intelligence and whenever and to the extent that they allow others who have lost some measure of their glory to influence them to-so-do.

Intelligence is persons ecstatically-continually gathering and converging and saving and keeping (I:83) appropriately (salvation) themselves in-to their own thancing-hearts (centers of personal attraction) in their

#### **Humility**

5/30/1976

Thus Saith The Lord,

Let my children understand that humility in my similitude is a glorious virtue.

Remember, my children, that this humility is one of the greatest of the mysteries of godliness; in the history of man it is continually confused with persons abasing themselves by demeaning themselves and each other. Except for some of my children with perditional desires, all of my children are glorious, each in his own ways.

Humility in my similitude is the way in which each of you finds and fulfills your own glory in My similitude, since I deign to teach only those who earnestly seek my wisdom in the sincerity of their hearts and are not seeking to walk after the image of their own gods and create Me in their own images from the destructive pride of their hearts.

Remember, all of you are created in mine own image, each in their own way. In my Fathers house are many mansions. In my kingdom are hosts innumerable to man whose glories are and will be more and more infinitely abundant to themselves and those around them. Your Lord and all of his children are eternally glorified when the glory of each of his children is fulfilled and fit perfectly together into the glory of each other in one glorious whole, which is eternally fulfilling to each and all together, everyone in their own order.

I, The Lord, continually and eternally seek to serve all these hosts and to help each to find and fulfill their own glory and the full measure of their creation, each in the way that is most gloriously fulfilling to themselves and those with whom they eternally associate, all abundantly overflowing the mansions in which they dwell with their glory.

It is wisdom for each of you to seek to serve each other in my similitude. I Am Alpha and Omega. Blessed are those who follow me, even through much tribulation, to our own glories. Even so, Amen.



## Spiritually Sacrificial Humility – A Key to Resurrection

8/13/1976

Thus Saith The Lord,

A key to resurrection is truly eternal humility.

During and after their mortality, whenever persons engage themselves in truly spiritual sacrifices, truly and humbly made to themselves and the suffering servant and other Gods and others for their benefit and glorification, a person reaches the humility, through the grace of the Gods, to live in their most appropriate ways of life in their most appropriate eternal glory. This creative sacrifice in this humility, then is so adequately glorious as to provide adequate spiritual power for them to resurrect themselves to their own most appropriate kind and degree of glory. They are then, thereby, enabled to proceed to fulfill the keys of the completion of their resurrection.

When a segment of persons in eternity all complete this resurrection process and dwell appropriately together in their most appropriate glory in their homogeneous variations in their eternal lives, then the keys of completion and resurrection are most appropriately united in glory in that segment of eternity by the grace of the Gods. Even so. Amen.

own most fulfilling ways of Being-their-very-own Glory-Attraction. Whenever and to the extent that persons exercise their intelligence, the channels of the gathering and converging and saving and exercising their own most appropriate ways for being themselves essentially Are-open; then they appropriately glorify themselves and others. This is always en-light-en-ingly glorifying themselves and others.

Whenever and to the extent that persons glorify themselves and others, their glory (en-light-en-ment) radiates in and throughout their own channels of life, converging fulfilling in themselves and beams in and throughout their ways of life (glory) in and around others they are in and around .

The more sensitive (gentle) persons Are-Becoming in to the creation and fulfilling their own and others BeComing Alive, together, the greater their possibilities of fulfilling their own lives in their own and each others lives , together. Prerequisite, then, to persons fulfilling their own lives, and contributing to the fulfilling of the lives of others , Is their BeComing sensitive (gentle) in-to their very own essential ways of being themselves most fulfilling (en-light-en-ing glory), in themselves and others , through exercising their intelligence to fulfill their glory, all together,

Personal gentle-glory is cultivated in and through persons cultivating their creative repenting in and through their cultivating ecstatically their intelligence, creative repenting Is and moves in to the discovery and maturation of the personal creativity of purifying humility. When persons find and fulfill purifying humility they discover the sensitivity (soft-gentle-strength) allowing them to Really be sensitive in to ways in which they need to proceed in to the continuing creation of their own lives and their Being of assistance in creation-ways in to the creation of the lives of others .

## *The Holy Spirit of Intercession*

### Redemptive Envisioning

The Holy Spirit of Intercession is the presence of Divine Enlightenment always around and about , in gentle touch with in persons, building (high)ways for persons to follow toward and in to their creation of their Becoming evermore fully alive .

The Holy Spirit of Intercession is proximally lost through confusing interfering with intercession . Though taken to be loving and helpful, activity taken to be charitable is often mis-taken, unwarily, to be redemptive intercession and persons often take themselves to be saving others from their inconvenience or crises or sins , without clearly envisioning the essential nature of the creation of life. These mis-takes arise whenever and to the extent that persons are-not clearly envisioning the difference between interference and intercession in those saving thoughts and intentions and activities they are engaging in. Whenever and to the extent that truly redeeming intercession Is taking place persons become aware of this through truly envisioning their finding and fulfilling their possibilities for and toward and in Really Becoming evermore fully alive ; which is their fulfillment of truly personal possibilities arising (resurrecting) out of creation-redemption intercession ; and they find and fulfill (glorify) these possibilities.

The Holy Spirit of redemptive intercession is founded in modestly watchful patience. In man so far bridging in to next dimensional man this patience is not presuming to know in advance logically all that is truly advisable, redemptively, in engaging in activities designed to help persons overcome their estrangements (sins). In this modestly watchful patience The Holy Spirit of Intercession enables persons, through Being gently in touch with them intercessorily, to proceed toward and in to their very own redemption-creation and in to participating in assisting others in to their redemption creation; through persons Becoming evermore fully aware of their own most fulfilling ways for Being Themselves essentially, together. They are enabled to proceed in to redemption-creation through following these intercessory guides in the midst of their thoughts and intentions and activities .

## PART V – SUMMARY AND CONCLUSIONS

### Compassion

*5/30/1976*

Thus Saith The Lord,

Let my children understand that compassion in my similitude is a glorious virtue.

In my compassion I look upon the children of men and judge them according to their opportunities and their light and knowledge and according to their sincerity and diligence in seeking Me and more especially according to the eternal desires of their hearts. It is wise to remember that I inspire my servants in all the world in the midst of their sins and weaknesses according to these precepts, continually admonishing them in my gentleness and patience to increase their glory as they seek to gather their strength from time to time in my wisdom.

Remember that I do not look upon any of my children in any of my creations with any degree of contempt, even in their sins and weaknesses. You will be blessed as you continually increase the glory and virtue of your compassion in my similitude. As you seek me in the desires of your hearts I will bless you more and more to be compassionate in my similitude in my own times and ways, according to my wisdom.

Remember to seek me always and endure to the end and in patience you will find me and so your own glory. Even so, Amen.

*An Adamic Journal***Glory**

5/30/1976

Thus Saith The Lord,

It is not wise for any of my children to compete for or covet the glory of any other of my children. He that hath eyes to see will see that there is adequate and abundant glory for all and that each person is most glorious when his own glory is found and fulfilled.

Therefore, it is eternal wisdom for each of my children to continue to progress toward their resurrection by seeking to find and fulfill their own glory through Me, while at the same time continually seeking with all of their heart, might, mind and strength, through Me, to assist all those with whom they ever associate to do the same. Let each of my children understand that one can only find and fulfill their own glory by assisting others to do so. Let each of my children understand that they can only assist others through Me, since they must have the eyes of a seer to perceive the glory of persons, since each one's glory is in some ways uniquely their own and is mostly hidden now behind the veil of their flesh.

Remember, my children, that you can only develop the eyes of a seer through Me and then my servants who know my word from day to day. Remember, I give line upon line, precept upon precept, here a little and there a little, while you are sacrificing to me those worldly desires not conducive to the glorification of my children and are seeking Me continually with all diligence, remembering not to run faster than you have strength. It is wise for you to rest in proper times and seasons according to my inspiration upon you.

Remember, my children, that ones glory Is ones love for themselves and their friends and enemies in the similitude of my love. Glory Is being gentle and patient in the face of adversity. Remember, my children, that glory is understanding my ways and wisdom in all things. Therefore, you are glorified more and more as you seek Me and find Me and live your lives in the similitude of my love and gentility and patience and wisdom, as you seek to assist others to do so, always respecting their agency through my wisdom.

Remember, my children, our glory and our eternal lives is our work and that sacrifice in my name and in my similitude and by my inspiration always precedes and increases the glory of my children. Even so, Amen.

**Summary and Conclusions**

Prophecy and Philosophy, Volume II, embodies a collection of observations about what it means to Really speak and listen and read and write and feel and understand and thank-think about the Real-Ontological meanings and significance of the creation of man. Admittedly, this collection of observations is in some ways heterogeneous. Yet there is an intrinsic homo-geneity implicit in this collection as to-how and why and when and where the redemption-creation of man is-made -possible.

The heterogeneity of Volume II proposes a cosmic-creation possibility of combining such seemingly diverse elements as Elijah, Isaiah, Heidegger, Jesus and Nietzsche, in to an unexpected unified whole.

What then is the essential relationship between the various elements in this literary corpus. Embodied in each of these literary strands in various ways is the thoughtful searching in to the nature of persons and the creation of man, ontologically attempting to probe as deeply as possible.

These searches take into account various stages and levels and directions of prophesy and philosophy from pre-classical and classical into logical and metalogical. Preclassical and logical prophecy and philosophy proceed, unwarily, from the perspective that man has been already created, by God or the Cosmos. Metalogical (and Classical) prophecy and philosophy reveals an unusual yet visible Reality to those with eyes to see; man so far is not-yet created, but is creation-potential and is, possibly on the way in to creation.

A Primary way of approaching man on the way in to creation is re-searching envisioningly the history and ethics and redemption of man through embodying metalogical prophecy and philosophy.

**Prophetic History and Archeoteleology**

Prior to metalogical re-search persons presume to be able to accurately and adequately identify Elijah, Isaiah, Heidegger, Jesus and Nietzsche in history as to who they themselves essentially were (Are). This confidence is grounded in the presumption that (these) persons were (Are) entities essentially present-at-hand, whose creation and existence were (Are) brought into being by God or the Cosmos, and (were) Are therefore adequately identified through historical research. Publicly available records are often presumed to document persons lives in such ways that they are adequate resources, as such, to really understand the nature of their lives. This is the most natural (obvious) way so far to approach understanding the nature and creation of man as exemplified by persons in the past; unwarily presuming that who persons essentially are is publicly observable and obvious.

Metalogical prophecy and philosophy reveals a more adequate and accurate mode of identifying and understanding persons lives personally than the historical research of man so far. For metalogical prophecy and philosophy the history of any person is most accurately and adequately identified and understood by a person living in history personally as contemporary. This living in history is-not a way of knowing for sure all of the factual details and their ontological meaning and significance of the lives of persons as they were in fact lived in the past, including Elijah, Isaiah, Heidegger, Jesus and Nietzsche. Yet the lives and records of these persons who lived in the past Are signs of the meaning and significance and nature of their lives.

Metalogical prophecy and philosophy is a way of envisioningly reading signs accurately and adequately through historically living-in signs contemporaneously. In this envisioning, meanings in and a significance of history are-made-possible which-are accurate and adequate ways for and toward and in to persons evermore fulfillingly creating their very own Be-coming Alive through their very own Really living-in their very own histories of themselves and others. As these histories Really Be-Come Alive for and in to themselves, whenever and to the extent that their accuracy and adequacy Are Really making long-range-fulfilling creation of their lives, in divine light, together; persons Be-Come evermore fully aware of Who they themselves Really Are in

their very own most essential ways for and in to Really Being Themselves. So then they may possibly find and fulfill ways for and in to comprehending the Real meaning and significance of the lives of Elijah , and Isaiah and Jesus and Nietzsche and Heidegger , as their very own.

Prophetic Ethics

Man so far is generally confident in the righteousness and eternal rewards of their ethics, as developed for them and their society by God or the Cosmos . They are proximally unaware that their ethics are grounded in their presumption of their being essentially entities present-at-hand as contingent to God or the Cosmos .

Metalogical prophecy and philosophy reveals the essence of persons to-Really-Be personally self-subsistent as non-contingent to God and the Cosmos , in divine light. As such the scope and meaning and fulfillment of persons Is their Being their very own self-subsisting source of their very own creation, made possible in and through divine light. For next dimensional man , an ethical stage beyond man so far , Is their finding and fulfilling their very own ways for and in to their BeComing evermore fulfillingly Alive through living in their very own ways for and in to Being-Themselves. Their guiding-light for Be-Coming evermore alive is the voice of their very own conscience, calling them in to their very own creation personally, in and through Divine Light. Divine Light Is the ever-presence arche-priest enLightenment all around in the atmosphere (The Kingdom of Heaven near-here) with in which personal redemption-creation Is- always made possible.

Man so far worries about chaos being the only result of trusting (having faith) in persons very own conscience as essentially an accurate and adequate guiding-light in to the real creation of persons . This mis-trust is promulgated by persons-so-far unwarily mis-trusting themselves as Really-Being-Someone, ontologically. Metalogical prophecy and philosophy encourages persons to trust ( have faith in ) themselves, as Being-with- in themselves, of infinite cosmic-value . This prophecy and philosophy reveals accurately and adequately the personal-cosmic-Reality that true cosmic-creation order Is Really only best revealed through Really envisioning and understanding and living-in their own creation of personally existing fulfillingly , in the divine enLightenment of persons Really finding their very own most fulfilling places and times in cosmic history , all-together in the midst of fulfilling their very own virtue, together, in fulfilling their very own metalogical ethics, together.

The creation of persons fulfilling their very own destiny personally is only accurately and adequately and appropriately fulfilled through their Recognizing and comprehending and personally and awarily living-in the divinely enLightened atmospheric-environment always present of the core (arche) elements and aura in and through which the redemption-creation of man as son of man Is made possible . Signs of this creation Really taking place Are their very own awarily Really Resting from idolatry, fear, covetousness and jealousy, poverty and wealth, illness and ignorance, nausea and vengeance, depression and anxiety, anger and lust, and Really living-in this Rest .

Prophetic Soteriology

The redemption-creation of man as son of man Is made possible whenever and to the extent that persons Are enabled to progress , in divine light, through various stages of their very own prophesy and philosophy of their very own redemption-creation . These possibilities loom on their horizons ( emerge ) whenever and to the extent that they Really-Come in to comprehending, for themselves and others , the meaning and significance of redemption-creation for themselves and others , all-together.

Redemption-creation Is, for themselves and others their Bearing-sin, for themselves and others , as their very own recording , always , of how and why and when and where they Are-becoming en-able-d in divine enLightenment to comprehend and fulfill their very own creation in their very own lives , together.

This personal fulfillment Is made possible , in divine enLightenment whenever and to the extent that persons attune in to their very own enLightenment, in divine light, through The Divine enLightening Savior always bearing their sins while Being their Reservoir-Resource for and toward and in to assisting them to-Come- in to their very own creating of themselves, fulfillingly; while they simultaneously in eternal recurrence bear their own and others sins, metamorphically.

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PROPHECY AND PHILOSOPHY

## AN ADAMIC JOURNAL

EXCERPTS AND SELECTED ENTRIES FROM THE BICENTENIAL YEAR – 1976  
FROM EASTER TIME TO THE FALL

*By Dr. Montchesney Riddle Gottfredson*

PROPHECY AND PHILOSOPHY

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## ***Parables of Creating Temples in Wildernesses***

### **I**

Following along separate paths in the forest in the wilderness, they eventually met and came upon a temple in a clearing in the wilderness. Having called themselves brothers and sisters, they presumed to join together to go to the temple. Their first impression, as they approached, was of a structure of beauty in the midst of a land of desolation. As they approached, the doors at first appeared to be open wide and they expected to walk right in. Presuming to have arrived and try as they would, somehow incredibly, they could not get inside the temple. At times there seemed to be doors, and yet at times, even the appearance of doors eluded them. In a short while, they grew tired of trying to get into the temple in the wilderness. They were somewhat startled to notice that what they at first thought was a structure of beauty was really, now, quite common looking.

The more they wearied of trying to get in the temple the more unattractive it became to them. They finally realized that, for them, it was really quite shabby now and differed little, if any at all, from the wilderness around them. Sitting together near what they had thought was a door to the temple, they engaged themselves in vigorous discussion and the brothers and sisters finally concluded that surely they could build a much more beautiful temple than this one they couldn't find doors to anyway. They jumped up and raced off in haste and stumbled off into the wilderness to find a place to build their own temple.

### **II**

Some, calling themselves brothers and sisters, found a place in the wilderness to build a temple. The ground was rough and strewn with boulders and shrubs and trees. Impatiently, they concluded that what they needed most to top off a beautiful temple was a beautiful roof. Quickly climbing nearby trees, they put together fragments of lumber and beautiful glass they had hastily gathered up along the path. Each person was trying to balance along a limb of a tree and all tried to hold up what they thought to be a beautiful roof in process of construction. It was to top off a beautiful temple they meant to build up to match the beautiful roof,

While trying to decide what to do about walls and a foundation for the temple, they began to argue over the nature of structural plans and concepts and how to satisfy each person's aesthetic tastes. As they shouted and argued back and forth in the breeze, which was becoming more vigorous, the emerging roof slipped from their grasp and fell onto the trees and boulders and uneven ground and shattered its rigid and sporadic piecing-together into numerous splinters and fragments.

Again and again, they attempted to patch tip the roof they were becoming so fond of and raise it high and lofty through their joint efforts so they could build walls and a foundation under it and finish their beautiful temple. In time, they became discouraged and left the scene of their temple-building to search for a temple in the wilderness already created, where they might perhaps rest awhile until they could finish their beautiful temple in the wilderness.

### **III**

Some, calling themselves brothers and sisters, came upon a temple in a clearing in the wilderness, seeking rest from their labors on their own as yet unfinished temple. At first they were dismayed, recognizing their hoped-for-temple-of-rest as one they had come upon some time before without being able to gain entry. The doors were somehow sealed from them or mysteriously eluding them. Now noticing part of their prior frustrations to be due to locks on the doors in need of keys, they were further dismayed until happening to notice one of the doors ajar.

Hopes renewed, the brothers and sisters entered the door, expecting an extensive view of the interior of a beautiful temple. Surprisingly, they had gained access to a single hallway. A few doors were in view along the hallway but they found them all locked as they slowly edged their way along. Eventually they came to a room at the end of the hall. Trying to adjust to the unexpected brightness of the room, all they saw at first were a few seats where they sat to try to find some rest.

Eventually they noticed a series of thin veils across the room behind which were several chairs. They were startled to see what they took to be an old white-haired man seated quietly in one of the chairs. Whispering among themselves, they conversed at length back and forth among themselves trying to identify the man for themselves. They eventually noticed a large ring of keys in the possession of him who they took to be an old white-haired and evidently mostly senile man. They triumphantly concluded that he must be the janitor of the temple. Being somewhat rested now and eager to resume work on their own temple and being satisfied that they had seen all there

really was to see about this (mysterious) temple, they charged down the hallway and out of the door to find and resume work on their own temple in the wilderness.

#### IV

Somewhat enthused now about building their temple in the wilderness, some calling themselves brothers and sisters came upon a clearing in the wilderness which they soon recognized as a place where they had previously been working on a temple. Recognizing fragments and splinters of glass and lumber as a roof they had attempted to build and beautify to top off a beautiful temple they hoped to build, they rushed into the clearing and hastily gathered the fragments and splinters together. After much time and labor, they had again assembled what they hoped would be the nucleus of their beautiful roof. They climbed nearby trees and held it high aloft. While shouting and arguing back and forth, a vigorous breeze arose unexpectedly. While trying to decide what to do about walls and a foundation for their beautiful temple, the emerging roof slipped from their grasp and fell to the ground and shattered into numerous fragments and splinters.

This process was repeated many times. After some discussion, they concluded that their problem was lack of determination. They continually devised ways of stimulating each other to greater and greater effort. They lauded themselves and each other with great vocal enthusiasm about their great abilities and undoubted skills and about the great and marvelous work they were doing as builders of temples in wildernesses.

Time waxed on. Some became more and more enthused. Others were less so. They tried again and again with more determination to work in every conceivable way they could imagine to succeed in creating and constructing and raising a roof of such great beauty that it would be fit to top off the temple of great beauty they anticipated creating and building.

Finally exhausted, they determined they must rest. So they wearily trudged off into the wilderness to see if they could find a temple of peace and rest for their recuperation. They wearied so on the journey that some became so lost they couldn't be found, though the rest cultivated the strength to somehow carry on.

#### V

Some, calling themselves brothers and sisters, came upon a temple in a clearing in the wilderness. Seeking rest from their labors on their own as yet unfinished temple, they began to reminisce about somehow feeling they had been here before. With a sense of some familiarity, they knew the doors were locked to them but still expected to find a door ajar. Perhaps after resting in the room at the end of the hallway they would again see him who to them was an old man behind veils—a janitor—perhaps resting or something.

While sitting together in the room down the hallway, they gradually became aware of him who they had taken to be an old man with white hair. They seemed to somehow know that with him was a large ring of keys, though they couldn't seem to exactly perceive or identify them. They decided among themselves from looking at him that he must work about the building and could help them some way with building their temple in the wilderness. So they approached him and spoke to him, asking him if he were acquainted with building temples in wildernesses and if he would help them with theirs. He replied very gently in the affirmative, inquiring what they desired of him. Somewhat surprised, they repeated their request for help in building their temple. He replied that he felt he could only really be of help if they became inclined to and would give deep consideration to an initial question he would need to ask to determine if he could be of help. Anxious now to resume building their temple, they hastily answered in chorus that they would.

Not knowing what to expect, they were stunned into a long silence by his question, "For what purpose are you attempting to build a temple in the wilderness?"

At length, they began to whisper among themselves and finally responded to his question by admitting to him that they had never really thought about this question and didn't really know. He gently indicated that he couldn't be of help to them without knowing their purpose in building a temple, so they resumed their work on their roof without his help, not wishing any further delays.

#### VI

After a long time of frustrating and unsuccessful work trying to finish their beautiful roof for their proposed temple in the wilderness, some calling themselves brothers and sisters reluctantly concluded that they must admit to themselves that there must be an ingredient missing in their building project which they couldn't supply by themselves; while others continued to plow on with dogged determination. Embarrassed and somewhat reluctantly, some decided among themselves that they couldn't go on without further consultation with him with whom they

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had previously conversed who they took to be an old man having something to do with temples in wildernesses and who might be able to help them. Having forgotten him and his initial question to them for the most part, and in their frustration and confusion, they returned to the temple in the clearing the place of brief prior encounters with him and sought to find him in the room at the end of the hallway through the door left ajar. Amazingly, he always seemed to be there when they really needed him and diligently sought him out.

After briefly exchanging greetings, and upon his response to their inquiries, they gave him a lengthy history of their efforts to create a beautiful roof to top off a beautiful temple they were building in the wilderness. He listened patiently for a long time to them and when they concluded their history, he replied that he felt he could only really be of help if they became inclined to and would give deep consideration to a question he would need to ask to determine if he could be of help. Not knowing what to expect, they were stunned into a long silence by his question, What is the nature of the foundation you have prepared for your temple?

At length, they began to whisper among themselves and finally admitted to him that they had never really thought about this question and didn't, as of yet, have a foundation for their temple. He gently indicated to them that he couldn't be of help to them in building their temple except as they could work together in the creation of a foundation. As he spoke, they were aware that he had taken a key from his ring and placed it gently inside of them.

Appropriate foundations must precede walls and the roof. Beautiful temples cannot be created without appropriate foundations. These were the words engraved in the key.

## **Foundations**

### **I**

Some, calling themselves brothers and sisters, rushed from counseling with him, who to them was an old white-haired man, out into the wilderness of temple building. They seemed to be full of enthusiasm now, concluding among themselves that they finally had the key to finish building their temple: They would build a foundation for their roof. They soon were at the site of building. Hastily, they began digging a trench for a foundation. When they felt finished digging, they rushed into the wilderness nearby and soon had enough stones to fill the trench.

Expecting now to soon be able to raise their beautiful roof, they began to search again for its lost and fallen fragments. While searching for their roof, the skies began to darken and, before they were prepared, a storm welled up in the wilderness. For a time, they were sorely buffeted by the storm in the scant shelter they were able to find in the wilderness.

Concluding to return to the site of their temple building to regroup, they found the chaos to have destroyed the site of their temple and their new foundation. Their stones were rolled away and so covered with debris from the wash and violence of the storm that only fragments of a foundation were even recognizable.

Again and again they trenched and gathered stones and set the foundation for building their temple in the wilderness, but time and again, one unforeseen dilemma after another washed it away or covered it with debris or put it in such disarray in one way or another that, try as they would, they couldn't seem to finish their foundation. Arguing more and more now about what to do, some finally concluded they should seek counsel from him who appeared to them mostly to be an old and senile, and yet possibly helpful, white-haired man. Others were angry with this suggestion, blaming the man at the temple for their foundation frustration and refusing to go or have anything more to do with him.

Still, others were too embarrassed or ashamed or proud to admit their foundation failures to themselves or others. Many of these wandered off into the wilderness and were mostly lost in other occupations and various feelings of various kinds of pride and violence, shame and embarrassment, and frustration and anger.

A few however girded up their desire and journeyed back to see him who they saw as the old man at the temple. He received them graciously, and soon at his request, they each gave him a detailed history of their attempts to build a foundation for their temple in the wilderness.

### **II**

Resting awhile in a somewhat familiar temple room they found in the wilderness, some, calling themselves brothers and sisters, conversed again with The White-Haired-One. Having received a detailed history of their unsuccessful attempts to establish a foundation he had advised and suggested, he inquired of them what they would desire of him. They desired to know why the foundation he suggested had continually failed. He replied gently that he felt he could only really be of help if they became inclined to and would give deep consideration to a question he would need to ask to see if he could be of help. They responded affirmatively, so he gently placed this question before them, "What is the nature of the mortar you used to hold your stones together in creating your foundation?" Gradually it dawned on them that he had taken a key from his ring and placed it gently inside of them. Stones must be mortared together in strong foundations.

Some jumped up ready to dash again to their temple site while a few sat pondering their new key. Whispering back and forth, the few noted the failures of their prior haste and suggested careful consideration of implementing their new key before departing. Some joined them and some impatiently plunged back into the wilderness toward their temple building site. Conversing with each other, those remaining began to realize that their numbers were now too few to really enable them to both gather foundation stones and mix mortar. Inquiring again of The White-Haired-One they were made aware of his having seen others from time to time in the wilderness who may be able to help. Responding to their further inquiries, he gently revealed some of his joy in their maturing caution which helped them discover their need for help. All together, they concluded it to be advisable to seek help and then departed into the wilderness on their errand of wisdom. They began more and more to realize that three new keys had been gently placed by him inside of them: Foundations of temples being created in wildernesses can only be created through developing the personal humility to recognize joy-fully a need for help in-time-of-need. Real help must be sought humbly. Substantial foundations cannot be created in haste, but must be created stone by stone.

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saying and *doing* things to and for their ordinary and everyday marriages and families, or if divorced or estranged from them in various ways, by friends, that they don't have the space-time-energy for cultivating and engaging themselves into Being-in their own personal gravity wherein orbits of creation-of-life power of *eros*-love and *eros*-bonding are made possible; which in turn is only made possible by the personal development in personal creation-of-life power of their very own personal economizing creation-of-life space-time-energy. Temptations at times by themselves and by marriage and family situations and also by the old serpent and hosts atmospherically take various forms seeking to convince them of the rightness and necessity of their being busy taking care of things that they are tempted to think really must be done. So long as persons with creation potential are unconscious of the divinity inherent in themselves as existing bodily (flesh-matter), their sexuality and spirituality can be manipulated by destructive wars in heaven forces to attempt to fulfill uncreative ego desire.

**Wedges of Enmity** : Destructive hosts always seek to insert dark impulses into persons to take control of their hearts and minds and establish enmity between persons. Wedges of enmity cause persons to be overcome with nausea and contempt which is a very deep-seated hardness-of-heart that destroys persons away from their heavenly-glorious ways of envisioning who persons essentially are. In the outer darkness of hard-heartedness-nausea-contempt, persons lose their essence-seeing ability and are blind to each other's extant soul beauty and personal glory. This is the antithesis of prophetic faith.

**Well-Being** : As persons discover and fulfill accurate revelations of themselves, their personal well-being becomes evermore grounded in themselves through the joyful discovering of their own personal truth and value and their own most fulfilling ways of being themselves (personal glory). In this process, they come to see and realize their personal well-being is not dependent upon factors in the outside, everyday world. Contingent well-being: "I am happy because things are going my way" (non-revelatory); Non-contingent well-being: "I am happy because I am dwelling in the realization and glory of who I really am" (revelatory).

**Will** : A primordial and foundational aspect of Reality IS will a reality which IS, the inner nature of the existing world, the belly of Being, the *universalia in re*. It exists as a thing in itself, which IS, always manifesting itself in one way or another. Will is not essentially persons rigorously setting their mental determinations this way or that. Will IS, always a primordial Urge moving in to expression. Will IS, expressing itself as urge to power, to create, to procreate, to live, to master, to truth, to self-realization. The Cosmic Redeemer is eternally engaged in working toward and fulfilling *his Holy Spirit of Promise* to himself and to his Father and all mankind: *thy will be done*.

**World** : Always my concernfully being-in and sharing-with others our personhood in care.

**Worldhood** : Worldhood is a way of being of each person in entities and in each other personally. More than being spatial or whimsically created, these personal relationships are significant. Worldhood is that relational totality which is significant. Significance is those ways of being manifesting themselves and being-uncovering which each person is essentially in his existence, i.e., in his relationships in and with himself, others, and all entities in and with which men dwell. Significance is thus trans-subjective-objective in its personal relationality in its worldhood.

**Worldly Security** : The attempt to establish personal existence objectively and/or subjectively.

## X-Z

**Zion, City of** : Also referred to as the City of Enoch. Zion City is potentially within certain people. So that when certain people are caught up into Zion City, it is not a physical lifting up of their physical bodies into another realm. When persons are caught up into Zion City, what they are caught up into is a heaven-earth fusion, in which, their lives become, in its earthly dimensions, simultaneously more and more heavenly. Zion City is the appearance, the showing itself of the essence of creation power and possibility in divine light getting right down to the essence of things and showing that essence. To see and know the essence of things appearing through divine illuminations that others do not perceive. Zion City is the pure in heart. To be in Zion City is to go home to where one's own flowering ways are discovered and made known to oneself. The City of Enoch is designed for every class of person and every kind of person no matter what they look like, no matter what their habits are as long as they want to be together, love each other, and work toward a greater fulfillment of life. The attractiveness of the City of Enoch are those persons at the center drawing others in by their love for them.

## III

Diligently searching and finding some help to gather stones and mix mortar to build a foundation for the temple in the wilderness, some calling themselves brothers and sisters returned to their temple building and worked on their foundation. In due time, a foundation was set in place. In the midst of a stormy season, they were again deluged while pausing to consider what next to do.

Having looked the foundation over after the storm and seeing it still in place, they were satisfied that finally it had withstood the storm. They gradually gathered together and began to tread on their foundation in order to now raise their beautiful roof. As they did so, some noticed the foundation was gradually and almost imperceptibly crumbling and giving way under their feet in small ways and places. Disagreement arose in the ensuing discussions. Some denied crumbling. To some, these few spots of crumbling were trivial and would have little if any effect on the whole of their magnificent temple and its building project. Some wearied of their labors and wandered off into the wilderness to find something more interesting to do than quarrel and engage themselves in such a frustrating cause.

A few, temporarily discouraged, cultivated their hopes by renewing their spirit of inquiry and wondered why the almost imperceptible spots of their foundation were beginning to crumble. At length they concluded to return to their temple room of rest and inquire of The White-Haired-One. He was pleased to see them again and his pleasure was encouraging to them. More experienced, they were now expecting him to respond to their crumbling foundation with a new inquiry. Fulfilling their expectation he asked them, "What did you use for mortar? They had presumed conventional mortar to be adequate for building temples in wildernesses.

Gradually they became aware that The White-Haired-One was very gently and patiently placing a new but mysterious key within them: "You must place yourselves into the mortar and every aspect of the foundation as the principal ingredient for appropriately keeping your foundation together, especially in times of great stress.

Through their increasing experience and humility, they gradually perceived another key of The White-Haired-One dawning in them: "Creative hope is founded in and creatively cultivated by the refreshing spiritual renewal of a creative spirit of wonder and humble inquiry.

## IV

Some, calling themselves brothers and sisters, pondered over the words of The White-Haired-One. While returning again to the site of their building a temple in the wilderness, they discussed among themselves what it could mean to place themselves into the mortar. A mixture of peace and anxiety and distrust and doubt emerged from each as they walked and talked. Arguments ensued. Some were mild, and some were more and more vexing. Finally, a few concluded that it meant to work more carefully than before.

Much time passed, yet unexpectedly, and however carefully they worked, each attempt to work more and more carefully with the stones and mortar ended with flaws in the foundation. Some despaired and left. Others decided it was time to seek The White-Haired-One for further insight. Attempting to return to his room on a path easily followed before, they discovered a dark fog hanging over the path which was so dense in places that they began to lose their way. Eventually, some gathered together and decided to explore in smaller groups and report back their findings. Some never returned. A few, in one of the smaller groups, who had come to value highly their conversing with The White-Haired-One and who were remembering to cultivate their creative hope were almost startled to realize that very gently, deep inside of them they could feel the very gentle voice of The White-Haired-One calling them. Some of those not feeling his voice were skeptical and others were argumentative; some remained jealous and some feigned hearing. Those in whom these feelings continued lost their way one by one and wandered around aimlessly or into channels leading away from creating temples in wildernesses.

Eventually, those hearing The White-Haired-One's voice and those following them, found him seated serenely in his veiled room in his temple in the wilderness. He was glad to see them. After a season of joyous and creative rest, they again conversed. Responding to their spirit of inquiry, he advised them toward working the stones and mortar together so that they could place themselves into the mortar and every other aspect of the foundation. He also advised that creating sacred temples in wildernesses requires the help of someone highly qualified to lead the way by having often passed through the creative refining fires of foundation building himself. A key dawned:

The possibility and quality of creating temples in wildernesses is predicated on the quality of development and spiritual maturity of and spiritual refinement of those both guiding and participating.

## V

Some, at one time or another, had become disappointed and disaffected and disgruntled and frustrated and

angry with what they considered the foolish attention to really insignificant detail suggested by The White-Haired-One. Bit by bit, they came together more and more often and decided to build their own temple on a more realistic and more reasonable basis.

Agreeing that some of what they had learned from their previous efforts at building temples in the wilderness was profitable, they set about to clear a place in the wilderness to lay a temple foundation. In the course of their construction, advisors came to them who convinced them that solidity in a foundation required a process of amassing more and more hardened materials with which to construct their foundations. Through frustrations and disappointments in the decay of their foundations made with materials of hardness they had spent time piecing together, some of them became obstinately determined to construct a foundation that would not crack under any circumstances.

So, they eventually put together a massive foundation of hardness which proudly and obstinately repelled all encroachments. They now boasted of a foundation so rigid and hardened as to be absolutely impregnable to all outside influence (which they thought always to be destructive). Upon occasionally meeting those they had once called brothers and sisters, they chided them for their slowness in working on their as yet uncompleted foundation. Meanwhile they had acquired consultants who had helped them rather rapidly raise very ornate walls of hard-impregnable-indestructible material on which they fastened their elaborately ornate roof, which they declared to be very beautiful.

## VI

Learning more now to avoid destructive haste some feeling more now like brothers and sisters sought to discover if The White-Haired-One had further suggestions for them before their return to building their temple. Sensing their genuine spirit of inquiry, he placed a question before them: For what purpose are you endeavoring to create a foundation for and a temple in the wilderness? His question drew their attention to the realization that he had posed this question to them before, which they had forgotten.

Counseling among themselves for some time and reflecting upon their impressions while conversing with The White-Haired-One, a key dawned in them and they replied: We are striving to create a holy place of creative peace and rest and love and joy and enlightenment and wisdom. The White-Haired-One received their response with joy: Then I have a key for you to take with you. Engraved on the key he gently placed inside of them were these words: Holy places can only be created by holy people.

Following quite consistently now the voice of The White-Haired-One, those feeling more like brothers and sisters patiently and joyously and carefully sought out Elders of holiness and wisdom who were those having passed through such refining fire of spiritual maturity and refinement. They were not surprised now when the gentle voice of The White-Haired-One gently came into them, while they were searching, and gently placed in them another key: Holy people can only be perceived through holy eyes of a holy beholder.

They began to cultivate holy eyes through the sanctification of continually consecrating, to their gain, their wisdom experienced so far in building and creating temples in wildernesses. Impacting their keys more and more massively inside themselves, they were able to keep their peace and wisdom in themselves and before their eyes, even in the midst of darkness and deluge. In due course of time, they discovered Elders in the wilderness who rejoiced in the opportunity to be of help.

## VII

In the preliminary stages of the restoration of their creating a foundation for their temple, the brothers and sisters noticed The Elders referring more and more for direction to one among them whose highly refined and humble and gentle and gracious wisdom became more and more visible as they observed him more and more through their own becoming more-humble eyes. As they observed The Elders creatively relating to The Eldest One, spontaneously the voice they ordinarily took to be far away in a temple in another part of the wilderness seemed now to be coming from so very near. As it dawned gradually inside them, it illuminated a key to their enlightenment: The most meaningful and significant authority is the authority of highly refined and humble and gentle and gracious wisdom and is only exercised and perceived in its spontaneous creativity by those attuning themselves to it in the same authority

Perceiving the wisdom in their new key, the brothers and sisters mingled among and carefully observed and followed, more and more, the wisdom of The Elders. Following their pattern, they began to rely most for direction on The Eldest One. The more they watched him, the more they perceived him watching them with gentle yet very penetrating eyes. When they inquired of him what they should do, they became more and more accustomed to expect, as his preliminary reply, a question: What do you desire to be and do from your depths? Not accustomed to such unusual authoritative direction, they were at first mostly at a loss as to what to do. In the aura of

whatever means are present-at-hand.

**Veils :** Being in mortality has the illusion of objectivity, which is, that all persons see and hear the same things. For example, if a theater audience is watching a movie, it is assumed all persons see and hear the same movie. Being in mortality also has the illusion of subjectivity, which is, that each person thinks his mental impressions are somewhat accurate. In reality, almost all persons have distorted views of themselves, the world, other persons, and God. The limitations of everyday objectivity and subjectivity create veils which limit persons' ability to see and hear accurately. Attunement into Divine Light and personal mapping and logging is necessary for a person to see beyond the misrepresentation of his everyday self and to facilitate viewing himself clearly as to who he really is in his own genuinely glorious ways of being himself in the illumination of his own personal light and truth (Care). A person must be able to penetrate the veils within himself before he can penetrate the veils in others. Each person is his own veil. The second coming of Christ is his disclosure of himself to persons to the extent that they are prepared to appropriately receive him. Personal preparation requires removing the veils from within oneself. Unveilings occur in proportion to the extent that persons become and are enabled to be sensitive to the essentially personal rhythms and tunes and creative ways of being themselves essentially that they are and are in and so find themselves as to who they themselves essentially are.

**Violence, subtle :** Subtle violence is putting pressure on a person to be something, do something, or believe something, based on a general principle, without knowing whether or not it is good for him. It is the project of producing persons (violently) in which an attempt is made to mold (create) the lives of each other as producing something socially desirable (violently) as being-contingently-present-at-hand (violence).

**Virtue :** Virtue is finding, fulfilling, and dwelling in personally enlivening possibilities in person's own most appropriate ways of being in and with each other. Virtue is a person's being and becoming enabled to help another and himself toward being and becoming himself essentially. It is gentleness, patience, genuine love, feeling well, and operating in the light (vs. resentment and frustration). Any virtue worthy of the name is not a mechanical obedience to an order, but is Being in freedom.

**Voice of Conscience :** The voice of conscience is disclosed in Care in personal existence. In this disclosure of Care, neither ordinary vocal utterance nor hearing is essential. The voice is rather one's own essential ways of Being *emerging* in his personal existence. The voice of conscience here asserts nothing like the giving of information factually. In this calling, one's own self is essentially brought to himself in his own existence. This arises existentially in a person's being in Care in which this essential and existential calling and listening of each person is in his own existence, which is a personally-being-of-God-and-men in and with themselves-and-each-other-essentially in their existence. The call of conscience points persons forward to their potentialities-for-being-themselves-essentially, and does so as a call which comes from the anxiety of homelessness. When their calling moves persons toward their potentiality for being themselves essentially with some accompanying understanding of this potentiality, it is not simply either ideal and universal or particular and individual. In this voice, one does not primarily find or know or understand information about oneself. In this self-subsistent disclosure in the care of one's personal existence, the voice is one's own essential ways of being himself essentially emerging in his own personal existence in one another.

## W

**Wars In Heaven :** In a variety of ways and degrees, personal existence in human history has been involved in the wars in heaven. Classical prophecy shows the divine war to be the piercing of the pride of and the dismantling of the unfaithful city in preparation for and to the accomplishment of its appropriate reconstitution as a habitation of justice, peace, and joy (City of Enoch, Zion City). Persons Really Being themselves in their own most essential ways of Being is a vital issue in the wars in heaven. At times they attack and destroy themselves, away from Being-in their own genuine and creative self-esteem. This destruction is due to one or more of many mental image biological factors. Inherent in personal existence is the potentiality for insecurity, destructive pride, fear, anxiety, depression, despair, panic attacks, and destructive worry and concern. Persons at times attack themselves with one or more of these biological factors to the point of destroying themselves in these ways by immobilizing themselves away from Really Being themselves in their own most essential and fulfilling and creative ways of Being. From time to time the battle strategy of the old serpent and his angels in the wars in heaven is to focus attention on making those with philosophically prophetic insights targets for attacks by specialized and elite forces. One of the premier strategies and activities of these elite forces is the destruction of persons having philosophically prophetic insights through very subtle ways of fitting and submersing them into ordinary everyday marriages and families and these family situations. This strategy is very carefully crafted by these destructive hosts in the interest of their establishing mind control over the space-time-energy of persons with philosophically prophetic insights. This strategy of these destructive hosts is to keep them so busy

**Tree of Life** : The tree of life is not and was not simply a present-at-hand tree in a present-at-hand geographical location. The tree of life is partaken of whenever and to the extent that persons partake of events in their lives that quicken them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially. Crisis in which distorted subjective mental images and objectivity become dismantled and replaced by creative ecstatic-spatio-temporality and transcending-subjective-objective warm hearts and mental images take place along the way. This is how the creation of life always proceeds personally, partaking of the tree of life. This process of the creation of life is measurable in the depths of personal existence. Whenever and to the extent that it occurs it is known to be taking place since it always rings true personally.

**Truth** : Truth is the unconcealment and revelation of what-is. The truth of the metalogical stage of postclassical prophecy is personal in care. In this pursuit of truth, men are not attempting to conform to an absolute truth (idea) in a realm by itself. Personal truth is always in persons, from which factual truth arises. Being-in-truth personally is a personal way of Being which is primordially true. The essential character of Being-in-truth personally is existential; that is, it is persons' own ways of being themselves in each other in their existence. In this Being-in-truth personally, persons' own ways of being themselves in each other are not essentially comparable with one another in a truth relationality and in a value hierarchy in which persons' own ways of Being themselves essentially are more valuable or more true than another's. Truth is our own bringing ourselves in and through divine light into our own most appropriate ways of being ourselves in our own appropriate time and place and way. Being-in-personal truth is righteousness. The essence of truth is revealed as freedom. This is the existent, revelatory letting-be of what is.

**Twoness** : The twoness in personal existence is persons' being-in-each-other-in-being-themselves-essentially. (see also Oneness, Twoness, Manyness)

## U

**Universal Church** : The Universal Church is simultaneously the family of God, the Temple of God, the Temple City of God and the body of Christ. These aspects of existence are Being-in mystery. The family of God is unveiled and identified and matured through the creative communication in to and the communion together in the midst of personal intersubjectivity, of the trinitary life of creative grace, faith and love (charity); it is one as God is one. The communion in the trinitary life is accomplished in the body of Christ. The expression the body of Christ and the Universal Church are *Theandric*; that is, they refer to the unity of the correlation of the divine and human nature. The family of God is established through creation-power communication in the body of Christ through the intoning of and in the Universal Church. This creation-power communication involves the prolongation of the incarnation, crucifixion and resurrection of Jesus as Christ through making it possible to be embodied together in His body and ours. This creation-power-communion is made possible whenever and to the extent that persons become aware of temple and church signs, symbols and gestures and their personally creative meanings, pointing out and pointing toward their Being and becoming embodied as to who they essentially are while at the same time Being embodied in the body of Christ as to who He essentially Is. As soon as and to the extent that the spirit-incarnation-body of Christ is communicated in to persons in next dimensional communion the Temple of God and the Universal Church exist.

**Universality** : Persons always being-in-each-other personally.

## V

**Vanity** : Vanity is thinking you are one person only and taking all the credit for your ideas, wisdom, and experience. Vanity endarkens persons until they are receptive to only a lesser portion of his word. And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full. A mode of operations in the world of darkness is to move persons toward vanity. It is a drive to get persons to operate in high-powered blindness. Vanity cuts persons off from genuinely seeing and hearing. A major sign of vanity is being grasped by a spirit of contempt toward persons, especially toward their weaknesses. Vanity and contempt are overtones of persons being contingent to the thoughts and behavior of others.

**Vengeance** : Vengeance is enacting, whether in thought or act, the promptings of jealousy and covetousness, with

his immense patience, they also felt patient as they moved their lives toward cultivating his admonition: Move gently and patiently toward creating foundations, and all else, by probing and nourishing the depths of your own creative desires and follow them carefully to the fulfillment of their in-depth joy.

Cultivating his admonition, each saw more and more through his own joy what to do to fulfill his own enjoyment and noticed the variety of their enjoyment to be conducive to the variety of needs present to create their foundation and their temple in the wilderness. They saw now, in the midst of the gentle direction of The Elders, the need for special stones and special mortar and special tools and ingredients for each special purpose to create sacred temples in wildernesses; they saw more and more the need for everything and everybody appropriate to its own special needs and times and places in their own joy and enjoyment all together.

## VIII

Those, creating together a temple in the wilderness, rejoiced in the fulfilling dawning and maturing in them of their keys, and therefore, their authority and capability to do so. They rejoiced in their new keys of the authority of wisdom and creative desire and in-depth joy and enjoyment and the authority of special needs and times and places and tools for everything and everybody appropriate to their own joy all together (appropriation).

In the midst of the miracle of the giving and receiving (the revelations) of these keys of creation engraving gently in the hearts and minds of the brothers and sisters through The White-Haired-One and The Elders and The Eldest One, they gradually began to perceive another of the miracles of building sacred temples in wildernesses. They had a question continually in their hearts and minds, and on their lips to The Eldest One, What did The White-Haired-One mean in suggesting to us to place ourselves into the mortar and every aspect of the foundation and temples we are creating in wildernesses? The Eldest One smiled. It will require sharp eyes to perceive his meaning, but if you will continue to watch carefully through cultivating your feelings and eyes of humility and gentility and peace and love and joy, you will eventually see his meaning.

From then on, from time to time, as the brothers and sisters cultivated and increased their joy and their eyes sharpened, they actually perceived their joy gently slip into the mortar they were mixing and the stones they were carefully selecting and carefully setting in place in their foundation. They saw their joy and humility actually mixing in with all the ingredients of gentleness and softness and resiliency and pliability and adaptability and creative impregnability. They saw their creative foundation hold firm against the ravages of destructive darkness. They realized a power far beyond any power they had ever before seen or even imagined could exist; a power and strength far beyond all power of amassing impregnable hardness; yet such a gentle power of softness and resiliency that it could be perceived in its glory only by the gentlest and softest eyes and hearts.

The more the brothers and sisters saw the gentle beauty of the gentle foundation being built with gentle hands and hearts through the direction of the gentle wisdom and graciousness of The Eldest One, the more they joyfully marveled and the more a gentle voice dawned in them: You, brothers and sisters, are finding your father in his most gracious and creative fatherhood and are being sealed to him as his children in your eternalizing bonds of peace and love and joy and in-depth enjoyment of each other all together. You are finding and being sealed to the heavenly authority of creative fatherhood as his creative children, as creative brothers and sisters.

## PROPHECY AND PHILOSOPHY

# KNOWABLE MYSTERY

## IN AND OF INCARNATION AND HEAVEN-EARTH FUSION IN PERSONAL MULTIDIMENSIONALITY

By Dr. Montchesney Riddle Gottfredson

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time occurs in everyday life, but is rather involved in one ecstatic-spatio-temporality.

**Subjectivity** : 1) The inadequate view that our usual processes of seeing and hearing are either far removed from the really essential processes of discovering the truth or they can in reality in no way be involved in these processes. 2) Subjective relativity is presumed to be simply one's own personal bias inadequately relating to objective reality. 3) A preexisting image (form, pattern) of objective (creation). 4) An illusory personal projecting (in miracle) of one's own self or some aspect thereof into events. 5) Mostly or wholly a (prophetic) product of the inner resources of a visionary type person. 6) Hallucination; imagination. 7) Insights left mostly or wholly to one's (a subject's) discretion. 8) The illusion that there is a network of forms which a worldless subject has laid over some kind of material. 9) Concepts of time and space not related directly to factual events 10) The seeing of entities beside which men live In the image of one's own self (subject) by his projecting himself into the entities around him in ways not consciously transcending factual bias . 11) The illusion of being substantially alone existentially (subjective isolation). 12) Confusing the above subjective correlates with a subjectivity (the above subjective illusions) as a subjectivity as it is in and of itself. (30)

**Substance** : Present-at-hand- being-in .

## T

**Temples** : Temples are way-places in the midst of which the essence of personal presence *gradually* emerges and is revealed, both of God and man. This is by far the greatest of all revelations.

**Thanc** : The *thanc*, the heart's core, is the gathering of all that concerns us, all that we care for, all that touches us insofar as we Are, as human beings. (see also Memory )

**Therapy** : Philosophically prophetic *therapy* Is a way persons may become enabled to prophesy envisioningly those ways they may become enabled to become *aware* of as to how they may discover and implement these refined ways of Becoming and Being who they Are in their very own ways of Being-themselves *essentially* in *creation-of-life* ways, ways that they would have otherwise overlooked or repressed .

**They** : (i.e., the they ) The rhythms of war and peace and scattering and gathering in the objective correlates of existence conceal the appropriate essential rhythms and attunements of personal existence. In this concealing men are fallen and homeless. Proximally, and for the most part, men in their fallenness, are fallen away from their destiny of being themselves in their own most appropriate ways. In this fallenness is a scattering. In this scattering is a being lost lost in the they. When and to the extent that persons are fallen away from the essential character of their destiny of most appropriately being themselves in the concealing of this destiny, they are absorbed in the they and are mastered by it in ways not most appropriate to the essential rhythms and attunements of their own personal existence. The scattering of the fallenness of being lost in the they is made visible in certain definite phenomena. Idle talk is characteristic of the scattering of this being lost.

**Thinking** : Thinking is thinking the essence of. Thinking is the gathering together which makes present what Is. (see also Memory )

**Throwness** : Personal existence is being-thrown . Existentially, being-thrown means always being-found (*befindlichkeit*) in some personal way or another of being-oneself and, as such, always finding oneself in some state-of-mind (mood) or other. Being-in-a-mood which a person (*Dasein*) always is brings him face-to-face with his thrownness in such a manner that his being-thrown is not simply a finding himself to be a present-at-hand culmination of present-at-hand past events or a free-floating present-at-hand existence with no attachments to a past , but is disclosive of the more primordial who-and-how one is. One's mood discloses in the manner of turning toward or turning away from one's own personal ways of being there . Being-brought face-to-face with the that-he-is and the who-he-is of his own personal thrownness whether authentically revealing it or in authentically covering it up becomes existentially possible only if personal existence, in the primordially of its very existence, constantly is as *having been*.

**Transcending-Subjectivity-Objectivity** : Transcendence is the *essential* means and most basic resource for persons to correct their mental image distortions in their *transcending* their *subjectivity-objectivity*. This does not do away with subjectivity and objectivity but is the mode in personal existence making it possible for persons to see clearly what their mental image distortions are and then correct and adjust them.

**Transfiguration** : Transfiguration is discovering the real person beyond the mis-impressions. Persons are transfigured in our ways of seeing them, which means, we are enabled to see them more gloriously. In the ways persons saw Jesus of Nazareth, some saw a lunatic; some saw the carpenter's son; some saw a great rabbi; and some saw Jesus as Really being the Son of God through his being transfigured to them, which arose out of the softening of their hearts.

existence is manifestations of the violence of the misdirections of personal concern especially in their attempted gatherings in being lost in the homelessness of fallenness. Divine war is the suffering necessitated by the pain of gathering persons home in their anxiety from drifting along toward an ever-increasing groundlessness in the in-authentic hope of gathering home in the lostness of the deceptive familiarity of the they. The essence of peace is being-home. The essence of justice is the gathering persons home and being-home in and to their own most appropriate ways of being themselves in the essential rhythms and attunements of their own most appropriate combinations of personal existence. The essence of joy is the real-ization of being home. The essence of rejoicing is the singing forth (poesy) of the essence of joy.

**Second Coming of Christ (signs of)** : Life-creation participation in the coming and presence of the Lord and the second coming of Christ involves participation in and is made possible through our Being and Being-in living symbiotic relationships with Gods and Goddesses, prophets and prophetesses, angels. This is not a prophecy that all persons at some time in the future will see the son of man coming on the clouds in the sky as simply a personage being an object riding on object-clouds in the object-sky. Prophetic faith reveals the Reality that this prophecy always has been, is now being and will always continue to be fulfilled, since the Cosmic Christ right this very minute is appearing to all nations of the earth in the clouds of heaven .

**Seeing** : Prophecy, i.e. envisioning; i.e. essencing.

**Self, Selfhood** : Not something present-at-hand but one's own phenomenal ways of existing in care.

**Self-perception** : Disclosures of conscience in care of personal existence. Self-perception in personal existence is disclosed in Care as the voice of conscience . Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The voice of conscience is one's own essential ways of Being emerging in his personal existence.

**Self-subsistence** : Ontologically, man is different from every non-personal object and reality (from everything that is present-at-hand or Real). His subsistence is not based on the substantiality of a substance but on the Self-subsistence of the existing Self, whose being is care. Self-subsistence is person's own essential ways of always being themselves personally in one another and God in existence in care. Comprehending personal self-subsistence requires persons to be aware of their own existence phenomenologically in lieu of placing their confidence primarily in abstract speculation regarding how their existence came to be. Abstract speculation is involved in presuming that personal existence comes into being in a linear-sequential way in a series of nows developing into a present-at-hand birth and death in a connected series of events. Self-subsistence is the constancy of a person's being himself essentially in Care. In personal self-subsistence, the light of Care is *always* there (present).

Serene or Serenification : (see Divine Serene Reserved )

**Significance** : Significance is those ways of being manifesting themselves and being-uncovering which each person is essentially in his existence, i.e., in his relationships in and with himself, others, and all entities in and with which men dwell.

**Signs (of life and death)** : We ourselves are signs. As personally existing, we both point to and embody the meaning and significance of personal existence.

**Sin** : For metalogical postclassical prophecy, sin is a person's imposing on (by hindering) another and oneself from being and becoming themselves essentially. In this hindering is an opacity toward who persons are essentially. In this opacity is a losing and distorting of appropriate essential attunements and rhythms in personal existence. This is a losing and distorting of seeing and hearing . Sin is any and every element in person's existence distracting and hindering them from and destroying in them the grace of Christ, through which persons may enter into and Really Become and Be alive .

**Speculation** (abstract philosophical): A complex analysis grounded in the drive to identify and characterize essence and existence by precisely distinguishing between them.

**Starting With Oneself First** : Starting with oneself first is possibly the greatest of the ontological mysteries, and yet the most meaningful and significant and crucial for persons to become enabled to discover and dwell in in prophetic faith and gentle repentance and Really Being Born anew, continually. When one takes who-he-himself-essentially-is to be the primordial ontological clue as to the nature of his own personal existence and so *starts from himself* as an essentially noncontingent personal entity in an investigation of the meanings in and significance of (his own) personal existence, it turns out to be a manifestation of an essentially personal self-subsistent existence whose characteristics certify it to be personally self-subsistent in its possibilities as certainly one's own in one's own Care. Starting with Oneself first in prophetic faith, interwoven with prophetic ecclesiology in the midst of personal ontology, is not to be adequately understood in terms of ordinary linear-sequentiality in the way

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energizing.

**Revolving Instinct and Intelligence** : Contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind and the question of precisely what is good and what is evil are not generally adequately and never *automatically* known to persons. They can only be discovered and matured in and through revolving instinct and intelligence . Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into intelligence. Personal intelligence is an aspect of personal existence which always includes memory, conscience and Care. The precedence of instinct over intelligence always involves coping with those aspects of the structures of evil in which instinct determines how decisions are made with regard to the rhythm of how and when and for what purpose persons partake of the tree of life and the tree of the knowledge of good and evil .

**Robotization** : Seeing the Lord and hearing his voice is only made possible through sensitivity of transcending-subjective-objective feeling, since initiating and developing prophetic faith is impossible by persons being robotized , which always results in a hardening of hearts; that is, by persons infusing themselves or being infused with elements of influence which are contrary to their very own personal and most essential ways of Really Being Themselves. At times persons attack and destroy themselves, away from Being-in their own genuine and creative self-esteem. This destruction is due to one or more of many mental image biological factors . Inherent in personal existence is the potentiality for insecurity, destructive pride, fear, anxiety, depression, despair, panic attacks , and destructive worry and concern. Persons at times attack themselves with one or more of these biological factors to the point of destroying themselves in these ways by immobilizing themselves away from Really Being themselves in their own most essential and fulfilling and creative ways of Being. In addition to this destruction of themselves, persons are at times in these categories of personal attacks on themselves and in various other ways targets of atmospheric attack from the old serpent and his hierarchies of angels . The primary purpose of these attacks is to enslave persons and fit them into a hierarchical slot in his kingdom in accordance with a need for personnel in certain jobs . This enslaving is accomplished by consistent robotizing mental image atmospheric bombardments until the targeted person becomes a casualty in the war. These atmospheric bombardments are ordinarily so subtle that persons being bombarded are not aware of this and would swear that no such thing is happening or could happen. For them, such ideas are too superstitious or unreal or ridiculous.

**Rhythms and Attunement** : Each person is essentially both his own most appropriate rhythm and attunement, and essentially is in a most appropriate rhythm and attunement with others. Proper gathering of scattered man is predicated upon a sensitivity to and the most appropriate discovery of these essential rhythms and attunements, that is, being-in-tune with personal reality both individually and collectively. Knowing who persons essentially are in their own personal creation and creativity and creating is persons mature being-in-one-another creatively in being-in one another's rhythms and tunes (styles) attunefully ( in-tune ) in being themselves essentially in such a way that they envision and respond to their styles in one another essentially. In the maturity of these ex-pressed im-pressions, each persons own creative ways of being himself essentially are always here , and so may possibly be authentically identified and appreciated and cultivate the patience of the creation of and for be-com-ing continually more fully alive . In the attunements and rhythms and appropriations of persons being gathered home in to the most appropriate combinations of being themselves most appropriately is found an essential hearing and seeing . The hearing is the hearing of the call of conscience . The seeing is the seeing of the meaning of the signs of the scattering and gathering of men and nations in the visions of their essential natures as they are-be-com-ing personal.

## S

**Sacrifice** : True sacrifice does not harden persons; on the contrary, it is the sacrificing of hardness. Sacrifice is taking upon ourselves the faith to be soft-hearted. Real sacrifice always involves persons in *receiving more than they give up* . Real sacrifice is always a sacrifice of death for life, darkness for light, despair for hope, sin for virtue, worldly security for treasures of heaven, promiscuity for the creation of life, solitary confinement for a spirit of love and blessing for all persons.

**Scattering and Gathering** : The manifestation of the phenomena of the scattering and fallenness of being lost and homeless in the they and the human urge toward gathering home are signs that reveal something of the essence of human existence. We see that essential being-at-home is not most appropriately simply determined by the geographical location of persons. The essence of scattering is revealed as a being lost in the fallenness of the they. The essence of gathering is manifest as being brought home to persons own ways of being themselves essentially. Here, the essence of war shows two manifestations. War emerging from the agency of idolatrous



creativity as being-in-creation personally, and so more certainly recover something of the creative dimension of ( in )divine creativity.

**Providential** : Other than divine workings in the atmosphere.

**Proximal** : The word proximal (or proximally ) means not absolutely but to a major extent, and in those aspects of our lives with which we are most familiar on an everyday basis proximally and for the most part which can be taken as a sign or hope, a positive designation of facets of the nature of personal existence.

**Pure in Heart** : Being pure in heart is the overcoming of worldly values and finding and fulfilling ones own personal value; which is essentially noncomparable with the personal value of any other person in the sense that they are or should be considered to be exactly the same according to worldly standards .

## Q-R

**Radiance** : Radiance Is *always* an ontological aspect of Being a person; yet proximally and for the most part this personal radiance is veiled from both personal and public awareness consequent to the nature and purposes of ordinary mortal existence. It is necessary and vital to the Realization of and appropriate growth of personal glory from and through a person s underlying foundational radiance that it *emerge gradually*, evolutionarily; so that personal maturity may be achieved and solidified at each stage of the process . This personal radiance can only emerge through persons, in Reality, Being-in-each-other. The radiance of persons, divine and human, Is both Being-in each other as well as around and about the realms in which their radiance emanates, together: The *radiance* of Divine Reserve Being- projected in to and infusing persons in varying degrees and ways in accordance with their capabilities at the time of receiving Divine radiance in their own due time in the creation of their lives in appropriation . Beings who are essentially creators create by the *radiance* of charity and love shining from their being and they add a positive contribution to the invisible work which gives the human adventure the primary meaning justifying it.

**Reality** : The use of capitol R Reality in Prophecy and Philosophy refers to the *essential* nature of

**Repentance** : Gentle repentance Is the mechanism through which persons may be and are uplifted and soar into the heavens of the Joy and Peace of dwelling in their own personal and non-comparable value , which is prerequisite to dwelling in that personal spiritual environment in which prophetic faith is fostered and grows. So, how does one go about gently repenting to find and fulfill and derive for oneself the personal benefits of overcoming hardness of heart and Being and Becoming pure in heart and thereby enable oneself to Really Be-in the personal presence of God and man; which is the realm and nature of prophetic faith? Only through mapping and logging the nature of one s very own personal existence; which becomes and Is a permanent and eternal record etched in their hearts of persons coming to accurately and adequately recognize and dwell in their very own strengths and weaknesses and the various miraculous ways in which and how weaknesses become converted into strengths which is and involves true conversion in to prophetic faith in the Gospel of Christ . In the midst of this personal conversion one s weaknesses becoming strengths are not remembered to-Be self-demeaning or obnoxious but are remembered to-Be the personal-potential out of which personal strengths may and at these times do arise in glorious resurrection.

**Response** : Not essentially reacting to sensory stimuli but the mode of seeing, hearing, and speaking of the transcending-subjective-objective personal-being-in-one-another of God and men.

**Reserved** : The lack of full understanding of the divine is named the not yet now . The complete uncovering (revelation) of the divine is Reserved. That which is already given and is yet at the same time being withheld is the Reserved; or as Isaiah says, I am your God ; I am with you ; Let the peoples come to meet me . The Reserved is approaching but still remains sought after. Why? Because they are not yet ready for it. To grasp him much, our joy is scarcely large enough. We are still in a time of the Reserved in which we lack the full appearance and appropriation of the divine. Nevertheless, the divine, in being Reserved, is at the same time near; as Isaiah says, inquire of the Lord while he is present, call upon him when he is close at hand . (see also Divine Serene Reserved )

**Resurrection** : Bless ME with a spirit of forgiveness for THEY know not what they do.

**Rest** : The key to appropriately resting in the Cosmic Redeemer and maintaining an easy yoke and a light burden is for persons to: keep their eyes on me and act in my similitude. My ways are gentle, peaceful, non-judgmental, patient, cheerful, energetic, and *exuberantly joyous*. Entering into rest is accessing a person s Higher Nature. Rest in the midst of activity is accomplished through operating out of one s own Higher Nature. Frustration is very taxing. Anger and/or animosity drain a person. Pleasure is restful, seeing glory is restful and

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and to the extent that persons are saved in Celestial or Terrestrial or Telesstial Glory, they are so infinitely and multidimensionally fulfilled in-Being-in their very own personal glory that they would never and would never hope to change places with or Be any other person, whatever their glory. This is the ultimate way of Being-in prophetic hope.

**Prophetic Love :** Inherent in personal existence is love , which is manifest continually in a variety of ways, inasmuch as personal existence is essentially multidimensional. Consequently, expressions of love occur in innumerable ways in a complex spectrum from destructive to creative and several possibility- stages . Being-in *love* ontologically is persons finding themselves drawn to each other from cosmic gravitational attraction arising from their own personal genetic structures of their most basic and creation-of-life personal *Love*-desires and wants and needs. Though *Love*-attraction arises from the ontological value in and of each person Being-*essentially* and intrinsically and inherently of priceless cosmic value , yet inasmuch as persons are obviously involved in the structures and purposes of human existence in which they are also by nature veiled in various ways and as such are not fully aware of their inherent priceless value, they typically become attracted to *love*-values in and of themselves and in and for each other that are not *essentially* their very own and not *essentially love* -valuable to them; even though their *love*-values do at times and in ways have ordinary everyday value as they function in their *love*-values in their ordinary lives. To repent of this destructive autocentricity, a person would need to become capable of envisioning in *prophetic Love* the Realities of what the Real creation-of-life needs and desires of other persons Really are and then assist in facilitating *gently* the fulfillment of these needs and desires of other persons, in accordance with their in-depth ontological needs and desires, but only upon their request or their Really agreeing to an offer to do so. Genuine love is enlivening, empowering, and personally clarifying. Some of the signs of genuine, pure love are appreciation, gratitude, meekness, humility, and softness of heart. Genuine love enables persons to see past personally veiling clouds of prejudice, animosity, resentment, and impatience (appreciate each other), and to thereby participate in the glory of who persons really and essentially are in their primordial heart's core.

**Prophetic Ontology :** Points to the question of Being and understanding the meanings and significance of the temporality of the creation and annihilation of man, the *who* is it that (*who*) is-there (*Dasein*) essentially. When one understands himself from his past and future , he does not adequately do so ontologically by a simple discovery of who he is by a simple tracing of a series of present-at-hand events which have now culminated or will culminate in a present-at-hand finding himself . What is decisive in understanding the temporality of the meanings and significance of the creation and annihilation of man are the ontological phenomena in the ecstatic temporality in human existence continually showing themselves in personal existence even though, in the fallenness of men into the they, they are proximally and for the most part lost and overlooked .

**Prophetic Sociology :** If we attribute social value to man, then this should be conceived in terms of the kind of being he is. Personal existence does not reveal itself phenomenally to be essentially a being-contingently-present-at-hand, and so a sociology of personal existence is not most adequately so understood . To be enabled to account more adequately for justice and its creation and annihilation and its most appropriate sociological *transcendent* setting in personal existence requires a dismantling of sociology in such a way that the nature of transcendent-ontologico-anthropologic phenomenologico-sociology in personal existence as not contingent and not present-at-hand is a primary consideration. What personal (both anthropological and sociological) potential is essentially, is persons own ways of being themselves essentially in themselves and each other in their own care in such a way that they are finding and becoming who they essentially are in themselves and each other in their own most appropriate groups of being in and with and for themselves and each other in their own care.

**Prophetic Theology :** Man is fallen-away-from-himself and so is fallen-away-from-his-creator and can only authentically be restored to both by envisioning more and more adequately the nature of and overcoming of his estrangement from himself as at the same time (ecstatically) prerequisite to all reconciliations in personal existence. In the confusion of simply and immodestly presuming that, since man is a fallen being and as such worships the creature more than the Creator , that he is fallen only in being fallen away from the Creator , the theological tradition has overlooked the critical possibility in understanding the creation and annihilation of man theologically that persons are first fallen from themselves. Being-fallen from themselves as to who they themselves essentially are, they are then fallen from ( in ) being-in creation personally. In being-fallen from ( in ) being-in creation personally, they are fallen from being-in the creator . This confusion leads to the further confusion that the most adequate place to begin overcoming their idolatrous atheistic estrangement from God is to flee from themselves as fallen creatures and first find out who God is so that they may find out who they are. In this confusion in fleeing from himself, what one overlooks is the more certain and at the same time the more modest possibility of uncovering creativity and creation in himself as being the closest revelation of

(is-annihilated) and is-not existing personally as-to-who he-himself essentially and really ~~is-~~ in his very own existing .

**Prophetic Discernment** : The business conducted in the councils in Heaven is *essentially* ecclesiological; that is, individual persons take up their business with others individually or in various sizes of groups of persons. This conducting business takes place through the *confrontation* of persons with themselves and others. Generally, the way this business is conducted in Reality is some combination of destructive and creative desires and intentions and proposals and ways of doing business, in varying degrees, both inside and among those persons involved. On some occasions persons are wholly at the time destructive or creative in carrying on their business . Keys of *prophetic discernment* are necessary to distinguish which components of the councils in heaven are destructive and which are creative.

**Prophetic Ecclesiology** : Prophetic Ecclesiology is envisioning ways persons relate with themselves personally or impersonally in the midst of relating with others personally or impersonally, involving individualizing, grouping and universalizing of persons. The root meaning of the word *ecclesia* is to be called out of being lost and fallen in the world of the they in ways detrimental to personal Well-Being and then dwelling in realms of living in really Being alive in oneself and in and with others. This is the interpreto-translation for considerations of prophetic ecclesiology.

**Prophetic Epistemology** : The nature of vision. Epistemology is considerations of ways of knowing, in many practical-everyday circumstances and logical (metaphysical) senses there are empirical (objective) and rational (subjective) ways of knowing which are more or less effective in solving practical-everyday and logical (metaphysical) problems. These ways of knowing, however, are not adequate to discover the nature of personal ontology. Whenever and to the extent, then, that persons intend to explore questions of personal ontology, whether that of others or of themselves, they require epistemological ways of knowing adequate to investigations of personal ontology. The knowing with which metaphysical prophecy and philosophy is concerned is ontologically personal understanding , whether the concern is persons knowing others or knowing themselves. Knowing our own self-subsistent creative destiny is disclosed in the self-perception of personal existence, which is disclosed in care in the voice of conscience . The voice of conscience as a way of knowing one s creative destiny here refers primordially to the existential foundation of personal existence more than to practical-everyday and logical epistemology. In this voice , one does not primarily find or know or understand information about oneself. In this self-subsistent disclosure in the care of one s personal existence, the voice is one s own essential ways of being himself essentially emerging in his own personal existence in one another.

**Prophetic Faith** : Prophetic faith is the discovery in persons of the appropriateness of their personal existence. Creative prophetic faith is founded and nourished and matured in answer to ontological prayer. Whenever and to the extent that persons find and cultivate and dwell in who they themselves Are essentially, they may then come to understand accurately and adequately in one way or another in prophetic faith their own personal possibilities as grounded in their own Being-possibility. One s Being-there in prophetic faith in their own personal possibilities essentially and finding themselves there in them affirms this, since they then Really continually point to themselves and come to themselves as such.

**Prophetic Hierontology** : Prophetic Hierontology (from *Hieros* [temple] and *Logos* [a study of]) is a philosophically prophetic consideration of the meanings and significance of temples among all peoples and families in human history; in philosophically prophetic depth. Themes central to these philosophically prophetic investigations include the nature of temple institutionalization, mental images, values, marriage, bonding and sealing, sacrifice, and genealogy. Temples are way-places in the midst of which the essence of personal presence *gradually emerges* and is revealed, both of God and man. This is by far the greatest of all revelations. Temples are personal way-places for these revelations but not simply places which are physical structures built with hands ; for instance the temple revelation involving Jesus, Peter, James, John, Moses and Elias on the temple mount of transfiguration and the temple-presence of Moses and Jehovah on Mount Sinai and the temple-presence of Christ and Paul together on the road to Damascus. Prophetic hierontology presumes personal existence to embody a variety of forms and experiences of life, including both creative and destructive components in the lives of each person; and also presumes that ordinary, everyday observable historical events are the *emergence* of deep, underlying forces .

**Prophetic Hope** : Genuine and creative hope springs from persons creative humility and creative pride in finding and being themselves creatively. Destructive pride consists of drawing one s strength solely from oneself. Creative hope is the prolongation into the as yet unknown of persons and their activities as rooted in Being. It has affinities with personal Will. Creative hope is the will when it is made to bear on what does not depend solely on itself or a functional and technical world but upon creative communion with others, rooted in Being . The capacity to hope diminishes in proportion as the soul becomes increasingly chained to its everyday experience and as it is given over more completely and more desperately to the world of the problematical. In Reality, whenever

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breaks into cries of joy .

**Priesthood** : The priesthood is the power of the creation of life.

**Primordial** : Refers to the existential foundations of personal existence more than to practical-everyday and logical epistemology.

Primordial Self : Essential self, authentic self.

**Problematical** : The world of the problematical is the world of fear and the desire for goods and services.

**Promiscuity** : Promiscuity is trying to create life prior to separating light from darkness. Destruction of life occurs when The darkness comprehendth not the light. In other words, when a person can t tell the difference. Destructivity arises out of the promiscuity of misdirected Care (which is Care-less-ness).

**Prophecy** : Envisioning. Prophecy is disclosed in the recognition that lives are more than objective-subjective functioning. Prophecy is a trans-subjective-objective envisioning of the meaning and significance of lives, and to the extent that it is so is more adequate in understanding this significance.

**Prophecy and Philosophy** : The title is intended to imply that prophecy is evolutionary or progressive, not, however, in the scientific but in the prophetic sense. That is, it is not evolutionary in the sense of a biological response to a physical environment, but is a spiritual response to a divine-human dimension of existence. Philosophical prophecy in current but very limited circulation is the next philosophical generation after the Nietzsche, Heidegger and Marcel era and brings *phenomenology* beyond a man so far era into the era of Next Dimensional Man as hinted at by Nietzsche but destined to be reserved for the present time. Philosophical prophecy is a way of Envisioning the nature of all of the *phenomena* Being manifest in personal existence and therefore in personal ontology, a relatively recent discovery of philosophical prophecy; which includes all of the heights, widths, breadths and depths of persons most *essential* ways toward and for and in and of Being-themselves. Philosophical prophecy refines extensively an understanding of what it Really Is for a person to come into personal existence and to Really Be Alive by envisioning the place of mortal birth in the perspective of Being Next Dimensional Man. Philosophical prophecy is infinitely and eternally involved in *essencizing* the cosmic nature of Councils in Heaven deliberations , *revealing* that in the Councils in Heaven continually and eternally taking place in ecstatic-spatio-temporality the *essence* of all of the *deceptions* of the old serpent is building kingdoms on the foundation of force and coercion , accomplished through mind control . This dimension of prophecy is seeking more and more to understand, live, and facilitate movements toward a metalogical personal ontology upon which peace, justice, and joy may yet be more firmly grounded. The basic point of departure here is the insight that men s essence is in their personal existence.

**Prophetic Anthropology** : Rather than taking its ontological clues from that which one sees as most natural and closest , viz., personal existence as a contingency to a present-at-hand birth and death , metalogical postclassical prophecy finds its ontological clues to the meanings in and significance of personal existence in personal existence itself , and in so doing discovers that being-personal becomes most intelligible whenever its character is found in itself. So its envisioning of the most appropriate ways of interpreting the meanings in and significance of personal existence is to start from personal existence itself as to what (who) it manifests itself to be essentially. It is possible for a person to pull himself together from the annihilation of the dispersion and disconnectedness of being lost to himself in such a way that he may comport himself toward himself creatively in creating himself from his own being-in-creation in bringing himself to himself so that more and more he becomes his own ways of being himself essentially in his own care.

**Prophetic Archeoteleology (Archeo-Teleology)** : Archeoteleology Is the multidimensionally ecstatic realmng of appropriating persons in to levels of existing with in which they may, together, grow evermore fulfillingly in to existing creatively , together, as they themselves Really Are.

**Prophetic Biology** : Prophetic biology is the nature of a person s heart, moods, states of mind, factors of cosmic biology, mental image factors. Prophetic biology envisions in philosophical prophecy personal Reality to-Be essentially symbiotic; that is, persons in Reality Are- in -each-other, together, biologically. Prophetic biology sees the ebb and flow of life and death in the ebb and flow of peace-love-joy-attunement- walking and war-anger/hate-frustration-dischord(ant)- walking . Attunement- walking is through virtue and purity of heart and is life-creating . Dis-chord(ant) walking is through sin of heart and is death-producing . Heart examination in prophetic biology is diagnosis and monitoring of life and death by means ( instrumentation ) not made with (present-at-) hands. Prophetic biology measures life and death through heart-felt seeing and hearing (envisioning) sensitivity- in to- conscience . Wherever and to the extent that a person is-not living - in - vision that person perishes

outside-of-and-toward himself-and-others-in-and-for-themselves-personally in such a way that his being and becoming himself essentially in his existence are his potentiality and not-ness but not as a contingently-present-at-hand-not-being of a missing or not yet subject or object which was created as a was-brought contingently-as-present-at-hand-into-being . (see also Possibility )

**Powers of Darkness :** There are many varieties and levels of hosts of darkness employing various methods and strategies to enslave, endarken, tempt, deceive, and control persons. Destructive hosts always seek to insert dark impulses into persons to take control of their hearts and minds and establish enmity between persons. Hosts of darkness lose their power over persons as persons become spiritually stronger through operating within the Savior's light and blessings. Spiritual strength is discovered and realized through being and becoming evermore foundationed in who oneself is essentially in Divine Light.

**Power Over Others :** Most persons have the urge, at times and in varying degrees, to control others. It may be in obvious, extreme ways such as kidnapping, rape, or murder. At the other end of the scale, a person may try to gain power over another in very subtle ways, and sometimes without even knowing it. It may be a habit he isn't aware of at all.

**Prayer :** Prayer is any way and means that is personally appropriate through which real communication takes place. See also Ontological Prayer .

**Preclassical Prophecy :** Historically speaking, preclassical prophecy seems to have been a relatively familiar dimension of prophecy in the ancient world, classical prophecy seems to have been a rare dimension of prophecy developing in the axial period of human history around the eighth century B.C. and postclassical prophecy seems not to have developed in the ancient world, other than its root beginnings developing in Greece a few centuries B.C. Preclassical prophecy is characterized by oracular proclamations regarding certain specific future events, primarily oracles of doom pronounced by various forms of divination. Man in preclassical prophecy is simply a creature devoted to serve and worship the Lord. When disobedient to this prescription, he is subject to being overtaken by calamity, especially war. Preclassical prophecy speaks continually of war, especially as a divine retribution consequent to the disobedience of peoples to divine commands and forewarnings. In preclassical prophecy, God is revealed simply to be the Creator and Sustainer of the world, including human existence. Man is a created contingency to God, and when he finds out what God is and comes to know who he is, man finds that he is simply a creature who should be (but some times isn't) devoted to serve and worship the Lord(s) and supplicate him (them) continually for his welfare. This practical-everyday theology is object-oriented and sees God objectively . It is prone (when necessary) to the cosmological (or cosmological type), and to some extent the teleological (type), argument for the existence and nature of God. Implicit in each of these arguments is the view that man is created from , and the purposes in his existence arise in one way or another from , the cosmos as created by God. Making these views explicit, worship and supplication and service are astrological and anthropomorphic in the sense that God and the cosmos and our lives within the cosmos are purposeful like we understand them to be. The inspiration of preclassical and classical prophecy is Eros.

**Presence :** Presence (existence-essence) is a personal being-in-one-another-essentially and is trans-subjective-objective-being-in in its way of being. It has the character of wholeness and oneness as well as twoness and manyness.

**Presencing :** The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the *presencing* and allowing-to-Be-present personally, the *essential* nature and character and personal rhythms and attunements in the personal existence in and of persons. This appropriation always tends toward and to draw forth from boundless concealment , Realities in one's *personal presence* which are appropriate to be revealed in ways these revelations are appropriate.

**Present-at-hand :** Publicly observable; the realm of appearances; the objective world. The relationship of being which two entities extended in space have to each other with regard to their location in that space. That which is present-at-hand in everyday common sense ontology is properties which can be seen in the everyday world as the what of tables, houses, trees, the objective aspects of human bodies, etc. The world-views of everydayness and metaphysics have something in common: whether physically or metaphysically , both have a present-at-hand orientation; i.e., are oriented toward the what-it-is-ness of Reality . The ontological essence of personal existence the who-he-is-ness is lost in this present-at-hand orientation.

**Pride :** Pride is mistakenly presuming to have discovered and implemented the essential rhythms and attunements and appropriations in divine and human personal existence. The overthrow of pride is the healing accompanying the turn which discovers and implements these essential rhythms, attunements, and appropriations and leads to the appropriate gathering together in and through divine light of men and nations in justice, peace, and joy. This is the fulfillment of the prophecy of Isaiah to turn and be healed so that the whole world has rest and is at peace; it

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## Connections in Plato-Augustine-Freud-Jefferson in Ethics and

personally, they can discover, encounter, and know themselves and each other existentially (which is existentiality), and thus have a relationship with each other in the world.

**Phenomena (Phenomenology) :** Nomena is who a person is. Phenomena are the signs of that. The philosophical direction of philosophical *phenomenology*, especially as it pertains to the meaning and significance of personal life, is proximally and for the most part directly opposite of that of all of the philosophical tradition, especially including philosophical orientations to space and time. Rather than an orientation to *impersonal* linear-sequential space and time, the interest in *phenomenology* is *personal* space and time. Phenomenology is a philosophically prophetic way of persons envisioning who they themselves essentially are, in Reality, in their own essential and most fulfilling ways of Being themselves, always: non-speculative, but projecting their knowing themselves now as to who they themselves essentially are, back and forth; Really realizing that their bodily existence is *always* being-in their very own personal ecstatic-spatio-temporality. The test of what persons in their own personal genetics add to the genetics received from their parents is testable *phenomenologically*.

**Philosophy :** The word philosophy (*philia* = love; *sophia* = wisdom), the *Love* of *wisdom*, was first identified and applied specifically as such by the ancient Greeks; Socrates, Plato and Aristotle. *Wisdom* is justified of all her children. Philosophical prophecy seeks to find and mature and fulfill those ways of Being-in *Love* with the *wisdom*, both specified and implied, in the law and the prophets but not yet unveiled in ways persons may possibly become attuned in to to evermore fully Be-in the *gentle* power of Being-in creation-of-life *Love*, awaringly.

**Poesy :** Poetry, or the art or practice of composing poems.

**Possibility :** Personal possibilities are possibilities in which (who) a person is essentially himself in his own ways of being himself essentially. Personal possibilities are possibilities, and are free essentially as being-in personal creation and creating. As such, they are essentially neither contingent nor present-at-hand. Possibility as a personal existential way of being oneself essentially is the most primordial and ultimate positive way which a person is there. In every case, *Dasein*, as essentially finding-himself-there-as-to-who-he-is (*befindlichkeit*), is already-in definite possibilities personally. He is his own possibility of being-free for his own personal potentiality-for-being-himself-essentially. Personal possibilities are not contingently-present-at-hand (including logical) possibilities; they are there and at the same time (ecstatically) in some ways *are* not-yet there and *are* not other possibilities. In discovering and understanding his own personal possibilities, a person is constantly ecstatically coming and going backward and forward to and from himself in finding (*befindlichkeit*) himself as to who he essentially is in being and not-being and at the same time (ecstatically) becoming himself in his own essential ways of being and becoming himself.

**Postclassical Prophecy :** Postclassical prophetic ontology begins by giving consideration to the ontological meanings and significance of personal existence metalogically. Postclassical prophecy is concerned with an awareness of divine and human nature and relationships in their logical and metalogical (care) as well as their prelogical (preclassical) and protological dimensions. It is explanatory as well as proclamatory and poetic. Its orientation is much more ontological than is that of preclassical and classical prophecy. It is much more concerned with the meaning and significance and nature of individual personal life in its community setting than are the others. Only in postclassical prophecy do the questions specifically develop What is man? and Can man as mortal man ever experience and understand all that the divine is? The works of Martin Heidegger represent what is seen to be a contemporary body of literature which shows the potential (and preliminary actuality) of reaching a dimension of prophecy which is referred to as postclassical prophecy. Postclassical prophecy seeks to uncover the essence of war and peace and of scattering and gathering to implement a further stage of advancement toward the fulfillment of the prophecy of Isaiah. As in Isaiah, a principal concern of postclassical prophecy is the scattering and gathering of men and nations. It seeks, however, beyond the preclassical and classical descriptions and proclamations of empire building and destroying through war and alliances and its political and social consequences, to discover the ontological bases for and the essence of scattering and gathering. Postclassical logical theology is subject-oriented and sees God subjectively. It is prone to the ontological and to some extent the teleological argument for the existence and nature of God. That is, if one thinks about it, it becomes self-evident and noncontradictable that God (the highest) (Being-itself) exists, from whom all other existence is derived (is predicated), including its purpose. Worship here is logical awe. The inspiration of postclassical prophecy is the interplay of Eros and Logos.

**Potentiality :** The essentiality of persons ways of always being themselves in God and each other. In the essentially ecstatic existential temporality and spatiality in one's own personal existence, his potential (including not-ness) for the creation and creating of himself as who he himself essentially is in his own ways of being himself essentially is primordially in his care, which is care for and in and with oneself and others always being-already in-and-alongside-and-ahead-of-and-



**Person :** One who always stands in one possibility (potentiality) or another in care and who, as such, is at the same time not other possibilities. He is at the same time not-yet-being what he becomes, while at the same time being-potentially what he becomes. Being a person is Being-in one's own *thoughts* and *feelings* and *desires*, while at the same time Being-in another person's *thoughts* and *feelings* and *desires*. Man (*Dasein*) is essentially not a Being-present-at-hand; and his spatiality is not essentially an occurrence at a position in world-space. Man is in the world personally in the sense that he deals with himself and others and entities concernfully and with familiarity. A person is himself essentially only in his own ways of being himself in himself and others essentially in his (their) own *care*.

**Personal Existence :** Personal existence is essentially possibility. Personal existence is personal being-in-oneself-and-others-and-God-in-one's-own-ways-of-being-himself-essentially. Personal existence is an issue in and of and to and for itself. A person does not essentially exist and is not created and annihilated as the sum of the momentary actualities of experiences which come along and successively disappear. Being-in his own creation and annihilation, he exists in the creation and annihilation of who he himself is in his own ways of being himself essentially in his own Care. A person exists essentially as his own connectedness of life in his own Care. A person is certainly his own possibilities of creating and annihilating himself. As such, it is possible for a person to pull himself together from the annihilation of the dispersion and from the disconnectedness of being lost to himself in such a way that he may comport himself toward himself creatively in creating himself from his own being-in creation in bringing himself to himself so that more and more he becomes his own ways of being himself essentially in his own Care. Personal existence is essentially a transcending-subjective-objective-Ideal-Real-physical-metaphysical-(non)-contingent-being-in-one's-own-existence-personally-in-each-other. As such, persons are already always ecstatically being-in their own creation and annihilation personally in the creation and creating who they themselves are in their own ways of being themselves essentially.

**Personal Ontology :** Personal ontology is persons self-subsistently *always* Being and Being-in their very own ways of Being themselves *essentially*, whether or not or the extent to which this may be at times lost. Personal ontology is the discovery in philosophical prophecy in the current generation of the need and desirability of philosophy becoming and being *personal* and thereby *personalized*. To become and Be so, it is necessary for philosophy to be understood and made applicable by persons in their very own personal ways of Being themselves *essentially*, which can only be discovered envisioningly and thereby dwelt in awaringly, since personal ontology is not objectively and publicly observable. Persons who become aware of the ontological mystery of Really Being themselves in themselves and others beyond their awareness of their common sense and fundamentalistic and liberal selves are not simply placed outside or before themselves but are Really and simultaneously outside of and before and in themselves in such ways that they are aware of various aspects of the ontological mystery of Really Being themselves. In other words they are dwelling in their own personal ecstatic-spatio-temporality and transcending-subjectivity-objectivity. All human existence and experience arises from personal ontology.

**Personal Radiance :** Radiance is *always* an ontological aspect of Being a person; yet proximally and for the most part this personal radiance is veiled from both personal and public awareness consequent to the nature and purposes of ordinary mortal existence. Personal radiance emanates from the cosmic genetic structure in the existence and essence of personal ontology. The creation of life, of Being Alive personally, is always genetic. Genes are in the heart of and are included in the center, the nucleus, of personal life. Prophetic biology is aware of a particularly important characteristic of personal genetics; they are personally luminous, illuminating the personal characteristics of one's personhood. Since genetically the luminosity of persons always radiates in and from them, even though it is for the most part veiled from both personal and public awareness consequent to the nature and purposes of ordinary mortal existence, it yet provides the prophetically ecclesiological resource through which personal intuitions may mature to the point of comprehending more and more the nature of prophetic ecclesiology. In this mature comprehension persons may come to see evermore clearly and participate in ways in which failures in personal relationships can become converted into successes.

Personal Time and Space : See Ecstatic-Spatio-Temporality

**Personhood (in-worldhood) :** A person is not and never is a mere urge to which other kinds of controlling or guiding behavior are added from time to time; rather, he is always care already. Persons are themselves in their own ways of being-in-and-with-and-for-one-another-personally-in-the-world, always being-already-in-and-along side-and-ahead-of and outside-of themselves and-each-other. When a person directs himself toward another person, he does not somehow first get out of an inner sphere in which he has been proximally encapsulated, but his being is such that he is always outside alongside persons which he is also with -and- in -a-world-together. Nor is any inner sphere abandoned when a person is with and in another. Even this being-outside-with-and-in-another is still inside; that is to say, it is itself inside as a being-in-the-world-with-others. The fact that persons can have a relationship with one another is grounded in this most primordial phenomenon of being-in-one-another-personally-in-the-world. Because persons are essentially being-in-

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stands in one possibility or another and who as such is at the same time not other possibilities. It is also the not-yet-being what one becomes while at the same time being potentially what one becomes. This not-ness is primordial in care .

## O

**Objectivity** : Objectivity is the illusion that all observers always see and hear in common the same. It originates in its practicability and usefulness in the general pursuits of life in maintaining a subsistence. The manipulation of tools, weapons, and instruments that is, objects is accompanied by the impression that everyone is seeing, hearing, and doing essentially the same things. This impression is accompanied by the conclusion that everyone is being the same.

**Old Serpent** : The old serpent is building kingdoms on the foundation of force and coercion , accomplished through mind control . He is the arch antagonist of personally creative freedom, and consequently the author and organizer and enforcer of promising to and organizing, in numerous degrees from overt violence to exquisite and hardly recognizable , police forces and military contingents to make sure that his promises and plans will succeed, no matter what they have to do or speak, *atmospherically*, without being seen or heard in usual ways.

**Oneness** : The oneness (universality) in personal existence is persons always already ( ecstatically ) being-in-oneseif-and-each-other-*personally*.

**Oneness, Twoness, Manyness** : To understand the essential nature of personal existence, one must allow for the primordial nonsubstantial oneness, twoness, and manyness of personal existence. The oneness (universality) in personal existence is persons always already ( ecstatically ) The twoness in personal existence is persons being-in-each other-in-being-themselves-essentially. The manyness is in the *essential differences* in the ways which each person essentially *is* in his existence in being with and in each other.

**Ontical** : Ontical and ontically in Prophecy and philosophy refers to the objective and objectively present-at-hand.

**Ontology** : Ontology is the philosophical search for a reality or realities underlying realities ordinarily observable by the natural senses. Ontology is concerned about the nature of things what is their basic, essential nature? What are they made up of? This reality or these realities is or are referred to as Being as well as ontological realities both deriving from the Greek words *On* and *Ontos*; that is, what Is ?; frequently also stated what is Being in and of itself? The ontological structure of the personal entity who in each case I myself am centers in the self-subsistent being-there (*Dasein*) of my own personal existence in care.

**Ontological Prayer** : Ontological prayer is those requests for Divine enlightenment emanating from the depths of personal ontology, that is, from the depths of who they themselves *essentially* Are in their own most essential ways of Being-themselves; answers being *revelations* guiding persons in to becoming themselves *essentially*. Ontological prayer is prayer in and originating in and arising from personal ontology, and is always involved in and is expressed in varying degrees of awareness of personal ontology, both verbally and non-verbally, through philosophical prophecy; and particularly the prophetic theology aspect of philosophical prophecy.

**Opacity** : The quality or state of being opaque, obscure, impenetrable.

**Outside** : (i.e. outside themselves ) Existentially, persons do not somehow get out of an inner sphere when directing themselves toward another person, but being persons is such that they are always outside -each-other- with -and- in each-other- in -a-world-together.

**Overt/Overtness** : Overtness is that in which everything that Is, about everyone, takes up a position and which entails such overtness; that is, its being made *visible*.

## P

**Patience Power** : Patience- Power arises and exists whenever and to the extent that persons are enabled, in divine enLightenment, to metamorphose (repent) and restore (faith) and dwell- in their-own-Coming-to-themselves, together, as their very own becoming-enabled-to-Be-themselves essentially as - always -having-been-and-Will-(to)-Be-themselves.

**Pentecost, Day of** : The *endowment* of temple power in and on the Apostles in the temple house . Fifty days after the Passover during which Jesus was crucified, the Apostles were endowed with redemptive power from on high on the day of Pentecost in an upper temple room of a home in which they were dwelling.



ecclesiology seeks to comprehend the nature of these successes and failures and through this understanding to assist persons to convert their failures into the successes of truly creative personal growth and maturity and fulfillment; that is, to evermore fully participate in the creation of life.

**Miracle** : Miracle is a trans-subjective-objective-being-in-one-another of God and men. Though awareness of God in events increases as sensitivity to this being-in enlarges, miracle has to do more particularly with the nature and meaning of personal existence as being-in-one-another of God and men. The creation of man moving out from person's own personal possibilities in the center (nucleus) of personal existence may also be referred to as the emergence of person's own essential ways of being themselves in their existence, which is the philosophically prophetic understanding of miracle. Miracle is the resolution of crisis in the creative bringing forth of essence in personal existence in the trans-subjective-objective-being-in-one-another of God and men.

**Misdirected Concern** : At times, persons attempt to impose their own expectations on others in either in thought or in deed. Doing so is falling into the violence of misdirected concern and lacks envisioning prophetic faith.

**Mood** : Whenever one finds himself in his personal existence, he is always in some state-of-mind (mood) or other in his own care. While moods are ontically well-known to us, their meanings and significance are not properly recognized ontologically when regarded solely as fleeting or cumulative experiences out of the past which (somehow) color one's psychical condition. Anything which is observed as turning up and disappearing in a fleeting or even cumulative manner nevertheless does so out of the primordial mood-care constancy in one's own personal existence without whose background they could not do so. Ontologically, a mood is one or another of the facets of care which are manifest whenever-whenever-however personal existence is here (*Dasein*). Always-being-in-a-mood is an ontologico-temporal manifestation in a person's continually being-brought-back-and-forth-to-and-from-himself as a noncontingent possibility who is certainly really here personally and who as such may be brought face-to-face with and in and to himself in such a way that who he himself essentially is in his own ways of being himself may thus be created (be-in-creation) (found) or annihilated (lost) from who he himself essentially is.

**Multidimensionality** : Though from the point of view of both ordinary and technical philosophical logic it may seem contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since I embody ecstatic-spatio-temporality in my *multidimensionality* in my personal existence. For example, I am simultaneously the same person and not the same person who played trumpet solos from the 8th grade on through high school, was senior class president, graduated from college as an undergraduate in history, economics, music and German, received M.A. degrees in philosophy and counseling and a Ph.D. in history and philosophy of religion and wrote *Prophecy and Philosophy*, Vols. I-III. In 8th grade I wasn't the person who could have understood these books and thus couldn't have been at that time the authors of these books. Now I am not the person who can play a trumpet solo. Yet simultaneously I am the same person who did and does both. Ches Gottfredson

**Mystery** : Mystery is not the unknowable but that which is beyond experiencing the typical everyday life of problem solving. It is not so much that which is incomprehensible or inexperienceable or wondrously manipulable as it is those ways of being-in-life which *are*, but only arise between and in persons in that dialogic relationship of being-in-each-other whose common denominators are thereby more and more essentially understood, even though these understandings show themselves as neither objectively demonstrable nor subjectively imaginary, and though no technique for solving technical problems can make them known.

## N

**Nausea** : Nausea is the ill-feeling toward those who are somehow taken to be interrupting the progress of society, especially in classes other than their own, as being entities of lesser or no respectable reality at all; and characteristically overlooks the symptoms (signs) of their own-being-infected by jealousy and covetousness, vengeance and nausea; in whatever present-at-hand social class they are stationed.

**Next-Dimensional Man** : A dimension of spiritual and personal refinement enabling persons to Really Be Alive. The ability to create one's own life.

**Not-being (Not-ness, Not-yet-being)** : In the being-of-persons-in-the-transcending-subjectivity-objectivity-in-personal-existence, the not-being is not a present-at-hand-not-being of a missing or not-yet object or subject, but is rather a not-ness of the potentiality of being persons in which every person is one who always

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**Mapping and Logging :** The philosophically prophetic purpose of mapping and logging in the kingdom of heaven is for each person, in personal privacy, to map and log their very own personal possibilities for *gradually* englorifying themselves in Divine light, through their making it possible for their own inherent *radiance and luminosity* to *gradually emerge* and not to be in destructive competition with any other person for glory . Philosophical Prophecy finds it to be a point of wisdom to start an investigation and envisioning of the nature of the lives of persons from when they in Reality sense their very own Being-there (Dasein) in existence in their memory and conscience and Care as a Real Person. This is when it is known by themselves that they Are in -Being. Dr. Gottfredson describes the appropriate beginning point for mapping and logging: In my personal *mapping and logging* of my life for the purpose of personal improvement, I have found it necessary to do so by first giving it in-depth thought and then carefully *writing down, for a stable point of reference for me to periodically review*, what I consider to be my three highest priority personal *strengths* or *potential strengths* and my three *weaknesses* that need the greatest improvement; for the purpose of my strengths being my best personal resource from which to move toward improvement of my weaknesses to, hopefully, create them into strengths for my personal improvement in my participation in the *creation of my life*. The fundamental basis of mapping and logging may include the following three categories: 1) A dynamic list of personal weaknesses and strengths written in the interest of converting personal weaknesses into personal strengths; 2) A Personal Log of Repentance; 3) Recorded responses to the question: WHY do I find my personal interpretation of these [philosophically prophetic] words to be appropriate or inappropriate for myself?

**Matrix :** The physical body is sometimes referred to as a *matrix* in and through which the creation of life *may possibly* take place , which can only occur with the insertion , which is in Reality an *emergence*, into this matrix in persons of their very own *personal* memory and conscience in their own *personal* Care.

Matrix is not essentially a noun, but rather *a means of* or a *mode*.

**Memory :** Memory is the gathering and convergence of thought to essentials, to what everywhere demands to be thought of first of all. Memory is the gathering of recollection, thinking back. It safely keeps everything that essentially is. Safety is saving properly; which is salvation; which presupposes gathering properly; which presupposes proper thought and mnemonics; which presupposes Care. Thinking is thinking the essence of. Thinking is the gathering together which makes present what Is. An overtone of this thinking is thanking. This thinking always involves, and in that sense is, thanking. The *thanc*, the heart's core, is the gathering of all that concerns us, all that we care for, all that touches us insofar as we Are, as human beings. It is concentrated, gathered *toward* us, beforehand. In a certain manner, then, though not exclusively, we ourselves Are that gathering. The gathering of what is next to us here never means an after-the-fact collection of things or persons or of what basically exists, but the tidings that overtake all our doings, the tidings of what we Are and thus of what we are committed to beforehand by being ourselves and being human beings. In this connection, human existence, both individually and collectively, involves essential rhythms and attunements and appropriations. Each person is essentially both his own most appropriate rhythm and attunement in himself and with in others. Proper gathering of scattered man is predicated upon a sensitivity to and attunement with one's own personal Reality.

**Metamorphose :** Romans 12 passage is that the word translated be transformed is the Greek word metamorphoo (meta-morph-ah-oh). This is the word from which we get our English word metamorphosis. It speaks about getting the true identity on the inside of something to the outside where it can be observed.

**Metaphysics :** One branch of philosophy, metaphysics, has been traditionally defined as the science of existence as existence, that is, as the examination of those pervasive traits that appear in every field of inquiry, and the analysis of the concepts in which they are expressed, like matter and form, contingency and law, and cause and effect in personal existence.

**Millennial Literature :** The most valuable literature for entering into personal millennial attunement centers in the keys of the creation of life which are keys enabling persons to discover, envision, and fulfill their personal peace, love, and joy. Millennial literature teaches persons how to move into, and carry with them, a true and personal spirit of faith in Christ and repentance through him. Millennial literature is not in competition with, but is supplemental to the Standard Works and the inspired teachings of the LDS Church. Millennial literature understands that some traditional interpretations of the gospel are form-lacking-power. Therefore, millennial literature seeks to point persons to the spirit and power of the gospel through envisioning and appreciating the value of form-orientation and how it is given in a spirit of love to bless and enlighten all who will receive it.

**Millennium, Personal (signs of) :** It is tempting to wish that the whole world population could be living in prophetically ecclesiological personal relationships now in a suddenly instituted millennial era like persons typically image the millennium to take place. Yet on further reflection in prophetic ecclesiological envisioning it becomes evident that the way the world is, is providential; that is, it becomes evident that cosmic personal existence Is the way it Is, in Reality . In other words, there are multitudes of cosmic purposes embedded in personal Reality that relate to the successes and failures in personal existence. Prophetic

everyday feeling and experience , which are for the most part scattered and lost. An attunement of this kind, i.e., the existent exposition into what is, can only be experienced and felt because the experient is primordially attuned and as such is participating in an attunement revelatory of what-is. Who a person is eternally (essentially) is sacred. Each person is in the process of being and becoming himself essentially. Person s can fulfill this process only if allowed to exercise their own free agency. To exercise free agency, a person must be left to make his own choices and learn from them. Each person is essentially free to discover and fulfill his own personal possibilities of maturing his own glory, in his own way, in his own time, in accordance with his own desires (Care). Letting be what is is participating in a person s freedom to be himself without interfering (violating his agency).

**Life (Situations in Life) :** The nature of The devastating dynamic of personally-being- in -each-other essentially.

**Logos :** Linear man is rational man and as such is Logos (rational) oriented to logical thought. Logos ( rationality ) is to be involved in the creation of man through ceremonial understanding by ritualizing , to have rational dominion over creation. The pervasive Logos orientation of our culture is an attitude, to which nearly all are more or less prone, which would have persons place a higher value on doing than on being, on achieving rather than experiencing, on thinking more than feeling. This Logos orientation generally veils persons away from Eros and hinders them from entering into and engaging themselves in creation temple love-power, which generates the creation of life in and around and about them.

**Lost and Fallenness :** Proximally, and for the most part, men in their fallenness, are fallen away from their destiny of being themselves in their own most appropriate ways. In this fallenness is a scattering. In this scattering is a being lost lost in the they. When and to the extent that persons are fallen away from the essential character of their destiny of most appropriately being themselves in the concealing of this destiny, they are absorbed in the they and are mastered by it in ways not most appropriate to the essential rhythms and attunements of their own personal existence. They are in confusion regarding their most appropriate ways of comporting themselves toward the most appropriate boundaries of their existence. These contingencies have a widespread effect on how persons conceive of and comport themselves toward reality . Persons are proximally unaware of really being lost in the they . In being-lost in the idle talk and curiosity and ambiguity and metaphysics of being fallen from themselves into these worlds , persons take themselves to be contingent as present-at-hand to God and the cosmos or to Ideal absolutes external to themselves.

**Love :** Love in next dimensional man grows by trail and tribulation to see what it s really made of. It is tested by maintaining patience and appreciation in the midst of crisis and tribulation. To love is to know. (see Prophetic Love )

**Lust :** Being-attracted by form-beauty at the expense of neglecting soul-beauty .

M

**Man (Persons) :** The term man is used in Prophecy and Philosophy to designate persons both male and female. (see Person )

**Man-so-far :** Existing personally IS, the always personally-ontological possibility-Urge existing toward creation fulfillment. Man so far , a fragment of future man , is not-to-be preserved as creation-completed but as fragment creation-possibility to-be overcome. What is great in man is that he is a bridge and a not-yet-end (archeo-telos). Man is an overture and an undertone. The absolute meaning of space to man so far seems to be so obvious that any effort toward Nietzschean prophetic ontology of space seems to-be absurd .For man so far , comprehending space is the obvious consequence of his increasing capacity to measure reality from the point of departure of the obvious reality of his sense observations , augmented telescopically .His undertone toward comprehending some really meaningful and significant and personally ontological conceptions of the Real ontology of personal space hinders him from REALizing that his personal-space IS Really-his-very-own; and as such IS Really-cosmically-massive. Man so far takes space to be the absolute cosmo-geographical (impersonal) context into which his life is inserted ; hopefully to come to exist .Nietzschean prophetic ontology reverses this conception in to primordial cosmic reality. This attempt of man so far to comprehend his existing as an insertion , somehow, of himself into the cosmos inevitably leads to a desolation-fragmentation of himself by himself: which is a desolating illness of so overlooking himself as Being-Real as to reverse his personal-creation-possibility polarity and injects in to him the ontological confusion of confusing selfishness with selfness .

**Manyness :** The manyness is in the *essential differences* in the ways which each person essentially is in his existence in being with and in each other. (see also Oneness, Twoness, Manyness )

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## CHAPTER 1

### Introduction

#### 'Man so far' and Next Dimensional Man

Proximally and for the most part, man so far is lost and fallen away from who they themselves essentially are. As such, persons in general have not been and are not-yet Really Alive in-Being themselves as to who they themselves Really Are. Persons inadvertently assume that they are alive because in general their physiology their minds, hearts, kidneys, lungs and livers function, at least to some extent, until death. What persons in general have not been and are not now aware of is that this physiological functioning is, so far, only the matrix for the personal possibilities for persons to Really Become and Be Alive in-Being Next Dimensional Man.

For persons to Really Become and Be Alive requires them to Become and Be philosophically prophetic; that is, to envision personally who they themselves Really and Essentially Are in their very own most essential and fulfilling and life-creating ways of and for and to Really Be themselves in these ways of Being themselves *personally*. For this envisioning to take place it is necessary for a person to-Be engaged in and solve for themselves the knowable *mysteries* which are involved in the creation of the lives of persons.

#### Knowable Mysteries Involved in The Creation of Life

[After the parable of the sower] Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the *mysteries* of the kingdom of *heaven*, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. (Matt. 13:1-16)

The Lord Jesus Christ bath abounded toward us in all wisdom and prudence; having made known unto us the *mystery* of his will, according to his good pleasure which he bath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in *heaven*, and which are on *earth*; even in him. (Eph. 1:8-10)

Jesus Christ by revelation made known unto me the *mystery*; (as I wrote afore in few words, Whereby when ye read, ye may understand my knowledge in the *mystery* of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and *prophets* by the Lord's spirit. (Eph. 3:3-5)

And I saw another mighty angel come down from *heaven*, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire

In the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God should be finished, as he bath declared to his servants the *prophets*. And the voice which I heard from *heaven* spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the *earth*. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up. And I ate it up; and it was in my mouth sweet as honey. In my belly it was bitter. And he said unto me, Thou must *prophecy* again before many peoples, and nations, and tongues, and kings. (Rev. 10:1, 7-11)

When viewed Care-fully, these passages of scripture are seen to be mythological; that is, they cannot be

**Intelligence** : Personal intelligence is an aspect of personal existence which always includes memory, conscience and Care. Intelligence is persons ecstatically-continually gathering and converging and saving and keeping appropriately (salvation) themselves in-to their own thinking-thancing-hearts, which are their own personal centers of personal attraction; that is, in their own most fulfilling ways of Being their very own Glory-attraction. Whenever and to the extent that persons exercise their intelligence, the channels of the gathering and converging and saving and exercising their own most appropriate ways for Being-themselves essentially Are-open; then they appropriately glorify themselves and others enlighteningly.

**Intersubjectivity** : Intersubjectivity is persons making room for others to really Be inside each other, not as an object but in the midst of their very own radiating personhood, together, into themselves and each other.

**Intra nihilo** : If *ex nihilo* is the was brought into being out of nothing, then *intra nihilo* is the being no longer. Present-at-hand death is a will be no longer *intra nihilo*.

**Is** : In philosophically prophetic language, single quote-enclosed Is refers to the ecstatic-spatio-temporal dynamic of is-as-having-been-and-will-be.

#### J

**Jealousy** : Jealousy is persons protecting themselves from being overpowered by others, with whatever means are present-at-hand for so-doing.

**Joy, Joyous** : The Joyous has its being in the [Divine] Serene [Reserved]. Joy is enjoying and, therefore, rejoicing. The deeper the grounding of Joy in enjoying, the greater the rejoicing. The Serene, the holy, is the origin of all that is joyous: it remains the Most Joyous. Here there occurs the pure serenification. Here in the highest dwells the high one, who is who he is, as having enjoyed the play of holy beams, the Joyous One. Personally, he seems inclined to create joy, with us. The Reserved is approaching but still remains sought after. Why? Because they are not yet ready for it. To grasp him much, our joy is scarcely large enough. (see also Divine Serene Reserved) The essence of joy is the real-ization of being home. The essence of rejoicing is the singing forth (poesy) of the essence of joy.

**Justice** : A clear conscience through which persons are enabled to find who they themselves essentially are.

#### K

**Kingdom of God (Heaven)** : The temple of God and the Kingdom of God are inextricably connected in their being interwoven in the very fibre of their Being-in-each-other-together, always in heaven-earth fusion. In the heart and center of the Kingdom of God is the Kingdom of Heaven, the heart and center of which is Zion City, the New Jerusalem, whose heart and center is the temple; all of which *always* cometh down from heaven in ecstatic-spatio-temporality, even though persons generally are unaware of these ever-present Realities since their eyes are so focused on everyday present-at-hand temples and cities and kingdoms that they are overlooked.

**Knowable Mystery** : Seeing more and more the meanings of life through and in life in appearances and impressions. For persons to Really Become and Be Alive requires them to Become and Be philosophically prophetic; that is, to envision personally who they themselves Really and Essentially Are in their very own most essential and fulfilling and life-creating ways of and for and to Really Be themselves in these ways of Being themselves *personally*. For this envisioning to take place it is necessary for a person to-Be engaged in and solve for themselves the knowable *mysteries* which are involved in the creation of the lives of persons. Starting with oneself first is possibly the greatest of the ontologically knowable mysteries, and yet the most meaningful and significant and crucial for persons to become enabled to discover and dwell in in prophetic faith and gentle repentance and Really Being Born *anew*, continually. Philosophical prophecy focuses attention on knowable mystery in and of Incarnation of Heaven-Earth Fusion in Personal *Multidimensionality*.

#### L

**Letting Be of What Is** : The essence of truth is revealed as freedom. This is the existent, revelatory letting-be of what is. The phrase letting-be of what is does not, however, refer to indifference and neglect, but to the very opposite of them. To let something be, in this way, is in fact to have something to do with it. This is not to be taken merely in the sense of pursuing, conserving, cultivating, and planning some actuality, causally or casually met with or sought out. To let be-what it is means participating in something overt in its overtness, in which everything that is takes up its position and which entails such overtness. Every overt mode of behavior vibrates with this letting-be and relates itself to this or that actuality. In the sense that freedom means participation in the revelation of what-is, it is attuned to all behavior. But this attunement cannot be fully understood simply as



**Impersonal :** Being *impersonal* overtly is rather easy to recognize. This occurs when persons deliberately shun or impose on others from recognizable anger or jealousy or feeling nauseous about them and in ways like these. Being-impersonal *subtly* is difficult to recognize, yet needs to be located and identified *therapeutically* if a person desires to cultivate Being-in creation-of-life faith and hope and love both in -person and ecclesiologically with in others. Being-*impersonal subtly* includes persons assessing their needs and wants and desires and activities and those of others on the basis of *ideals* that are *abstract impersonal principles* that at times seem to persons to be the *ideal* way to proceed. For instance, it is often advocated that if a person really wants to succeed in the institution they are in, the way to do so is to conform to those institutional purposes and goals exactly as management outlines, without deviating there from or seeking to improve their participation in the organization on the basis of their own *personal* faith in and hopes and love for the institution through their own *personal inspiration* in Divine light, sought through their own desires for and participation in their personal *spirit of inquiry* and *personal devotion* for *personal reasons* for and to and with in the institution.

**In-(Being)/Inness :** By present-at-hand being- in is meant the relationship of being which two present-at-hand entities have to each other with regard to their location in that present-at-hand space. The word in is not used in the context of water in the glass or the coat in the closet; rather when persons in Reality sense their very own Being-there (Dasein) in existence in their memory and conscience and Care as a Real Person. Whenever and to the extent that persons are taken to exist essentially as -being present-at-hand in an essentially present-at-hand world, then their existence and their inness together in history and contemporarily is taken to be best identified as understood factually (see facticity). The fact that persons manifest themselves essentially as always Being-concernfully-with- in themselves-with- in - each - other -together, discloses their worldhood in their personhood-to-be primordially a personal way of being which is-not essentially present-at-hand factual phenomena. Persons being- in - each - other personally Are best identified and understood as Being-concernfully-with- in themselves-with- in - each - other together. In personally and metalogically ecstatic-multidimensionality, persons essentially Are, and May fulfillingly participate in their very own letting-be who they Are, together; whenever and to the extent that they Are en-able-d to emerge in to this horizon. This letting-be who they Are, essentially together, lets them Really concern themselves together toward their fusing themselves together in participating together in to letting themselves and each other Really Be, together.

**Influx :** Being-in-another is a kind of *influx*; which means that to the extent that I receive him as a personal presence I am unable to treat him as if he were merely placed in front of me as a photo of him placed on my shelf. Between him and me there arises a relationship in which he is within me as I sense within me himself and his own personal characteristics of his essential and existential ways of life and Being.

**Inhumanity :** Inhumanity characteristically involves persons in misjudging, misunderstanding, indifference, war, separation, divorce, estrangement, etc. Men's humane relationships increase when the illusions of objectivity break down, which allows men more and more to be in each other in more fruitful ways, as well as to be with and meet and confront one another.

**Inquiry, Spirit of :** The keys of personal existence are revealed to persons according to their personal and humble spirit in inquiry. Enlightenment is needed by persons through their coming to envision the meanings and significance in personal existence. This enlightenment is only made possible by their becoming enabled to seek this enlightenment consistently and in-depth through their *truly and personally modest spirit of inquiry*, while accurately and adequately mapping and logging their inquiries and their results.

**Instinct :** Instinct is more or less an automatic awareness of the existence of some reality, without Really comprehending the meanings in and the significance of this Reality, whose accomplishment is made possible through enacting intelligence. Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into intelligence.

**Institutionalization :** Institutionalization is not only an ecclesiological structure developed for the management of large corporations. It is a type of mental image which also has a bearing on the personal existence of persons and their ecclesiological relationships with others. Institutionalization is fitting persons into hierarchical slots in a system of ecclesiological relationships, whether it be in a family situation or with friends or in a church or other similar settings, in accordance with the ways persons, at times, for their everyday ordinary felt-needs for finding and organizing and managing personnel in and for certain jobs, generally function. Institutionalization is a functional and practical way of proceeding in the management of persons lives and in this setting, the benefits for getting along in life in modest success outweighs the moderately *impersonal* ways this organizing *always* proceeds, and since envisioning the most *essential* ways of persons fulfilling their *personal* ways of Being-themselves *essentially* is so highly refined that few there be that findeth it.

verified or denied or understood as clear references to historical events, in the sense of historical records according to the science of historiography and archeological artifacts and scientific methods commonly employed in scientific research. Nevertheless, there are personal Realities that these mythological passages refer to which dwell in the realm of prophetic faith which are, as such and in this way, personally knowable; such as those references to knowable mystery and incarnation and heaven-earth fusion which involve personal multidimensionality.

While embodying some common sense faith and some values of fundamentalistic and liberal faith, the realm of prophetic faith simultaneously transcends these realms of faith through persons engaging themselves in the Reality of personal ontological mystery. When persons focus their lives and their attention exclusively on their common sense and fundamentalistic and liberal perceptions and conceptions they tend to either overlook or doubt or deny the Reality of ontological mystery. Typically, they orient their lives toward lives of ordinary problem solving. It is only by ways and degrees and creative forms and aspects of liberation and detachment from experiencing only the typical everyday life of problem solving that persons can transcend this level of personal existence into the Realities of the metaproblematical and the mystery of Being themselves. This is the realm of prophecy and prophetic faith. (Vol. III, Ch.22, pp.2-3)

## Reincarnation

As Hinduism developed, several characteristics became prominent. Perhaps the most basic idea of all is that of reincarnation. It was (and still is) generally believed in India that the life that one now lives is only one in a great series of lives that extends far back into the past. One may formerly have been, and may again be in the future, incarnated as an animal or even as a god, or at least a godlike being.

Since one may be reborn in various forms and places, there must be a cause for these differences. There is; and quite fairly and logically the Hindus say that this cause is the sum total of one's deeds in his past existences. Since the Sanskrit word for deed is *karma*, this idea is known as the doctrine of karma. What one is, whether an animal, an angel, or a man, and whether of high or low caste, depends upon his accumulated karma, the balance of the account of the good and bad deeds that he has performed in previous existences.

The techniques of salvation to be found in Hinduism are many, but the goal, at least for the more intellectual, is one. We might suppose that it would be to cause one's self to be born as a man of the highest cast or as a god. But it is not. It is called by many names the Buddhists call it nirvana and it may be interpreted in various ways, but the goal is essentially a state in which *one is not born again at all*.

Why? Because even the best life is characterized by a great deal of suffering and because, moreover, this ceaseless round of rebirths keeps one in a constant state of change, giving nothing to satisfy the craving for permanence which, to the Indian at least, is imperative. Is this release from rebirth extinction? It is not usually so understood. Sometimes it is explained as identification with the supreme soul of the universe and as a condition of unchanging bliss. In any case, however, it must be so different from anything that we know that it is a virtual extinction of all that we are now, even if it can be said that we continue in another state. ( Chinese Thought , pp. 187-188)

Individual souls, or *jivas*, enter the world mysteriously; by God's power we may be sure, but how or for what reason we are unable fully to explain. Like bubbles that form on the bottom of a boiling teakettle, they make their way through the water (universe) until they break free into the limitless atmosphere of illumination (liberation). They begin as the souls of the simplest forms of life, but they do not vanish with the death of their original bodies. In the Hindu view, spirit no more depends on the body it inhabits than body depends on the clothes it wears or the house it lives in. When we outgrow a suit we exchange it for another one that offers our bodies free play. Souls do the same. Worn-out bodies are shed by the dweller. (Bhagavad-Gita)

This process by which an individual *jiva* passes through a sequence of bodies is known as reincarnation or transmigration of the soul-in Sanskrit *samsara*, a word which means passing through intensely. On the subhuman level the passage is through a series of increasingly complex bodies until at last a human one is attained. Up to this point the soul's growth is virtually automatic. It is as if the soul were growing as steadily and normally as a plant and receiving at each successive embodiment a body which, being more complex, provides the needed largess for its new attainments.

With the soul's graduation into a human body this automatic, escalator mode of ascent comes to an end. Its assignment to this exalted habitation is evidence that the soul has reached self-consciousness, and with this estate come freedom, responsibility, and effort. The mechanism that ties these new acquisitions together is the law of karma, roughly, the moral law of cause and effect an exact product of what he has wanted and got in the past and are determining his future states. ( The Religions of Man , pp.75-76)

## A Philosophically Prophetic Evaluation of Reincarnation

A major purpose of the philosophically prophetic component of Next Dimensional Man is the cultivation and maturation of personally prophetic creative modesty in every aspect of their personal existence. In this modesty, philosophical prophecy is aware envisioningly of personal existence Being *essentially personal possibility* in the central nucleus of personal existence.

Persons (*Dasein* [ Being There ]) Are their own *possibility*, but inasmuch as their possibilities are personal, the Being-possible which they Are in their personal existentiality in every case is to be sharply distinguished both from empty logical possibility and from the contingency of something present-at-hand; that is from that possibility or potentiality in impersonal objects.

For example, Being-possible-personally is a possibility of understanding . This understanding is not primarily an understanding of things, though understanding information is possible on this basis. This understanding is a disclosing which is a projecting of a person's possibilities in and upon themselves in such a way that they are free for their own possibilities of Being themselves essentially.

This is not to suggest that the illuminating disclosure of persons' own possibilities of Being themselves essentially is only an authentic illumination. Inasmuch as *Dasein* Being There reveals themselves to be not only their own *possibility* for Being themselves essentially but are also proximally and for the most part being-lost away from who they essentially Are in the fallenness of the indefiniteness the they , then their Being-there makes inauthenticity as well as authenticity possible . (Vol. I, pp.120-122)

Philosophical prophecy is envisioningly aware of revolving instinct and intelligence Being involved in personal existence. Instinct is an aspect in personal possibilities of, in at least some relationship to intelligence, however nebulous , which operates more or less automatically as stimulus and response to the environment , including sensory stimuli, without much if any direct thought, but is nevertheless involved, at least vestigially , in the growth into intelligence as Being in personal possibilities. When, then, persons think that their lives are an embodiment of involvement in reincarnation, then this conclusion may possibly be some sort of an instinct , whether personally true or not and whether or not it should be taken to be personally true. (Vol. III, Ch.19, p.18) (Vol. I, Ch. 2, p.31)

In the personal modesty of philosophical prophecy, consideration is given to the possibility that instances of reincarnation as believed by Hindus may possibly have occurred and their instincts to so believe may involve some sort of personal truth for them. Whether or not this is the case, neither Hindu philosophy nor philosophy in general, whether amateur or professional, have adequately and accurately addressed the problem of evil and the question of the nature of causality and the nature of Heaven-Earth fusion and the nature of the union of flesh-spirit and the nature of personal freedom; questions and problems which remain unresolved adequately and accurately in Hindu philosophy and philosophy in general, whether amateur or professional.

### Causality in Hindu Philosophy

In Hindu philosophy individual souls, or *jivas*, enter into the world *mysteriously*; by God's power we may be sure, but how or for what reason we are unable to fully explain. Like bubbles that form on the bottom of a boiling teakettle, they make their way through the water (universe) until they break free into the limitless atmosphere of illumination (liberation). They begin as the souls of the simplest forms of life, but they do not vanish with the death of their original bodies. In the Hindu view, spirit no more depends on the body it inhabits than body depends on the clothes it wears or the house it lives in. In the Hindu philosophy of reincarnation there is a subhuman level in which the *jiva*, or soul, passes through a series of increasingly complex bodies until at last a human one is attained. Up to this point the soul's growth is virtually automatic. It is as if the soul were growing as steadily and normally as a plant and receiving at each successive embodiment a body which, being more complex, provides the needed largess for its new attainments.

With the soul's graduation into a human body this automatic escalator mode of ascent comes to an end. Its assignment to this exalted habitation is evidence that the soul has reached self-consciousness, and with this estate come freedom, responsibility and effort. The mechanism that ties these new acquisitions together is the law of *karma*, roughly, the moral law of cause and effect, which is an exact product of what he has wanted and got in the past, which is determining his future states. In other words, the life that one now lives is only one in a great series of lives that extends far back into the past. Since one may be reborn in various forms and places, there must be a *cause* for these differences. Hindu philosophy says that this cause is the sum total of one's deeds, or *karma*, in his past existences; the balance of the account of the good and bad deeds that he has performed in previous existences.

gleaming shining, and bright. Home is a calm mien and its disposition is inviting. Home is where everything is housed in its proper place of its existence, where, by its nature and proportionate to its own being, it belongs. Home is the place and the way wherein alone men can be at home and so fulfill their destinies. Home is where the nature and destiny of men and things are safely preserved, namely, where salvation takes place .

**Hope** : Hope implies credit. Hope includes comprehending that there is at the heart of Being, beyond all data, beyond all inventories and all calculations, a mystery which is me and simultaneously is in connivance with me, which wills that which I will, if what I will deserves to be willed and is, in fact, willed by the whole of my being. This is at the center of the mystery of Being. (see also Creative Hope )

Hosts of Darkness : (see Powers of Darkness )

**Humaneness** : Persons are gradually more and more sensitive of and responsive to themselves and each other essentially in their existence.

**Humility** : Humility is accurately appreciating one's own true glory. When persons find and fulfill purifying humility they discover the sensitivity (soft-gentle-strength) allowing them to Really be sensitive in to ways in which they need to proceed in to the continuing creation of their own lives and their Being of assistance in creation-ways in to the creation of the lives of others .

**Idealism** : Philosophical idealism is a set of closed systems and systematization which presumes to completely account for the realities represented by philosophical problems. Traditionally Idealism is a set of abstract principles which is in search of ideal truth and typically ignores the person and as such is basically impersonal. At times philosophical idealism presumes to complete the work of Plato and presumes it to be the original philosophical idealism in which a transcendent realm of ideal forms form all thought and things by somehow emanating and radiating them into the world, including the thinking processes of men.

**Idle Talk** : The scattering of the fallenness of being lost in the they is made visible in certain definite phenomena. Idle talk is characteristic of the scattering of this being lost. In the discourse-dialogue in the everydayness of the existence of being lost and scattered in the they, the nature of and relationship-of-being toward the entity talked to and about is not imparted by everyday talk. Because this discoursing is lost with respect to its primary relationship-of-being toward the entity talked to and about, it does not communicate (is not in communion) in such a way as to let this entity be appropriated in a primordial manner. This idle talk serves not so much to keep open for us access to the essential nature and needs and rhythms and attunements in the destinies of persons as rather to close it off and cover them up. It discourages new inquiry. When persons maintain themselves in idle talk, they are cut off from their primary and primordially genuine relationships with themselves and others. When in this way of being, they keep floating unattached.

**Idolatry** : Idolatry is persons in both common sense and traditional ways of thinking about and worshipping God in varying ways and degrees, including atheism and agnosticism, mistakenly imaging who God Really Is. Idolatry involves a lack in being-lost to and in (a) divine dimension(s) in personal existence by way of persons being-lost in falling away from their own ways of being themselves essentially. Men, as proximally and for the most part lost , are for the most part idolatrous. An idolatry that they flee toward in fleeing from themselves as to who they themselves essentially are in the fear of the possibly insecure noncontingent creatively self-subsistent who-they really-are is an imaging of God as that Creator to whom persons may become securely contingent in their existence as created . When persons in the fear of their presumably possible noncontingent insecurity flee from themselves to be contingent to God as Creator , both God and personal creation and personal existence as contingent to God and God as Creator are taken to be so as present-at-hand usually inadvertently. But this personal creation and personal existence and Divine creation and Divine existence as Creator turn out to be a spiritual annihilation of personal and divine existence as contingently-present-at-hand personal possibilities , since neither personal possibilities nor divine creativity in personal possibility are possible as contingently-present-at-hand.

**Illuminating** : To say that a person is illuminated means that, as being-there personally in his own existence, he is cleared in himself, not only through some other entity, but in such a way that he is himself his own clearing. The light which constitutes this clearedness of *Dasein* is not something ontically (objectively) present-at-hand as a power or source for a radiant brightness occurring in the entity on occasion. That by which a person is essentially cleared in other words that which makes him both open and bright for himself is care . In persons care is grounded the disclosedness of personal being-there. Only by this clearedness is any illuminating , understanding , and seeing possible.

## H

**Hardness of Heart :** Hardness of heart is that frequently hidden but often overt phenomenon of persons covering up their weaknesses and hiding them from themselves and others. Its tragedy is in its simultaneously obscuring of the glory of turning (repenting) weaknesses into personal strengths, gently . What creative-temple mapping and logging does for a person is to assist them to find and fulfill their own personal value and glory to the extent that they overcome their hidden or overt embarrassment about their weaknesses and they are no longer a problem.

**Hearing :** When hearing breaks down, all other systems of a person's life break down also. *Hearing* is connecting into a person. Really *hearing* a person requires a certain attunement into that person an open-mindedness combined with an interest in discovery. Connecting into a person is breaking down the barriers of misimpression, intolerance, and impatience. Connecting is the gentle desire to really know a person's heart. It is through the *expressing of ourselves* verbally in various situations in life that we have the opportunity to peek into each other's heart's core. A person's personality, traits, abilities, aptitudes, beliefs, and concerns are revealed in the expression of verbal language. Really *hearing* is picking up on those revelations about a person in what they are expressing.

Heaven : See Kingdom of God

**Heaven/Earth Fusion :** The earthing of the spirit and the spiritualizing of the earth (heaven/earth fusion).

**Hellenistic Christianity :** Hellenistic Christianity conceives birth (creation) to be a present-at-hand bringing into-being (an *ens creatum*) of a present-at-hand soul and a present-at-hand body concomitantly by God (as *ens infinitum*) from a present-at-hand nothing (*ex nihilo*). Death is the no-longer of a present-at-hand body. Immortality is the survival eternally of a present-at-hand soul and at some later present-at-hand time a concomitant union with a present-at-hand body, in a present-at-hand heaven.

**Hierontology :** Prophetic hierontology is a philosophically prophetic examination of the meaning and significance of temple orientations in personal existence. *Hieros* is the Greek word for temple, used with reference especially to Jesus, Peter, James, John, Paul, Moses and Elias in their temple related activities.

**Holy Spirit :** To the extent that persons place their hope in God, the God of hope will infuse them with the joy and peace which flows through the power of the Holy Spirit when persons become enabled to qualify themselves for these endowments of joy and peace, overflowing with hope. The seal of the promised Holy Spirit is wisdom. The Holy Spirit specializes in inserting light and life (wisdom and understanding) into persons personally. If ye will hear the Lord's voice, harden not your hearts. Do you know that your body is a temple of the indwelling the indwelling Holy Spirit of God? Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; yet he shall not only speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. The Holy Spirit is gathering, reconciliation. The Holy Spirit's style of intercession is infused with comfort and joy.

**Holy Spirit of Intercession :** The Lord embodies The Holy Spirit of Intercession, which is the *personal presence* of Divine Enlightenment *always* around and about in gentle touch with in persons, building (high)ways for persons to follow toward and in to their creation of their Becoming evermore fully alive .

**Home and Homelessness :** Whenever and to the extent that persons are inauthentically oriented and do not yet reach the essence of who they really are they are not Really at home yet in their existence, whatever and wherever their physical residence is. Their existence is then in various ways unsettled and they are in this state homeless , and as such are, in these ways, insecure . The most appropriate gathering from this scattering is that which is most authentically and currently individualized and grouped together in those combinations of personal existence which are most appropriate; it is being toward and fulfilling the appropriation of the most appropriate boundaries in personal existence; it is the maturing of the process of persons most appropriately identifying and Being-in their most appropriate combinations of persons in their personal existence. This is an essential foundation for persons to come to dwell in in their own personal security and dissipates anxieties occurring in the midst of various degrees of Being-homeless . Something of the nature of the characteristics of this personal security may be discerned through envisioning the essence of this Really Being Home . The essence of peace is being-home. The essence of justice is the gathering persons home and being-home in and to their own most appropriate ways of being themselves in the essential rhythms and attunements of their own most appropriate combinations of personal existence. The essence of joy is the realization of Being-home. The essence of rejoicing is the singing forth of the essence of joy. The essence of home is where one receives what is found as one's own, to be able to dwell in it as in a possession. Everything of home is openly friendly, light,

## The Relationship between Causality and Time and The Creation of Life in Hindu Philosophy

One of the most difficult problems a philosophy dealing in any way with questions and concepts regarding the creation of life is comprehending accurately and adequately *the nature of time*. Neither Hindu philosophy nor philosophy in general, whether amateur or professional has done so. The crucial problem is to comprehend the nature of *the beginning and end of time*.

As soon as a beginning to time is postulated, then the philosophy doing so is required to reveal how and when it was caused. There are three options possible as to how time came into or comes into Being; namely, (1) from nothing or (2) from something or (3) there is no beginning; which then opens up the challenges of whether or not to further trace and elaborate the possible adequate and accurate meanings of each of these three options.

Another possible option for addressing how or when time came or comes into Being is to propose that the answer to these questions is *mysterious*; which is a valid option but which then throws the answer to the further questions of what is the nature of mystery or what is the value of this answer.

A basic reason that Hindu philosophy is inadequate in its views of the nature and place of reincarnation in the creation of life is its indecisiveness and vagueness about either following up carefully and meaningfully on one of these options or presenting an adequate case for some combination of them. Another basic reason that Hindu philosophy is inadequate in explaining or defending its views of reincarnation is explaining adequate meanings of what nothingness Is and realizing that nothingness and Is are contradictions in terms. Still another basic reason that Hindu philosophy is inadequate is its inconsistency with regarding to the nature of time, proposing both that it is *mysterious* and that the jiva *begins* as the souls of the simplest forms of life.

But the most serious reason that Hindu philosophy is inadequate in its views of the place of reincarnation in the creation of life is its failure to adequately explain how it could be that the automatic escalator mode of ascent of the *jiva* from the subhuman level comes to an *end* and the soul reaches self-consciousness, and with this estate comes the *beginning* of freedom and responsibility.

## The Relationship between Causality and Time and The Creation of Life in Western Philosophy

### Ancient Greek Philosophy

Plato, like Aristotle, explained that scientific knowledge is primarily concerned with universal essences; but Plato had sought reality in the region of Ideas, which are completely transcendent. Aristotle made a sharp criticism of the Platonic concept of Ideas Aristotle asked how we can have definite knowledge of a transcendent realm. Since Ideas are *static*, he argued, they cannot account for the change which takes place in the phenomenal world...

This brings us to his famous doctrine of the four causes:

- (1) the material cause;
- (2) the efficient cause (cause through patterns);
- (3) the formal cause (a maker the cause of the thing made) and
- (4) the final cause (that for the sake of which a thing is, i.e., health is the cause of walking).

The Aristotelian outlook dominated the Western world until the Renaissance, and even then it was only slowly overcome. ( Ancient Philosophy , pp.152-155)

### Modern Philosophy

The concept of causal necessity had been accepted as absolute by the medieval Scholastics, who spoke about a perfect cause . Their concepts and arguments were based solely on abstract thought with no recourse to observations of nature or experimentation. A more scientific understanding of causality was propounded by Spinoza

and Leibniz, who believed in a correspondence between thinking and external reality.

David Hume made an incisive analysis of the concept of causality (Though cause precedes the effect) there is no necessity in these relationships. This reasoning contradicts the popular notion, one which was also held by many philosophers, that there is a necessary logical relationship between cause and effect. Cause and effect, Hume thought, are based only on a psychological factor. Our mind is in the *habit* of experiencing certain effects from certain causes. The external events are united by this operation of our mind, which trusts in the uniformity of nature. Hume's statement that causality is subjective and based on habit, not on necessary laws, marked a profound change in metaphysics. We can no longer speak of a necessary first cause. We can have only *probability* when we discuss questions relating to existence. (Modern Philosophy, pp. 221-222)

## Evaluation of Western Philosophy – The Relationship between Causality and The Creation of Life

Ancient, Medieval and Modern Philosophy are inadequate in the same basic ways that Hindu philosophy is in discovering an adequate and accurate relationship between causality and time and The Creation of Life. Like Hindu Philosophy, they are abstract and therefore *impersonal* speculation and therefore are unable to comprehend envisioningly those ways persons may become enabled to fulfill their own *personal* possibilities of and for Really Being Alive in the creation of their lives.

is. In the sense that freedom means participation in the revealment of what-Is, it is attuned to all behavior and every way of persons being who they really are. Yet, though always there essentially, this personal freedom is often, at the same time, lost in ways and needs to be regained, to be found. This activity of finding the essential freedom of persons and assisting others to do so was at the heart of Paul's ministry. Freedom is a participation in the revealment of what-is-as-such especially in the depths of personal existence. (see also Letting Be of What Is)

## G

**Garments of Protection** : Personal protective garments are personal ways of being that avail oneself to divine blessings that protect a person from the fiery darts of the wicked. Protective garments are also referred to as the whole armor of God.

**Genealogy** : The keys of genealogy are the finding and fulfilling the meaning and significance of a persons generation in his own personal existence in his union of the generation of others in their own personal existence in their family correlations and relationships in and with and through and for each other all together.

**Glory** : Glory is the Lord's life light. The whole earth is always and already now full of his glory. The light and glory of persons is *their own* glory which is found and their own light, but which only breaks forth in the light and glory of the Lord. The revelation and fulfillment of the self-subsistence and constancy of one's own ways of being himself in his personal existence in his conscience in his care is only possible in and through divine light. As Isaiah says, All the sons of Israel shall *stand* victorious and find *their glory* in the Lord. Then shall *your light* break forth like the dawn. Whenever and to the extent that persons hearts (their feeling-understanding-sense) are hard they are insensitive to creative personal Realities (Glory) in and around them. Hearts harden as and to the extent that persons lose the glory of the Realities of Being-Themselves essentially to themselves and each other in their own most essential and so fulfilling ways of being themselves. Persons lose their glory when they neglect to exercise their intelligence and whenever and to the extent that they allow others who have lost some measure of their glory to influence them to-so-do. Whenever and to the extent that persons glorify themselves and others, their glory (en-light-enment) radiates in and throughout their own channels of life, converging fulfilling in themselves and beams in and throughout their ways of life (glory) in and around others they are in and around.

**God (-ness)** : The purpose of God is the gradual redemption-creation-fusion of the things of God and men in to a metamorphosing-creation-whole. God is not as he is in himself and neither are men nor is the relationship between them. God and men are transcending-subjectivity-objectivity-in-each-other-in-their-existence in their primordial care of creativity, comforting, negotiation, mystery, evil, discipline, passion, etc. In this transcendence, one's own essential ways of being himself are disclosed and emerge more and more. The classical prophecy of Isaiah reveals that God is not a Being who is one of ferocity but reveals God to Be: (1) One who creatively and in Reality with *gentle nudges* brings mans destructive pride low through His holiness; and through His radiance. This is a way in which the whole earth is *always full* of His glory. Those attuned into Isaian prophecy are aware of (2) His Divine-Earth Radiance-Being; in the light of which (3) He is radiant comforter; and Is (4) Healer, healing infected organs in and of persons and their Being their personal soul-embodiment of their creation of their lives, through Divine surgical precision.

**Grace** : Even though all mankind is and has been involved in sin, God's grace is more than adequate for us to be involved in overcoming sin. God's free grace initiates and cultivates the righting of these wrongs by the liberation of wrongs through the person of Christ Jesus. For God designated and designed Him to be the means of expiating sins aeonically through the gathering and release of His saving power in resurrection, effective through faith. By this grace God demonstrates His justice and mercy to all with the eyes of faith; to be enabled thereby to see and comprehend His Justice and Mercy. In His forbearance He makes it possible for those with faith in Him to be enabled to overcome all negative and destructive effects of their sins and their memories of their sins aeonically; past, present, and future. This is aeonically judgment day in the midst of the tribunal of Christ in which our lives are laid open before Him and ourselves. Being in-the-grace-of-God inspires persons toward and into their own personal possibilities for genuine softheartedness and love for themselves and others. In his grace, persons become and are dwelling in their blessings awaringly; which enlarges their joy and gratitude into levels enabling then to behold the face of God.

**Greater Self** : Each person embodies his full-blown glorious self even though she or he is unaware of it.

**Gushy Sentimentality** : An aura of love without being aware of the real weaknesses and strengths of those involved. A portion of a (love) process, an introductory feeling, Gushy sentimentality is glorious, but it is a lower degree of glory.



and my Reality in my own personal presence, then the discovery and cultivation and maturation of my prophetic faith is made possible.

**Energy** : Energy refers to personal cosmic creation power inherent in the radiance and luminosity in and of each person to really be themselves in their most essential ways in and to and for really being themselves.

**Envisioning** : Seeing more and more the meaning of life through and in life, i.e., essencing. *Envisioning* is seeing more and more the meanings in and significance of the essential phenomena being-manifest in person's existence through and in personal existence itself in living in one's own existence, in each other, personally. Envisioning the nature of all of *phenomena* is reflecting thoughtfully, philosophically, in-depth, on this Envisioning. This is an unusual and particular kind of Envisioning; not to-Be too closely equated with the everyday experience of seeing objectively, although this is involved; nor with seeing scenes in a trance. It is not a seeing of events in the same way that this occurs in experiencing objective events though it *is* the visionary *essencing* of the nature of objective and subjective and transcending-subjective-objective and ecstatic-spatio-temporal events in personal existence.

**Equiprimordially** : According to Heidegger, the equally fundamental ontological reality of

**Eros** : Cyclical man is emotional-feeling man and as such is Eros (feeling) oriented. Eros is feeling which is non-rational awareness. Appropriate values are signified by their inducing ways of life which are felt to be harmonious and well-balanced. Eros is the inner archetypal form of psychic energy which pertains to relatedness, to joining, to mediating, and energizes the dynamic function of creation-temple love whenever and to the extent that it's appropriate image is found. Eros illuminates the interrelatedness of sexuality and spirituality and reveals how each may bring life to the other.

**Essence** : Essence as a way of being in personal existence, however, is a way of being in which essence is in existence. Neither the that-it-is nor the what-it-is of essence-in-existence are to be best understood on the speculative basis of grounding this understanding in traditional spatio-temporal modes of explanation in which they are developed from speculations of cosmological origins and causal connections. Essence is the always characteristic ways of being particularly of persons. Essence as a way of being in personal existence, however, is a way of being in which essence is in existence. Essence shows itself in existence. The essence of both God and man is to-Be holy, to-Be sanctified, to-Be pure in heart. Essence-in-existence is the always characteristic ways of the personally-being-of-God-and-man-in-and-with-themselves-and-each-other wherein they are envisioning and creating miraculously and prophetically the meaning and significance of life.

**Essential** : Both the words essential and primordial refer to the central-core of who each person uniquely is. Essential reality as opposed to contingent reality. In a person's own ways of being himself essentially in his existence, what is essential is what is always his own characteristic ways of being himself.

**Ex nihilo** : The continual making of a tool or weapon suggests to the manufacturer that he is thereby creating it. These events often involve the development of the notion that creation is *ex nihilo* out of nothing. This notion develops from the objective observation that where there was objectively no sword or hoe prior to one's manipulations, one now exists. Present-at-hand birth is a was brought into being *ex nihilo*. (see also Intra nihilo and Creation ex nihilo)

**Existence** : Persons are existing whenever and to the extent that they find and fulfill their very own Being-There, personally, in their own personal possibility. Existence involves persons seeing, hearing, and speaking in the devastating dynamic of being alive in-one-another-and-God primordially in resolute care in which the meaning and significance of life is envisioned prophetically (essentially) and created miraculously.

**Existential** : Of or relating to confirming existence; empirical.

## F

**Facticity** : According to Heidegger, Facticity is not the factuality of something objectively present, but is a characteristic of the being of Dasein the factuality in and of person's life. For example, persons are always having to do with something, producing something, attending to something, and looking after it.

**Fasting** : Dividing the darkness from the light and not partaking of the darkness. Fasting is rejoicing and prayer to dwell in the joy of the Lord. True fasting requires preparation.

**Freedom (Personal Freedom)** : The ways in which persons are essentially in each other in their existence. The essence of personal truth is revealed as personal freedom. This is the existent, revelatory letting-Be of what

## CHAPTER 2

### *Personal Multidimensionality – The Problem of Evil*

#### Hindu Philosophy

Hindu philosophy believes that the cause of persons becoming reborn in various forms and places is the sum total of one's deeds, or *karma*, in their past existences; the balance of the account of the good and bad deeds that they have performed in previous existences. This is the basic philosophy of evil in the existence of persons. Their philosophy of the nature of evil, however sophisticated it is at times, is inadequate to account for the evil in persons lives for the same reasons that this philosophy of causality is inadequate to account accurately for the nature of the creation of life.

#### Ancient Greek Philosophy

The 6th century B.C. was an age of change and flux in which there was little political stability. We find the same instability in intellectual matters: the Mystery cults were gaining ground, and they filled Greece and the colonies with closely-knit brotherhoods which regarded themselves as superior to followers of the orthodox religion.

While fervent religious ideas developed, there was greater intellectual skepticism, and the Homeric gods were re-examined more closely. Penetrating questions were asked regarding their nature and their origin.

It was a century in which the problem of *evil* achieved real prominence. The poets, especially, were wondering how the omnipotence of the gods could be reconciled with the existence of earthly misery. The philosophers, likewise, were conscious of this basic metaphysical contradiction. (Ancient Philosophy, p.16)

In their religious philosophy, the Stoics could not avoid the problem of evil. Everywhere in the universe we find imperfection. The virtuous constantly suffer while the wicked seem to be prosperous. How, then, can evil be explained?

First of all, the Stoics considered evil to be merely apparent, having no place in the ontological scheme of things. The universe as a totality is good, they insisted, and is guided by the designs of the gods. The Stoics then devised various explanations for rationalizing that suffering wasn't really evil or bad since it gave persons opportunities through vicissitudes to strengthen their moral resolve and show us the illusion of striving for external things.

Another problem the Stoics dealt with is the question of responsibility for evil: Who is responsible for evil, God or man? The Stoics answered, God is *never* the source of evil; all vice can be traced to the misuse of our will, which is completely free. They taught that man is emancipated from evil when he cultivates genuine good will, when he learns the virtue of detachment and apathy, and when he acts according to the dictates of duty. In short, the Stoics pictured a moral universe in which true freedom can be gained through the study and practice of virtue. Hence, in Stoicism we find the genesis of Christianity, which likewise has a moralistic perspective and which contends that all men are the children of God. (Ancient Philosophy, pp.243-244)

#### Modern Philosophy

Hobbes was an early modern British philosopher. In his discussion of the freedom of the will, Hobbes ranged himself on the side of determinism. This stand involved him in a controversy with an English bishop who believed that the freedom of the will is indispensable if justice is to reign in human affairs and laws are to be of any value. Man, he declared, is not exempt from the causal structure of the universe; nor does he occupy a privileged position in the universe.

Finally, it may be asked whether in the universe there can be absolute evil. Hobbes' answer is definitely, No. We call a thing good when we find it agreeable, and we call a thing evil when we find it unpleasant, but we must not impose these concepts upon the metaphysical structure of the universe. In his stress upon the relativity of good and evil, Hobbes anticipated some parts of the ethical doctrines of Spinoza, who likewise claimed that the universe is beyond the moral predications of man. (Modern Philosophy, pp.97-98)

Spinoza's philosophy demands a complete transvaluation of all concepts of God. We cannot say God is

good or evil; we cannot say the universe is determined by final purposes. We cannot speak about absolute moral values, absolute Good, absolute beauty, or absolute ugliness. The universe in Spinoza is beyond good and evil, beyond human desires and predication. The same applies to God. The great mistake we make lies in arguing from our own limited perspectives, and so we attribute finite traits to the infinite. ( Modern Philosophy , p.136)

Berkeley, another British philosopher, who was said to be an unusually brilliant philosopher, was troubled all his life by the problem of evil. How can the goodness of God be upheld when so much evil exists in the universe? Berkeley's answer was rather conventional: Our human view is clouded; we see only partial things. We must be constantly aware of God and understand his greatness and supreme perfection.

Berkeley believed philosophy can find adequate arguments for the existence of God, the immortality of the soul, and man's free will. This in many ways is an optimistic standpoint. After his time came an agnostic reaction. The axioms of his philosophy were vigorously challenged, especially by Hume. ( Modern Philosophy , pp. 198, 211)

## Evaluation of The Problem of Evil in Hindu and Ancient and Medieval and Modern Philosophy

The Problem of Evil, a major factor in The Creation of Life, cannot be comprehended adequately and accurately without envisioning the nature of *personal ontology* through philosophical prophecy, inasmuch as no other philosophy in human history adequately and accurately comprehends the nature of *personal* existence and the nature of evil there in. In other words, all of the philosophies we have briefly reviewed approach the challenge of resolving The Problem of Evil as though God and Man were ontologically and in Reality *impersonal* beings, and thus their philosophies are composed of *impersonal* abstractions.

The way persons think about God is crucial to the way they think about The Problem of Evil. The insurmountable difficulty of all of these philosophies is the Reality that it is evident in reviewing Care-fully their philosophies that none of their resources for composing their philosophies include their *personal* experiences in *personal* communion and communication with God or, in the case of those whose beliefs are polytheistic, the Gods. When, for example, in ancient Greece the Homeric Gods were re-examined more closely in the age of skepticism when philosophy arose, these Homeric Gods could only be thought about *impersonally* and abstractly.

In this same 6th century B.C. age of skepticism in ancient Greece, the poets, especially, were wondering how the omnipotence of the gods could be reconciled with the existence of earthly misery. Again, their thinking about the *omnipotence of the gods* was not grounded in their *personal* communion and communication and experience with the gods. Consequently, their religious thinking and worship were abstract and impersonal traditions out of the past that wasn't and could not be traced to any original personal experiences with the gods. In other words, their impersonal traditions were abstract speculations, which should be considered as such in accounting for why they were incapable of resolving The Problem of Evil.

The Stoic philosophy of the nature of the universe, for example, is also *impersonal* abstraction which is in Reality useless in resolving The Problem of Evil. They insisted that the universe as a totality is good and is guided by the designs of the gods. One of the contributions that Hobbes did make to the history of philosophy was to correct Stoicism on this point by his man so far philosophy of some partial accuracy and adequacy and value that We call a thing good when we find it agreeable, and we call a thing evil when we find it unpleasant, but we must not impose these concepts upon the metaphysical structure of the universe.

In philosophical prophecy, it is instructive and revelatory to contrast the approaches to identify and resolve The Problem of Evil of traditional philosophy with the *personal* communion in and communication with the Lord of Adam in the Garden of Eden and beyond and Abraham invited to sacrifice Isaac and with Moses at the burning bush and on the sacred mount, preparing to and engaging in activities for delivering Israel from Slavery and bondage and Apostle Paul. On the road to Damascus, with evil intentions toward Christians, and when The Lord Appeared to him, his first question to The Lord was one of *personal* ontology, Who art thou Lord? In this humble spirit of philosophically prophetic inquiry, he discovered more and more as time went on the Reality of *personal* answers to this question.

So, when, later, The Problem of Evil is considered here from the perspectives of philosophical prophecy, the resolution of The Problem of Evil will be addressed envisioning through *personal* ontology in favor of a contribution to the Next Dimensional Man possibilities of resolving the issues of The Problem of Evil in and for and toward The Creation of Life.

always self-subsistently embodied within themselves, they are creative and are evermore created in their lives.

**Divine Serene Reserved** : The Joyous has its being in the Serene. Joy is enjoying and, therefore, rejoicing. The deeper the grounding of Joy in enjoying, the greater the rejoicing. The Serene, the holy, is the origin of all that is joyous: it remains the Most Joyous. Here there occurs the pure serenification. Here in the highest dwells the high one, who is who he is, as having enjoyed the play of holy beams, the Joyous *One*. Personally, he seems inclined to create joy, with us. Since his essence is serenification, so he loves to open out and to illumine. Through the clear Serene he opens things out to that in their surroundings which causes joy. Through the joyful Serene he illumines the spirit of men so that their nature may be open to what is genuine in themselves and in their fields, towns, and houses. The opening up of the spirit of men to what is genuine in their nature and in their fields, towns, and houses through the illumination of the joyful Serene in the prophecy of Isaiah is the prophetic rejoicing over Jerusalem arising clothed in light; your light has come and the glory of the Lord shines over you. Then the whole world has rest and is at peace; it breaks into cries of joy. The proximity of the Reserved has been recognized as the Serene and the serenification of life. Coming nearer yet and nearer, even though less evident than birches and mountains and therefore mostly overlooked and passed by, is the Serene itself, wherein both men and things now first appear. In greeting, angels bring to light the Serene in whose clarity the nature of men and things is safely preserved. The Serene preserves and holds everything in tranquility and wholeness. The Serene is fundamentally healing, hence the admonition of Isaiah to turn and be healed. It is the holy. The Serene alone is able to house every thing in its proper place. The Serene allots each thing to that place of existence where by its nature it belongs. In this way is the gathering envisioned by Isaiah possible in which the nations shall march towards your light and each man will go back to his own people, every one will flee to his own land. The Divine Serene Reserved initiates persons into their Care.

**Dualism** : The problem of dualism is how to adequately account for twoness in personal existence; dualisms of subject(ive)(ivity) and object(ive)(ivity), of physical and metaphysical, of Ideal and Real, of two distinctive sides of a particular reality as though it and they and all Reality were always and only present-at-hand and as such could and should be always so distinctly identified, and of the relationship of two elements within a person, such as flesh and spirit, and between two persons being-in-each-other. The problem of dualism is how to identify personal Realities which cannot and should not be so distinctly identified as or as though they were present-at-hand objects.

## E

Ecclesiology : See Prophetic Ecclesiology.

**Ecstatic** : From which is-derived the everyday and by analogy the metaphysical sensation of time as only a continuous succession of past, present, and future present-at-hand events.

**Ecstatic-Spatio-Temporality** : Time and temporality in personal ontology cannot adequately be calculated only in terms of linear-sequential time as indicated by the clock on the wall. When bored, an hour of a person's time goes by much slower and is much longer than an hour by the clock on the wall; and when engaged in something of interest, goes by much faster. This is the case since persons are not simply objects whose time is simply and only ticking away. The technical terminology of philosophical prophecy for personal time and temporality is ecstatic-spatio-temporality. A person's personal ecstatic temporality in his Care means that as existing he is constantly ahead-of-himself, or he couldn't think of the future; and behind-himself, or he couldn't remember the past; and is already-being-himself-in-himself or he couldn't be present as a person. To elaborate, ecstatic-spatio-temporality is manifest whenever and to the extent that a person's unity and totality in his personal ecstatic temporality in his care shows him to be constantly ahead-of-himself-and-behind-himself-already-in-himself as being alongside and in others and entities-in-a-world, i.e., whenever he exists he is always already having been and being-here and becoming and becoming in the sense of I-am-personally-having-been-myself as well as being-here as and becoming-myself essentially. Personally appropriate ecstatic-spatio-temporality is the gathering together the personal components of be-com-ing alive in to their own appropriate order in to their own rhythmically personal attunement. Everyday conceptions of persons as essentially present-at-hand spatio-temporality are characterized by presuming that person's spatio-temporality is a result of their bodily nature (corporeality).

**Egocentricity** : Egocentricity is *overdoing* thinking too highly of oneself in ways in which their personal needs and wants and desires are exaggerated and inflated and inaccurate. There is a sense in which it is a meaningful and significant personal truth in personal existence to Realize that the more subjectively and exclusively I consider it to be I who exists, the less do I exist; and conversely, the more I free myself from the prison of ego-centricism, the more I exist in my own personal possibilities. With an adequate vision of my ontological need, my ontological participation in my Being myself personally, the ontological mystery in my Being a person

**Crisis** : Crisis is particular types of personal experience which result in the breaking down of the worldly security of distortions of subjectivity and objectivity and the establishing of personal existence rather on the more fundamental basis of the miraculous being-in-one-another-personally, of Christ and His philosophically prophetic apostles

**Culture** : Culture is the increased and increasing manifestations of meaning in life beyond life as bare subsistence. When life is no longer thus limited through a surplus of goods and services and the consequent condition of leisure culture begins to arise and complexify. This complexification of life shows, for example in its art forms, that objectivity is an illusion, i.e., that all observers do not always see and hear in common the same, and consequently that all persons are not essentially the same. The meaning of life, then, is not the same for everyone.

**Curiosity (Everyday)** : Everyday curiosity is also a sign of being scattered in the lostness of fallenness. In this floating, persons concern themselves with seeing, not in order to understand especially the essential nature of what is seen but just in order to see. The fallen and scattered seeing of curiosity is characterized by a specific way of not tarrying alongside and in what is closest and being primordially observant, but rather seeks restlessness and the excitement of continual novelty and changing encounters. The essential characteristic of this not tarrying and this distraction is called not dwelling anywhere .

## D

**Dasein** : According to Heidegger's writings, human being as opposed to human beings is comprised of four components: concern, being-toward-death, existence, and moods. Dasein is the act of being there in essence. Prophecy and Philosophy shows personal existential being-there (*Dasein*) as that being-there in which one's own existence is an issue for and in himself. As an issue for and in himself, a person is constantly coming backward and forward to himself, whether authentically or inauthentically. *Dasein* does not exist as the sum of the momentary actualities of experiences which come along and successively disappear; *Dasein* (personal-being-there) is persons own possibility, but inasmuch as persons possibility is personal, the being-possible which persons are existentially in every case is to be sharply distinguished both from empty logical possibility and from the contingency of something present-at-hand.

**Death** : The annihilation of Everyday being-toward-death is the inauthentic, gloomy despairing fleeing from before the face of death as a certainty of being-no-longer-present-at-hand (being- nothing ). Authentic being-toward-death is the anticipation of the fulfillment of a potentiality-for-being-oneself-authentically in one's own essential ways of being-himself. Being-toward-death includes the possibility of being-one's-own-self. In other words, being-toward-death includes the possibility of a person's authentically distinguishing himself in his own essential ways of being himself from the inauthenticity of simply existing in the lostness of the fallenness of the they (i.e., appropriately boundarying his personal existence personally) while at the same time authentically being-with and being-in others personally. In authentically anticipating death, a person allows himself to understand that his own potentiality for being-himself-essentially *may be* taken over by himself. In other words, since in some very real sense death is always one's own it is possible that it *may* become authentically *one's own* . This is possible when a person understands that death does not just belong to one's own existence in an undifferentiated way. A person understands this when he authentically anticipates taking over his own death as *his own*; which, in turn , in anticipation individualizes a person in some sense down to who he himself is essentially; which, in turn , discloses possibilities which lie-ahead-of these possibilities . That is to say, further, that since the possibility of being-toward-death in authentic anticipation of being-one's-own-self discloses possibilities which lie-ahead-of this possibility, it also includes the possibility of a person's existing as a *whole potentiality-for-being-himself-essentially*.

**Destructive Kingdom** : A destructive kingdom is a kingdom of sin and structures of evil and death, primarily intangible but always with tangible consequences. These consequences in personages are proportional to the nature and extent of the sin and structures of evil and death in which they are involved. There is not and cannot be any general salvation in a kingdom whose structure inextricably involves the spiritual and physical death which are consequences of sin and structures of various degrees and kinds of evil.

**Divine Light (Enlightenment)** : The divine light is the universal brightness and clearing through which the voice of conscience is manifest. Divine Light illuminates the way back into one's own personal, primordial Care-light. Personally destructive ways can be healed and recycled into personal creation-power as persons attune into and dwell in Divine Light. If and when and to the extent persons respond to and dwell in Divine Light, and therefore are divinely directed into and become aware of their own personal light of Care, which is

## Incarnation in Heaven-Earth Fusion in Personal Multidimensionality in Flesh-Spirit

Proximally and for the most part flesh and spirit are taken to be alternative dualistic and necessarily oppositional phenomena in existence. Flesh is taken to be essentially an objective present-at-hand spatial phenomenon, an object , whether inadvertently or not. By analogy, though usually unwaringly, spirit is also taken to be essentially a present-at-hand, though a much more refined , phenomenon; though it is at the same time said not to be flesh but its antithesis, spirit .

Everyday present-at-hand spatiality is typically characterized when it is said that man's spatiality is a result of his body, his corporeality. When a spiritual side of man's nature is considered, his being-in-a-world is then characterized as the being-present-at-hand together of some such spiritual **Thing** somehow existing along with a corporeal Thing, whether inadvertently or not.

But man's facticity (the factuality in and of his life) is such that his being-in-the-world is always dispersing itself in ways of being-in which show the ontological inadequacy of this present-at-hand dualism. For example, persons are always having to do with something, producing something, attending to something, and looking after it. When we see through the Thinghood of existence, we see that all these ways of being-in show *concern* in their ways of Being. We begin to see here, then, through present-at-hand spatiality *a spatiality of Concern*, which is Real although *intangible*.

Personally existing spatially is not essentially a spirit of some sort somehow placed in a carnal body of flesh, a body as physiology and anatomy take this flesh to be. The essential and revelatory ingredient that is consistently missing from this equation is the spatiality of *personal concern*, which throws a whole new light in to this equation and into adequately comprehending personal flesh-spirit existence.

From the perspective of prophetic biology it is obvious that the *personal concern* in personal existence is not *either* in the flesh *or* in the spirit . The *personal concern* is Being-in the flesh-spirit fusion in personal existence in *personal concern*. That is, flesh is Being-in spirit and spirit is Being-in flesh in revolving flesh and spirit in a way similar to that of revolving instinct and intelligence . (Vol. III, Ch. 19, pp.20-21)

When The Problem of Evil is included in further considerations of Heaven-Earth fusion in personal multidimensionality this involves a profound revelation through philosophical prophecy of how vital to comprehending and Being-involved-in The Creation of Life it is to envision the enormous transition from the grave limitations of the extensively problematic *dualism* of the philosophies of man so far in to the multidimensionality of Next Dimensional Man. This necessitates a major revision of traditional dogmas of heaven and hell .

## The Multidimensionality of Heaven and Hell

It is natural for mankind in general to conclude that the space and time in which persons exist in their personal existence is always and only ordinary everyday linear-sequential space and time since what persons in general are aware of regarding personal existence is that which is more or less automatically observed with their ordinary senses about what personal existence is. In some of what personal existence is, persons are born and generally live a normal life-span in ordinary time and then die. All of their personal space and time then appears to be only linear-sequential space and time.

A difficulty for persons in general is understanding that in Reality Being a person does not guarantee and automatically convey accurate comprehension of what a person Is and who, in ontological depth, they themselves in Reality Are in-Being a person. That is, persons are-Being persons *impersonally*. Consequently, persons are *unaware* of what Being a person Really Is in any depth beyond their ordinary everyday lives and their *impersonal* speculations. They are therefore, in this *impersonal* way of Being themselves, incapable of comprehending what it is to-Be in their very own Heaven and Hell *personally*, and thus are mistaken as to what it in *personal* Reality Really Is, since this can not be accurately understood through *impersonal abstract* speculation but must be *personally* and *awaringly* and prophetically understood.

When persons think of themselves as being in heaven or hell when they are in *the after-life* they believe they are thinking of themselves *personally*. Nevertheless, it is the case that the dogma of heaven and hell that persons have believed in throughout human history is *impersonal*, though they themselves are *unaware* of this.

Heaven and hell ~~are not essentially~~ a place to which persons go of *either* eternal bliss *or* enormous fire and brimstone suffering after death, but are *always* Being-there (*Dasein*) in personal existence in ecstatic-spatio-temporality in whatever realm of personal existence persons ~~Are-There-in~~ cosmically, whether their personal

experiences are for themselves only or are also ecclesiological in their relationships with others. These *impersonal* abstract speculations about an after-life and what the lives of persons, including their own, will be like in Heaven or Hell distract persons from Really finding and maturing themselves as to who they Really Are personally, in their very own personal existence.

In other words, when philosophical prophecy reveals that persons Are *always* Being themselves in their very own ways of Being themselves it means that each person Is and therefore has , in the depths of their very own personal Reality, ways of Being themselves that, for the most part, they are as-yet unaware of, that in some ways are distinctive to themselves and never exactly like those ways of Being of anyone else, though in some ways they may be quite similar to those of other persons. That is, those ways of persons Being themselves *essentially* that they are *unaware* of in their here and now in their depths of their Being themselves *essentially*, but Are Really There (*Dasein*), includes their personal *multidimensionality* in the depths of their personal existence.

In other words, the total Reality of the personal existence of all that persons Really Are involves much greater personal Reality than persons Are or can be *aware* of unless and until a deliberate and prophetic investigation is made by themselves personally in to the depths of the nature of their very own personal Reality. This is a significant facet of the meaning of the revelation that persons in their personal Reality are *always* Really Being There (*Dasein*).

The technical terminology in the philosophically prophetic language in the interpretotranslation of scriptural passages pertaining to Heaven and Hell here may be elaborated in such ways that these themes may be clarified in more meaningful ways. Typical ways of referring to and thinking about Heaven and Hell scriptural themes, both in general and by philosophers, are *impersonal*; that is, they are engaging in speculation about the meanings of Heaven and Hell scriptural passages without Carefully assessing the ways they apply to themselves personally in the here and now and, in particular, in their personal ontology.

One of the difficulties with the typical speculation of persons as to where did I come from and who Am I and where am I going *in my destiny* is that these speculations attempt to derive answers to these questions by focusing their attention away from the resource with the greatest potentiality for finding reliable answers to these questions; namely, the depths of their personal Reality in the here and now ; that is, in their personal ontology.

Another of the ways these speculations detract persons from Really finding and maturing themselves as to who they Really Are personally, in their very own personal existence, is to lead them away from their personal Reality in their here and now into speculations without first Really knowing what life Is by Really knowing what their very own life Is, Really and *essentially*. This includes their Really Being-in their own personal Heaven and Hell ways in their own here and now .

Personal *multidimensionality* in personal existence includes subjectivity and objectivity. Objectivity is a fusion in personal existence between the physical bodies and the objective mental images existing in persons. Subjectivity includes some of those mental images in persons that are *intangible*, yet Real. The limitations in personal existence, including those in the mental images in and of persons, are due to all persons Being proximally and for the most part lost and fallen away from All of who they themselves *essentially* and personally Are. Consequently, many of the mental images in and of persons are subjective and objective mental image distortions.

Inherent in personal existence in personal ontology in their personal possibilities in persons Being themselves *essentially* is their *transcending-subjectivity-objectivity*. The *essential* means and most basic resource for persons to correct their mental image distortions is their *transcending* their *subjectivity-objectivity*. This does not do away with subjectivity and objectivity but is the mode in personal existence making it possible for persons to see clearly what their mental image distortions are and then correct and adjust them. To do so requires persons to deliberately and prophetically delve into their very own depths in and of their personal existence and discover who they Really and *essentially* Are, that they may become enabled thereby, in Divine light, to discover and mature their very own personal ways of *accurately transcending* their *subjective-objective* mental image distortions. As this occurs this creation-of-life *awareness* in and of their here and now personal *destiny* may enable persons to thus participate in their own creation-of-life, in Divine light. When this occurs, persons are then enabled thereby to Really and Genuinely *personalize* their lives. Otherwise, they are not.

In addition to overlooking and Being-*unaware* of their very own personal Being-There (*Dasein*) and multidimensionality and transcending-subjectivity-objectivity, persons are proximally and for the most part *unaware* of their very own personal *ecstatic-spatio-temporality*, and consequently of a major dimension in personal existence in which Heaven and Hell takes place . This lack of awareness leads them to focus their attention only on linear-sequential space and time and, as such, on speculative and therefore *impersonal* and exclusive beliefs about what heaven and hell Are and are like in the *after-life*.

One of the ways these speculations detract persons from Really finding and maturing

Dimensional Man philosophical prophecy throughout the generations of human history.

**Cosmic Redeemer** : The Cosmic Redeemer is eternally engaged in working toward and fulfilling *his Holy Spirit of Promise* to himself and to his Father and all mankind, *thy will be done*. The Savior inspires persons through his spirit and his prophetic and inspired apostles and disciples, *by suggesting* the ways, step by step, to whoever inquires of Him and them in a truly creative spirit of inquiry, in ontological prayer and answers thereto, as to how and what is necessary for them to *do* and see and hear and speak to grow spiritually enough to engage themselves in this prophetic process of seeing .

**Creation** : The emergence of one's own essential ways of being him self in the seeing, hearing, and speaking of response and self-perception in the transcending-subjective-objective-personal-being-in-one-an-other-of-God-and-men-in existence. Creation is bringing order out of chaos and light out of darkness. Being Cosmic Redeemer, He never gives up his personal possibilities of Being-in his cosmic creation-of-life patience-power and his *gently* probing *intercessorily* into and discovering those ways in persons, however infinitely small they might be, where the creation-of-life may possibly take place .

**Cosmos** : The word *cosmos* is derived from the Greek, meaning everything or the bond of being between God and world. *Kosmos* is translated as world in The New Testament. Jesus ~~is~~ in the cosmos and the cosmos comes in -to being through him.

**Councils In Heaven** : The councils in heaven Are-as-having-Been-and-will-Be going on right now continually in the cosmic processes involving the creation-of-life. The agenda for the councils in heaven always involves a spectrum of participants and items all the way from very personally destructive to very personally creative to numerous considerations of matters of life and death from common sense perspectives and projects. Philosophical prophecy is infinitely and eternally involved in *essencizing the cosmic nature of these deliberations* , revealing that in the Councils in Heaven continually and eternally taking place in ecstatic-spatio-temporality the *essence* of all of the *deceptions* of the old serpent is in and for his building kingdoms on the foundation of force and coercion , accomplished through mind control .

**Covetousness** : Covetousness is persons seeking to acquire the weapons for self-protection and prosperity, with whatever means are present-at-hand.

**Creation** : Creation is the process of persons emerging in their lives as to *who they really are*. Creation is the emergence of essence in existence. The context of this bringing forth is personhood in worldhood. Its mode is the seeing, hearing, and speaking of the transcending-subjective-objective-personal-being-in-one-another of response and self-perception in personal existence. Creation is always the bringing into being of the gathering together of the sons and daughters of God and Israel from their darkness into his light, which then brings forth their light. Creation is the divinely wise and loving and gentle nurturing and nourishing of everything to its fulfillment in its own kind and in its own most appropriate eternally increasing glory in its most appropriate union with all else.

**Creation Ex Nihilo** : *Creation ex nihilo* in personal existence is a bringing forth of the essential ways of being a person in his transcending-subjective-objective-(non)-contingent-potential-for-being-himself-essentially and not being other possibilities. This being-himself-essentially is brought forth miraculously in the personally-being-in-each-other-of-God-and-men-in-crisis. (see also Annihilation )

**Creative Fidelity** : Creative fidelity involves a holy spirit of promise and commitment to and for each other but not expecting complete perfection and acknowledging that inner thoughts, feelings and disposition can and probably will change in some ways as personal growth is somehow involved. That is, with the creative gentleness and intention of persons to adequately and accurately discover and dwell with in themselves and others, together, *creatively*, in prophetic ecclesiology as to who they themselves Really Are in their most *essential* ways of Really Being themselves. To confront a person in Creative Fidelity is to look for and discover and fulfill the possibility of envisioning *a revelation* of who a person is, *personally*.

**Creative Hope** : Creative hope is the prolongation into the as-yet unknown in and of persons activities as rooted in the personal Reality that they are *always* ontologically Being themselves *essentially*. It has affinities with personal will . Creative hope is the will in-to hope in person's very own Being-themselves to the extent that it is brought to bear by persons on personal factors in their lives that do not depend solely on themselves in egocentricity or a functional and technical world exclusively; but depends on creative *communion* with in themselves and others, rooted in personal ontology. (see also Hope )

**Creative Kingdom** : A creative kingdom is a kingdom in which its inhabitants are, together, Being in intersubjectivity, Being in each other's personal presence ontologically; Being in ontological hope and love and creative fidelity; Being in ontological recollection, communion, confrontation , appraisal and freedom, together.

together of the sons and daughters of God and Israel from their darkness into his light which then brings forth their light.

**Coesse** : The Latin word meaning being together in genuine intimacy, *coesse* means being-in-each-other in Real intimacy . I must somehow make room for the other in myself; which is making myself available to that person. A personal presence Being-in-another is a kind of *influx*; which means that to the extent that I receive him as a personal presence I am unable to treat him as if he were merely placed in front of me as a photo of him placed on my shelf. Between him and me there arises a relationship in which he is within me as I sense within me himself and his own personal characteristics of his essential and existential ways of life and Being.

**Concealment** : In being-lost proximally and for the most part from who they essentially are, persons overlook themselves as a revelation of who they themselves essentially are in their own creation and existence and annihilation, and so attempt to find them outside of themselves in looking for that present-at-hand reality to which their creation is contingent, and so come to know what their creation is and how it came about. So they come to flee from themselves to come to know what their creation is. This fleeing from themselves to come to know what their creation is is an evasion which conceals; conceals from himself who one essentially is in the creation and annihilation of his own ways of being himself essentially. Proximally, and for the most part, men in their fallenness, are fallen away from their destiny of being themselves in their own most appropriate ways. When and to the extent that persons are fallen away from the essential character of their destiny of most appropriately being themselves in the concealing of this destiny, they are absorbed in the they and are mastered by it in ways not most appropriate to the essential rhythms and attunements of their own personal existence. Appropriation is the key which withdraws what is most fully its own from boundless unconcealment.

**Conscience** : Conscience is inherent in and arises out of personal Care at the heart of personal ontology. Persons are essentially an embodiment of their always Being-in their own Care. Aspects of personal Care are self-perception, Being-in one's own calling, personal self subsistence and Being one's own personal conscience. Self-perception in personal existence is disclosed in Care as the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The voice of conscience is one's own essential ways of Being emerging in his personal existence. These essentials of memory, conscience and Care and all of person's own ways of Being themselves essentially plateau from time to time. Conscience manifests itself as the call of care. The call of conscience has its ontological possibilities in the fact that man, in the very basis of his being, is care. Being-guilty is presupposed by the call of conscience, which is presupposed by care. Being-guilty is what provides, above all, the ontological condition for man's ability to come to owe anything in factually existing. This essential being-guilty is equiprimordially the existential condition for the possibility of the morally good and for the morally evil that is, for morality in general.

**Constancy** : This is not the constancy of substances present-at-hand but is rather that of being-in-care. In terms of care, the constancy of the self, rather than the supposed persistence of a subject or an object even if conceived of as far from the solidarity of corporeality gets clarified existentially. Care is the ontological constitution of a person's self-constancy. Since the ontological structure of a person as himself centers in the self-subsistence of existence in care, these phenomena are clarified in the disclosure of one's existence in care. The constancy which is a person's self-constancy is the self-subsistent *constancy* of the *potentiality* of each person's ways of being himself essentially in the personal-being-of-God-and-men- in -and- with themselves-and-each-other-essentially-in-their-existence.

**Contingent** : Contingency is something's (someone's) being dependent (somehow) for its (his) Reality (Being) upon some Reality (Being) outside (somehow) of itself (himself). Proximally and for the most part, persons understand themselves to be a contingent-present-at-hand existence, whether or not they are aware of this understanding. A major contingency is a person thinking who he is was determined completely by the genetics he inherited, without choosing them himself at the time and through the present-at-hand processes of his having been born; instead of being and becoming aware of the nature of the Realities in and of his personal possibilities, now dormant, of an authentic security of a person's Realities in and of his personal existence is really his own and is in-his-creation as such. Contingency is persons being unaware of their lostness and fallenness while at the same time molding themselves and each other through being stimulated by and attaching themselves to impulses and images in and outside of themselves not really appropriate to their Being-themselves as to who they themselves essentially Are. The nature of being *contingent* points to man existing personally only as contingent to some Reality other than, and essentially outside of, himself and in and of himself is not really Real.

**Cosmic Genetic Genealogy** : i.e. Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Jefferson-Lennon (et al). The participation of philosophically pivotal persons in man so far ordinary life and in Next

themselves as to who they Really Are personally, in their very own personal existence, is to lead them away from their personal Reality in their here and now into such things as concluding that All that they and others Really Are came into Being through a present-at-hand conception and birth, and they then get lost away from themselves into such issues as birth control and abortion without first Really knowing what life Is by Really knowing what their very own life Is, Really and *essentially* and *personally*. The question, then, of *when and how man entered the world* is crucial to The Creation of life.

## CHAPTER 3

### *Adam and Eve ‘in’ The Wars in Heaven-Earth Fusion*

(Volume III, Chapter 25)

The Divine admonition for persons to observe the man Adam and to observe Eve is intended to benefit persons by revealing to them the nature of Really living, through emulating in ways beneficial to themselves the parents of all living. Reading about or hearing about or thinking about Adam and Eve in traditional ways does not automatically reveal the nature of their Being the parents of all living.

The Greater Heavenly Selves as well as the Garden of Eden and subsequent incarnation of Adam and Eve involves heaven-earth fusion in *ecstatic-spatio-temporality*; which involves their Being veiled, both to and from and with in themselves as well as others, in various ways.

In Reality, veiling is inherent in the nature of personal existence, in whatever realm of existence. For instance, no one can know what I am thinking at any given time, except and to the extent that I communicate in to and am in communion with them by word, signs, tokens, symbols and body language; and to the extent that they prepare themselves through creative Re-search, through mapping and logging who they themselves essentially are and who I am essentially, to receive myself communicating with in themselves through their achieving an awareness of their transcending-subjectivity-objectivity and mine. (III:Ch.20, p.21) It is also the case that even though persons are always in some sense all that they Really Are in their own personal ways of always Being themselves, yet in many ways and times all that they essentially Are is lost from them and they are not always conscious or aware of it.

In the Garden of Eden and subsequent incarnation of Adam and Eve in heaven-earth fusion, who they essentially Are and Were Is- as -Having-Been-and-Will-Be only gradually revealed to them here a little and there a little, precept upon precept. This is also true of the children, descendants of Adam and Eve, both as to who they themselves essentially are and who Adam and Eve essentially are.

So, what are the meanings in and significance of their participation in the creation of life. Since the creation of life involves veiling, to comprehend this one must come to understand envisioning the meanings and significance of various aspects of veiling.

### Mystery and ‘The Day’ of Heaven-Earth Fusion Creation

Personhood and personal heaven-earth fusion exists in the realm of mystery; not the unknowable but that which is beyond experiencing the typical everyday life of problem solving. The recognition and comprehension of the mystery of personal ontology is only possible through personally envisioning a sort of *radiation* of the mystery of Being persons and affects persons whose souls are not tied down exclusively to problem solving and rigorous institutionalization, whether it be religious, social, economic or political. (III:Ch.20, p.9)

The sixth day of creation may be meaningfully and significantly referred to as the day of the creation of heaven-earth fusion. God created man in their own image, male and female, with this admonition, Be fruitful and multiply and replenish the earth. (Gen. 1:27-28) In the generating of the heavens and the earth, this creation of man, including Adam and Eve and every plant of the field, was generated *before* they grew in the earth: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and the Lord God formed man of the dust of the earth.

Since Adam existed before his condescension to dwell in the Garden of Eden, the Garden of Eden, the question arises, who is the greater heavenly self of the man Adam when condescending into his earthly incarnation. When envisioned prophetically scripture may present a hint for prophetic contemplation. To comprehend this hint requires an understanding of the nature of scripture, where references as close to primary resources currently available representing Adam and Eve may be found. Modern industrial man is prone to unwarily presume that the original Divine inspiration eventually developing into scripture was given to the prophets as though their disposition to receive revelation was that of modern industrial and scientific man and is therefore to be interpreted and explained accordingly. Modern man then tends to misinterpret the Reality of the nature of scripture, which is revealed in the form of parables and

their character. Each is of the nature of care and suggests its nature and participates in its nature. Care is the ontological constitution of a person's self-constancy. Aspects of personal Care are self-perception, Being-in one's own calling, personal self-subsistence and Being one's own personal conscience. Self-perception in personal existence is disclosed in Care as the voice of conscience. The eternal, divine nature of man is Care. Care is the personal primordial intelligence, or light of truth, of who each person essentially is in the central core of his being. Care is always and eternally manifest as one's own characteristic spirit and way of being himself. Care underlies each person's own personal style, tastes, preferences, and way of being himself. Every personal action, desire, interest, hope, concern, and thought arises out of Care. Each person is in his or her existence in his or her own Care in a variety of ways that are both creative and destructive. It is appropriate for persons to operate in their own care always no matter what the outcome. It is in this process that persons are enabled to know themselves and their own personally creative ways of life.

**Center(Nucleus) :** The possibility for focusing on the meaning and significance of the Center(Nucleus) of personal life began to develop in the 19th century with Kierkegaard and Nietzsche and reached in-depth profundity with Nietzsche, Heidegger and Marcel, somewhat loosely connected with the philosophical development referred to as existentialism, since there is a wide variety of philosophies and philosophers who have been lumped together by many who have used this term in histories of philosophy. For instance, the themes and conclusions with regard to the nature of man in the philosophy of Sartre approximate in many ways opposite positions to those of Nietzsche, Heidegger and Marcel. Their philosophy may be referred to as *phenomenology*, though Heidegger is the one who makes the most prominent use of the term in his philosophy.

**Christ :** Christ is an aeonic salvation-bridge. As such, he is an aeonic-cosmic embodying of bearing and thus holding in blood-flow suspension the destruction effects of sin while simultaneously (ecstatically) *always* awaiting patiently for enmity to be enabled to be put under his feet, while enthroned on the right hand of God cosmo-aeonically. This redemption-suspension *always embodies dissipation-possibility for ex-changing the deadening residue of sin for Real enlivening-life-light through creation-fusion of persons in to Divine metabolism*. He who is preeminent archeopriest (God)(Christ) as anointed in the heavenly-earthly encycling life-light-blood found His way into this *attunement* through purifying His own flesh-conscience toward and in to Being enabled to bear himself and others away from flesh-death in to life- blood nourishment of Being-holy-*alive*. The Epistle to the Hebrews confirms that every High Priest, in the similitude of and Being-in Christ, offers these gifts and sacrifices for sin, and for bearing them away from flesh-death in to Being-holy-alive.

**Church (of Christ; of the Firstborn) :** For man so far church is the organization and concentration of the sick, and a kind of provisional sequestration, supposing and enacting themselves to be healthy, but contextually sick as an ecclesial concentration on one side, as contrasted with the developing next-dimensional man on the other side a kind of provisional sequestration of the sounder and more fully achieved on the other; in short, the opening up of a chasm between sickness and health. For next-dimensional man church is Founded in next-dimensional-ecclesial-soul-love-song callings; in which ecclesial-families gather-together as personally fulfilling response and self-perception developing continually in to personal response in to Real-esthetic-ecclesial personal-creation-and -fulfillment callings. These callings ARE-cosmically-Real since they only come in to-BEing through their very own Real-primordial-soul-love-songs, as their Real-call- of -conscience. The Body of Christ is ecclesiological. Ephesians, when you heard the message we brought to you, the good news of your salvation, and had believed it, you became *incorporate* (embodied) in Christ and received the seal of the promised Holy Spirit. The all-glorious Father put everything in the gentle hands of Christ and called in to Him to-be supreme head to His *ecclesia*, which is His Body, and as such holds within it the fullness of His Being. The Body of Christ, ecclesiologically embodies many limbs and organs. Some are apostles, some prophets, some evangelists, some pastors, some teachers. All are involved in building up the body of Christ; so we shall evermore fully grow up into Christ. He is the head, and on Him the whole body depends. Bonded and knit together by every constituent joint, the whole frame (body) grows through the presence and activity of each part, and builds itself up in love for each and all together.

City of Enoch : See Zion, City of .

**Classical Prophecy :** Classical prophecy is of the eighth to sixth centuries B.C. and differs from its precursors in its ethical dimension, showing a far deeper concern for social justice than does the preclassical prophecy of its predecessors. Classical prophecy adds the insight that war, especially the divine war, is the piercing of the pride of and the dismantling of the unfaithful city in preparation for and to the accomplishment of its appropriate reconstitution as a habitation of justice, peace, and joy. Classical prophetic theology is rare and unusual. Its transcending-subjective-objective vision is a poetic-prophetic envisioning of the divine glory filling the whole earth, but the people are dwindling away unaware for their ears are too heavy and drowsy and their eyes wander too much and are too proud and their feelings are too dull to behold the divine glory. Divine creative activity is not spoken of as a bringing man into being. Divine creativity is always the bringing into being of the gathering

being themselves in God and each other in their personal potentiality and notness .

**Being-alone** : Realizations of one's own always characteristic ways of being himself in the contrast and reciprocity and likeness of being-with-and-in-each-other-personally-of-God-and-each-other.

**Being-in-one-another-personally** : Personal existence is being-in-oneself-and-others-personally-in-one's-own-ways-of-being-himself-essentially. A basic problem of understanding the ontological situation of being-in-oneself-and-others-personally is the problem of seeing the ontological difference between this being-in and the being in of a present-at-hand-(spatial)-being-in. By present-at-hand-being-in is meant the relationship of being which is a relationship of contingency which two entities extended in space have to each other. The water as being-in the glass is contingent to the glass for this being-in . As a personal existentielle, being-in-oneself-and-others-personally is not essentially the (or essentially like the) being-present-at-hand-together of Things that occur. Persons are not impersonal entities side-by-side each other who then (somehow) personally come into each other as entities contingently present-at-hand. Persons are already always in-one-another (and in-entities) existentially, i.e., in terms of a personal in-ness which (who) is not essentially present-at-hand. This personal-being-in-oneself-and-others is a sameness and, at the same time ( ecstatically ), a difference of being in the sense of each person being-himself-in-his-own-essential-ways-of-being-himself-in-each-other as circumspectively concerned care.

**Being-there** : In personal existence and when Being-in creation, a person finds and so understands in one way or another his own possibilities as grounded in his own Being-possibility. The circularity of this personal phenomenon of one's being-there in his own possibilities essentially and finding himself there , in contrast to only the linear-sequentiality of just being placed there , affirms the noncontingent essential personal being-there as his own possibilities which (who) he is since he circularly and continually points to himself and comes back and forth into and out of himself as finding himself in and as his own possibilities, around and about himself.

**Birth** : The creation of Understood existentially, birth is not something past in the sense of something present-at-hand which is no longer present-at-hand. A person is his own birth as *having-been* born , and is his own stretching along between birth and death in care . As such, he is the possibility of comporting himself toward his birth as his own personal possibilities in care . In essentially being his own connectedness in stretching along between his own birth and death, it is possible for a person to *pull himself together* from the dispersion and disconnectedness of being lost in the fallenness of the they in such a way that he may comport himself toward his birth as being his own, i.e., he may bring himself to himself. In the fateful repetition of the possibilities of his *having been* born, a person brings himself back immediately that is to say, in a way that is temporally ecstatic to who he is as *having been*. When his heritage is thus handed down to himself, birth is caught up into his existence in coming to the possibilities of his birth (while he may at the same time be coming back from the possibilities of his death) so that, as personally existing, he may accept the thrownness of his being-there in such a way that he is free from trying to establish the meaning and significance of his personal existence on the basis of a birth which was present-at-hand.

**Body (physical)** : As a physiological prelude to life it provides a *matrix* in and through which the creation of life *may possibly* take place , which can only occur with the insertion , which is in Reality an *emergence*, into this *matrix* in persons of their very own *personal* memory and conscience in their own *personal* Care.

**Boundarying** : Appropriate boundaries are veils. Appropriately boundarying personal existence personally includes the possibility of a person's authentically distinguishing himself in his own essential ways of being himself from the inauthenticity of simply existing in the lostness of the fallenness of the they .

## C

Call of Conscience : (see Voice of Conscience )

**Care** : Man is an entity for which, in his being, his ownmost potentiality-for-being is an issue. Man's transformation into that which he can be in being-free for his ownmost possibilities (projection) is accomplished in care . With equal primordiality, care determines what is basically specific in each man. Care is resolute. Care is that in which persons can and do become open and bright and clear , in and for themselves and each other. Care is that in which it is possible for persons to have factual attitudes and be in factual situations of willing and wishing, urge and addiction, concern and solicitude, possibilities and potentialities, circumspective deliberation, the call of conscience, the possibility of being-guilty, resolute anticipation of ends, understanding, states of mind, and discourse with each other. All of these attitudes and situations presuppose care. It is a common denominator of existence from which all spring and take

mythology with regard to Adam and Eve; which represent personal realities which are only to be adequately comprehended prophetically. Parables and mythology are not representations of fairy tales which are unreal but are references to a certain type of Reality.

## When and How Man 'Entered' the World

Disagreements about what the good life is are understandable since all persons are inherently different from each other in various ways and consequently their esthetic tastes and wants and needs and desires are always different in various ways. At times persons find ways to adjust to these differences in ways satisfactory to them. At times these differences go beyond the capabilities of persons to make personal adjustments to their satisfactions. When these situations arise they sometimes reach the level of being wars in heaven . These wars involve them in brutal battles [the Real existence of evil pertaining to The Problem of Evil] over whether or not or the extent to which birth control, abortion, euthanasia, physician assisted suicide, discontinuing electrical power to respirators and intravenous medications keeping people alive are good or evil

Though sperm and egg conception in human beings is obviously a necessary physiological prelude to Being Alive it is not, as such, life in and of itself. As a physiological prelude to life it provides a *matrix* in and through which the creation of life *may possibly* take place , which can only occur with the insertion , which is in Reality an *emergence*, into this *matrix* in persons of their very own *personal* memory and conscience in their own *personal* Care.

Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device. It can only be located and discovered and measured by persons becoming aware of their very own memory and conscience at work . This is not simply and only an ordinary remembering of past events, but is a gathering together, *deliberately and deliberately* in *gradual emergence*, of who they Really Are within themselves, through envisioning thought and contemplation and concern and feeling in *personal* Care in and for themselves with *creative* ideas and understandings and desires and feelings and interests and enthusiasms they Really deeply want to participate in in enacting and constructing and putting in place and operating these *components* in and of and for their Really Being Alive, continually and forever . (III:Ch.24, pp.2-3)

The question of how man himself entered the world is intimately and intricately connected with what kind of Being man is. Mythologically it is revealed that God created man in his own image; male and female created he them. (Gen. 1:27) Yet from the perspective of philosophical prophecy it is realized that there are numerous aspects of the creation of man not explicitly revealed in this mythological revelation. Upon in-depth philosophical reflection it becomes obvious that creation in the image of God does not mean Being exactly the same as God in every infinite way at the moment of creation . From this in-depth reflection upon the possible inner meanings and significance of this mythological revelation and the overall content and context of the mythological revelation of Adam and Eve in the Garden of Eden and the events subsequent thereto it becomes evident that being in the image of God means, at least, that both God and man embody the inherent capabilities to be involved in both the creation of life and the problems of good and evil and their resolution , toward and into the gradual growth of good and the overcoming and decline of evil , in various ways and places and times, in heaven-earth fusion.

To adequately and accurately comprehend when and how Adam and Eve and man entered the world it is imperative to come to understand the kind of Being man is. Contrary to ordinary ways of perceiving the nature of man and the existence of man, man is not essentially a present-at-hand what it is object rather than a who he or she is person; is not an entity whose existence in space and time is only sequentiality; and whose understanding of the nature of their existence is only possible through subjectivity; that is, distortions in mental images persons have of themselves and others, and objectivity; that is, presumptions that the Realities in their lives are only those aspects which are observable by ordinary or scientific modes of observation and discovery .

When persons are viewing personal reality only from the perspective of linear sequential space and time and ordinary subjectivity and objectivity then their presumptions regarding how life came to be and how man entered the world are subject to the limitations of ordinary and scientific conclusions. In the midst of these conclusions they are subjected to the conclusions that man comes into being as a present-at-hand entity at sperm and egg conception and at birth , usually supposing that this coming into being was from nothing (*ex nihilo*). A basic characteristic of these views are their intellectual and spiritual and personal immodesty and critical lack of creative humility. Consequently these views are always accompanied by and generate degrees of spiritual annihilation of their personhood in their worldhood, in the hearts and minds and mental images of those holding these views .



Typically in Christian history in particular and in world history in general, these views arise, even though indirectly, out of an incorrect and inadequate understanding of the mythological revelation that God formed man from the dust of the earth and placed man, Adam and Eve, in the Garden of Eden. Persons ordinarily and unwarily then presume and conclude that Adam and Eve and the Garden of Eden were only or essentially present-at-hand persons in a present-at-hand space or geographical location in a present-at-hand linear-sequential time in the past and would and should be theoretically locatable as such.

The immodesty of persons regarding the question of the nature of the creation of life includes their presumption that they know what birth is. A key indicator that they do not know in Reality what birth is is their manifest lack of awareness and knowledge of what life is. In other words, in referring to conception or birth as the mode of persons coming into being they never show any understanding of the nature of memory, conscience and Care as absolutely essential ingredients in persons Becoming and Being alive and Being-in personal creation. (III:Ch.19, p. 17)

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology, it is Realized that human beings are incapable of knowing all that birth and death Really are. Philosophical prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is. (III:Ch. 19, p.4.) In this modesty Philosophical Prophecy finds it to be a point of wisdom to start an investigation and envisioning of the nature of the lives of persons from when they in Reality sense their very own Being-there (Dasein) in existence in their memory and conscience and Care as a Real Person. This is when it is known by themselves that they Are in -Being.

When persons presume to know what birth is as only a present-at-hand and simply ordinary mortal birth they are not prone to relate their conclusions of what birth is to their conclusions as to how Adam and Eve were formed from the dust of the earth. Were Adam and Eve Born? If so, who were their parents, or how were they born? If not, how did the heritage of mankind from them to be born occur and what is the consistency or inconsistency of this heritage if Adam and Eve were not born?

To comprehend how man entered the world it is essential to Realize that Adam and Eve and mankind generated through them are all the same species. Otherwise, how could mankind have been generated genetically as they are through Adam and Eve. This is so essential because man since Adam and Eve is the kind of Being whose personhood and personal existence is susceptible to envisioning the nature of their personal ontology through philosophical prophecy. This being the case, when persons discover the nature of their very own personal ontology, they are simultaneously discovering the nature of the personal ontology of Adam and Eve. In this connection it should not be concluded that the mythological revelation that Adam and Eve were formed from the dust of the Earth indicates *automatically* the nature of their existence and personal ontology or that this was different from any other person, especially since all persons are also formed from the dust of the Earth as Adam and Eve were; and since neither their personal ontology nor that of Adam and Eve is essentially a present-at-hand phenomenon, as persons typically take the meaning of being formed from the dust of the Earth to be.

This is hinted at when the mythology of Adam and Eve reveals that after Adam had partaken of the fruit of the tree of the knowledge of good and evil the Lord God sent him forth *from* the Garden of Eden, *to till the ground from whence he was taken*. From the point of view of the mythology of Adam, the dust of the earth from whence Adam was formed was, in some sort of mystery and paradox, the dust of the earth he was sent by the Lord God to till *after* his expulsion from the Garden but at the same time was the dust of the earth *before* and *when* he was placed in the Garden. That is, for the mythology of Adam, *whenever* and *wherever* and *however* he was formed from the dust of the earth, whether it was inside or outside, or both, of the Garden or exactly what the dust was, this is not and was not considered to be a vital factor in the mythological revelation that Adam was the first man to be a human being in the world and who established the pattern for mankind of how to deal with the old serpent creatively, even if at times unsuccessfully.

For philosophical prophecy the dust of the earth Is-as-Having-Been-and-Will-Be an aspect of personal existence in the midst of which persons ways of Being themselves essentially, of Adam and Eve and mankind, are revealed gradually-aeonically; in the midst of flesh Being-in spirit and simultaneously spirit Being-in flesh. (III:Ch. 19, p.21)

From the perspective of philosophical prophecy, personal ontology reveals that the creation of man is not something which occurs in a setting only of linear-sequential time and place in which the totality of what a person is simply comes into being, from nothing at that time and place; it is impossible to conceive of what nothing is or could be. From the perspective of philosophical prophecy, it is certain that it is meaningful and significant to Realize that persons, including Adam and Eve, are existing whenever and to the extent that they find their very own Being-There, personally, in their own

world and at the same time opens up Men's (Dasein's) possibilities of understanding their own authentic potentialities for being themselves essentially in the world which individualizes them for their ownmost possibilities which they themselves are.

**Apocalypse** : Post-classical apocalypse is unusual and unexpected and in such a new prophetic genre that Care-ful elaboration of it is advisable. It is not essentially a subjective seeing of events. Yet it is a vision-Apocalypse. This apocalypse is a vision envisioning the meanings in and significance of the events in the essence of personally existing in its essential rhythms and attainments and appropriations. This envisioning is en-visioning apocalypse; the way-places of persons in their cosmos-aeon existence, in their varying ways of existing. This apocalypse is the unconcealment and revealment of what *-is*; and as such does not proceed along those lines persons typically proceed along in their search for truth as the mark of some correct proposition made by a human subject in respect to an object and which then in some way or other, precisely how we do not know counts as true. This apocalypse is rather the revelation of what *-is*, a revelation through which something overt comes into force.

**Appreciation** : A key factor toward and for persons enjoying their own personally enlivening fulfillments next dimensionally is finding and dwelling-in in-depth Appreciation for their very own possibilities to find and dwell-in Being-themselves essentially. To find and dwell-in one's very own personally fulfilling Appreciation is for persons to become aware of and enjoy their very own blessings, their very own Really enjoying their lives; Appreciation-awareness of their Rest from Fear, Jealousy, Poverty, Illness, Ignorance, Nausea, Vengeance and Depression. Appreciation Power is manifest whenever and to the extent that persons are Becoming enabled, in divine light, to Really Realize their finding and dwelling in and fulfilling and Really enjoying each of their own ways for Being-themselves together.

**Apprehend** : To *apprehend* is to Be adequately identified as to who they themselves Really Are.

**Appropriation** : Appropriation in the most appropriate gathering of persons from their being scattered and lost away from who they *essentially* Are is that which is most authentically individualized and grouped together and universalized in those combinations of personal existence which are most appropriate; it is the appropriation of the most appropriate boundaries in personal existence; it is the maturing of the process of persons most appropriately identifying and Being-in their most appropriate combinations of personal existence. The appropriation and appropriating the appropriateness of what is appropriately present is the *presencing and allowing to be present personally of the essential nature and character of persons*. To appropriate is to make one's own through personally envisioning the essence of (persons).

**Atmospheric Influences** : Perditional atmospheric influences are stimulated by unseen demonic hosts who are themselves influenced and brain washed and are under the highly persuasive impulses of the old serpent, who is far more *subtle* in his deviousness than any beast of the field.

**Attacking Oneself** : Persons often attack themselves with anger, frustration, anxiety, impatience, and other forms of personal violence when they can't control persons or situations.

**Autocentricity** : Autocentricity is *overdoing* needs and wants and desires for gathering things and people to themselves.

## B

**Bearing Sins Metamorphically** : Bearing Sin Metamorphically Is at first a storing existentially in ones own self ones own personal records of their very own sins; then a coping with sin both for ones own self and others together, in divine light. Bearing Sin Metamorphically involves persons and arche-priests adequately identifying and understanding the Real nature of sins persons bear within themselves as their own personal record-embodiment of their sins; as possible creation-medium through which their Real-participation in the creation of their lives may then adequately and appropriately proceed, in divine enlightenment. This redemption-creation necessarily involves their very own metamorphosis through stages of Being-involved in their preclassical conceptions of being-themselves and various stages of prophesy, prophesying their nature and destiny. Some may arise (resurrect) in to comprehendingly living-in their very own value in always metamorphosing their Real sins in to their very own eternally recurring of always refreshingly (re)creating their very own Be-coming alive (birth-death-resurrection) through their very own comprehendingly living-in their very own participating in their very own creation-death of their sins, in divine light.

**Being and Becoming** : Persons being and becoming themselves are the essentiality of persons ways of always



• The purpose of single quotes ( ) is to designate the elusiveness and yet importance and possibility of communicating the refinement and subtlety of persons being simultaneously the same person and not the same person as exemplified in these investigations of the nature of personhood in worldhood.

- • The necessity for hyphenating (-) words and phrases through philosophically prophetic writings is a signal to those envisioning the multidimensional-ecstatic-spatio-temporality here to avoid dualistic mental images.

## A

**Abstract Speculation** : Conclusions persons reach about what is involved in their pre-mortal and post-mortal personhood as well as abstract speculations about their personhood in their worldhood (mortality), and which are not founded in memory of their personal existence (experiences); and consequently always contain distortions of understanding as to who they essentially are.

**Ambiguity (Realms of)** : Prophetic biology envisions in philosophical prophecy personal Reality-to-Be essentially symbiotic; that is, persons in Reality Are- in -each-other, together, biologically. This is obviously not the view of ordinary everyday common sense and scientific biology and traditional philosophy; which conclude that each person is only one person existing as entities in groups (families, clans, communities, states, nations) and as subservient to Being in itself . But what is typically overlooked in these conclusions is the fact that both individual and group existence places persons in situations on the boundary overlapping the world (groups) and personal and individual existence in the world ; and thus Are realms of ambiguity . Even Being-in realms of ambiguity at times , persons Are such that they are always in situations in which they always in their personal existence embody faculties of apprehending in various ways, including some being philosophical or philosophically prophetic, their very own personal possibilities for discovering ways for personal growth and for expressing their ways of Being-themselves essentially, conducive to their participation in the creation of their lives and that of others in personal appropriation.

**Annihilation** : When a person s creation is taken to be or even to begin as simply a present-at-hand was born (*ex nihilo*), was brought into being , his being-lost in the fallenness of this everyday present-at-hand comportment toward his creation turns out to be rather a spiritual annihilation (a losing ) of his own essential- ecstatic -temporality-in-which-he-is-able authentically to come to himself as to who he himself essentially is. The ontological essence of personal existence the who-he-is-ness is lost in present-at-hand orientation. In being-lost in the present-at-hand persons have fallen-away from who they essentially are especially into a present-at-hand *contingency*. In losing the ecstasy of their own personal existential temporality, then, persons lose their bearings in understanding the meanings in and significance of their own personal creation and annihilation. In the confusion of losing their bearings , that which their creation is presumed to consist of turns out to be a spiritual annihilation of themselves; which is a fleeing from themselves as to who they themselves essentially are; which is a fleeing to a comporting toward themselves as a to have been created by and at birth . Man is annihilated existentially to the extent that he is lost ( being-losing ) in the fallenness of the they of everydayness and in all forms of contingency. He is created existentially to the extent that he is being-found ( being-finding ) in his own essential ways of being-himself in himself and others personally. Personal existence is in the possibilities both of being lost (annihilated spiritually ) and being found (being-in-creation ).

**Anger** : Anger is an urge in to annihilation and is a desolating sickness whose soul- static , frequently accompanied by the impoverishment of fearing and jealousy and nausea and vengeance , so covers the primordial soul-song of the Urge to create and procreate that it is not then heard. Whenever and to the extent that persons are angry or provoke others to anger this urge in to annihilation kills them. To reverse this desolating sickness is to-be-come creators. This reversal involves the primordial pain of examining and re-examining tables of value which tend to foster anger, whether subtle or overt, whether realized or not, until its annihilating affect is clearly discerned and until it is replaced by their primordial Will, expressing itself as urge to power to create and procreate.

**Anxiety** : Anxiety is characterized by the fact that what threatens is nowhere . This nowhere, however, does not signify *nothing* in some sense of absolute non-being . It is already there as a threat and yet nothing present-at-hand. Its nothingness is both an indefiniteness and a lossness in the fallenness of the they. Ontologically, this nothing is a being-in-the-world in the face of whose indefiniteness in the lossness of its fallenness in the they persons are ontologically anxious. This anxiety, then, does not point to some sort of absolute nothingness . It rather both points to the anxiety of the indefiniteness of being-in-the-

personal possibility; and whatever mental image persons have regarding how Adam and Eve or any other person entered the world other than this is lacking understanding of this aspect of the creation of life. Whenever persons presume that Adam and Eve were simply placed in the Garden of Eden by being formed from the dust of the earth as molded in a present-at-hand manner, like clay figurines , and this was how they came to be in the Garden of Eden, then this presumption overlooks their being-there by finding their personal possibilities, rather than simply being impersonally placed there . As to whether or not Adam and Eve were born , their heritage and that of mankind is in-Being towards and in their own personal possibilities , and as such persons may continually Be-Born. (III:Ch. 19, p.16)

In personal existence and when Being-in creation, a person finds and so understands in one way or another his own possibilities as grounded in his own Being-possibility. The circularity of this personal phenomenon of one s being-there in his own possibilities essentially and finding himself there , in contrast to only the linear-sequentiality of just being placed there , affirms the noncontingent essential personal being-there as his own possibilities which (who) he is since he circularly and continually points to himself and comes back and forth into and out of himself as finding himself in and as his own possibilities, around and about himself. (I: 141) (III:Ch. 19, p.6) This circularity , and not a simple linear-sequential was placed there , is compatible with the ontological reality in the existence of man which is always Being manifest in the existence of persons, including Adam and Eve, and thus with the Reality that the creation of man occurs on the basis of this creation moving out from person s own personal possibilities in the center (nucleus) of personal existence.

A person does not essentially exist and is not created and annihilated as the sum of the momentary actualities of experiences which come along and successively disappear. A person exists essentially as his own circular connectedness of life in his own Care in Divine light. As such, it is possible for persons to pull themselves together from the annihilation of the dispersion at times away from who they themselves essentially are and from the disconnectedness of being lost to themselves and yet always into and out of and around and about the center (nucleus) of the possibilities of their own personal existence, as in the case of Adam and Eve.

The creation of man moving out from person s own personal possibilities in the center (nucleus) of personal existence may also be referred to as the emergence of person s own essential ways of being themselves in their existence, which is the philosophically prophetic understanding of miracle . A miracle is essentially a transcending-subjective-objective-being-in-one-another of God and man. Its context is the creative bringing forth of personal essence in personal existence. It s mode of existence is crisis and its resolution, including the crisis of the old serpent in the Garden of Eden and the crises in person s lives, subsequent to and yet like thereunto . Crisis is the breaking down of the worldly security of objectivity and subjectivity in whose mode personal essence emerges in personal existence in the most appropriate ways; in some sense, the breaking down of the naivety of the innocence of Garden of Eden existence. (I:Ch.2, pp. 18-19)

## Michael-Adam

There are very few references to Adam and Eve in scripture; in the Old Testament, Genesis Chapters 1-5 refer to Adam and Eve. Paramount in the Garden of Eden creation drama is the appearing of the old serpent to Adam and Eve in the Garden, who is more deceptively subtle than any beast of the field and who was able to persuade them to partake of the forbidden fruit. (Gen.3: 1-7) Attention is focused on Adam in the New Testament, other than the passage tracing the genealogy of Jesus to Adam in Luke 3:38 (Matthew 1:1 traces the genealogy of Jesus to Abraham), in only two passages, one of which is I Cor. 15:45-47, a passage of mystery, referring to the *first man Adam* and the *last Adam*.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not only first which is spiritual, but that which is natural also ; and afterward also in ecstatic-spatio-temporality that which is spiritual. The first man, Adam, is of the earth, earthy; the second man Adam *IS the Lord from heaven*. (I Cor. 15:45-47)

It is evident that this is a scriptural reference to heaven-earth fusion: the first man, Adam, of the earth, earthy and the second man, Adam, who is the Lord from heaven, Being his greater self , is the same personage.

There is a striking similarity in New Testament scriptural references between Old and New Testament

references to Adam and New Testament references to Michael.

Michael the archangel, when contending with the Devil, disputed about the body of Moses and found it to be wisdom not to bring against him a railing accusation, but said, The Lord rebuke thee. (Jude v.9)

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. (Rev. 12:7-10)

Michael is referred to in some sense as the premier personage in heaven and earth events and in heaven-earth fusion in dealing with the Devil or Satan or The Old Serpent, including the war in heaven and the earthly disputation over the body of Moses.

Also, Adam is referred to in some sense as the premier personage in heaven-earth fusion in dealing with the Devil or Satan or The Old Serpent in Being both the first man of the earth, earthy, and the last man Adam, Being a quickening spirit; and Being The Lord from Heaven .

Michael-Adam, then, is referred to in some sense as the premier personage involved in the frequent struggle in heaven and earth and heaven-earth fusion over good and evil .

**Michael-Adam and The Problem of Evil in The War in Heaven and Earth**

It is natural and understandable that for man so far the war in heaven was only in the distant aeonic and cosmic past and is over and done with; because of the strength of their natural focus of attention in their ordinary lives on ordinary space and time, which appears to them to be obviously only linear-sequential space and time. In addition to this, modern scientific culture fixates the attention of man so far and persons in general only upon scientific explanations and understandings of reality. A consequence of this is the lack of *awareness* of persons living in those cultures who base their understanding of the nature of personal existence world wide on and who have any connection with, however direct or indirect, The Old Testament and The New Testament for their understanding of what life is. Also, almost always overlooked but occasionally misunderstood is the nature and value of mythology for comprehending the meaning of life and the nature of The Creation of Life.

When, then, educated generations throughout the eras of exposure to persons of The New Testament, those few who have read or read about the war in heaven automatically presume that it only refers to a cosmic event in the past since the wording of the scripture, even though mythologically, says there *was* war in heaven . This thought becomes so prominent that when the passage continues and reveals that the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels with him , questions are not raised as to whether or not this absolutely ended any further dealings of Michael the archangel with the old serpent and with the problems of good and evil as they are continually involved in The Creation of Life in the incarnation of man.

**The Values and Nature of ‘Envisioning’ The Wars in Heaven “Here and Now in Every Generation in Human Existence**

In a variety of ways and degrees, personal existence in human history has been involved in the wars in heaven. Ordinarily they are not referred to in this way, since the word heaven is taken to refer only to a realm only Being-in obviously great glory, far from anything earthly and any of the difficulties persons experience from time to time in human existence. Yet philosophical prophecy envisions the necessity of comprehending the Reality of heaven-earth fusion to understand meanings in and the significance of personal existence. In other words, certain features of experiencing human existence are not explicable adequately on the basis of being only involved in and explained entirely by considering man to be only a functioning entity in and a product of only natural and ordinary causes.

A	3
B	5
C	7
D	12
E	14
F	15
G	16
H	17
I	19
J	22
K	22
L	23
M	24
N	27
O	27
P	29
Q-R	38
S	40
T	42
U	44
V	45
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## PROPHECY AND PHILOSOPHY

# GLOSSARY OF TERMS

Such a view does not adequately account for the personal Realities of prophetic biology and ecclesiology and hierontology and faith and hope and love; *intangible* yet Real-Realities not completely traceable to exclusively natural phenomena. One of the events in these prophetic aspects of human existence is the wars in heaven; that is, heaven includes those *intangible* Realities and involves all persons to some extent in war . (III:Ch.24, p. 1)

For persons to comprehend envisioningly the values and nature of the wars in heaven here and now requires them to *interpreto-translate the New Testament mythology of The War in Heaven* accurately and adequately and envisioningly into their very own lives to *grow personally* into envisioning The Problem of Evil in The War in Heaven in philosophical prophecy. Their *personal* interpreto-translation of the New Testament mythology of The War in Heaven also requires them to Become and Be *auxare* of the nature of their *very own personally* transcending-their-subjectivity-objectivity and their dwelling *auxaringly* in their very own *personal* ecstatic-spatio-temporality in-Being Next Dimensional Man, in these wars.

### ***The Participation of Michael-Adam in 'Man so far' Ordinary Life and in Next Dimensional Man Philosophical Prophecy Throughout the Generations of Human History***

Philosophical prophecy is aware of the Heaven-Earth fusion Reality that Michael-Adam Is-as-Having-Been-and-Will-Be *personally* involved in and participating *personally* in The Creation of Life in the incarnation of mankind. This participation is not simply in the form of *impersonal* abstract revelations from heaven in the form of commandments designating what is good and what is evil to do but is the *embodiment* of His-Their *personal multidimensionality*.

The participation of Michael-Adam is through His-Their own *multidimensional* incarnation in the world, Being-as-Having-Been-and-Will-Be-(in)-Adam and Abraham and Moses and early philosophers and Christian and medieval and modern philosophical prophets and theologians and artists and counselors and governmental leaders and civil servants and religious leaders and musicians. The way to know who this-these person(s) Really Are-as-Having-Been-and-Will-Be is to envision Him-Them in His-Their most essential ways of Being Himself-Themselves in His-Their multidimensional-ecstatic-spatio-temporality. Resources for such research are the mythology and historical and scriptural records passed down to modern times from ancient times.

### ***Aspects of the Multidimensionality of Being a Person***

Though from the point of view of both ordinary and technical philosophical logic it may seem to be contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since I embody ecstatic-spatio-temporality in my multidimensionality in my personal existence. For example, I am simultaneously the same person and not the same person who played trumpet solos from the 8th grade on through high school, was senior class president, graduated from college as an undergraduate in history, economics, music and German, received M.A. degrees in philosophy and counseling and a Ph.D. in history and philosophy of religion and wrote *Prophecy and Philosophy*, Vols. I-III.

As a trumpet soloist I knew nothing of philosophical prophecy. Now I am incapable of playing a trumpet solo as I once was. And Yet *I am* still the same person as I always *Have Been* and *Will Be*.

### ***When and How and Why This-These Person(s) Came into the World in His-Their Incarnation***

Again, the immodesty of persons regarding the question of the nature of the creation of life includes their presumption that they know what birth is. A key indicator that they do not know in Reality what birth is, except its physiology, is their manifest lack of awareness and knowledge of what life is. In other words, in referring to conception or birth as the mode of persons coming into being they never show any understanding of the nature of memory, conscience and Care, which are absolutely essential ingredients in persons Becoming and Being alive and Being-in personal creation. (III:Ch. 19, p. 17)

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology, it is Realized that human beings are incapable of knowing all that birth and death Really are.

Philosophical prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which

personal life Really Is. (III:Ch. 19, p.4.) In this modesty philosophical prophecy finds it to be a point of wisdom to start an investigation and envisioning of the nature of the lives of persons from when they in Reality sense their very own Being-there (Dasein) in existence as to who they are in their memory and conscience and Care as a Real Person. This is when it is known by themselves that they Are in -Being. In other words, Michael-Adam identified and identifies who he is as His-Their memory, conscience and Care continually confirms in to Him-Them this-these identity(s).

*Memory* here does not mean just any thought of anything that can be thought. Memory is the gathering and convergence of thought to essentials. Memory is the gathering of recollection; thinking back. It safely keeps everything that essentially is. Safety is saving properly; which is salvation; which presupposes gathering properly; which presupposes proper thought and mnemonics; which presupposes Care. This thinking is thinking the essence of, the gathering together which makes present who persons Really Are. (I:Ch.6, p.83)

Self-perception in personal existence is disclosed in Care as the voice of *conscience*. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience and is the transcending-subjective-objective grounding of these correlates in the more primordial voice of conscience disclosed in Care in personal existence. In this disclosure of the voice of conscience in Care, neither vocal utterance nor hearing is essential. The voice is rather one's own essential ways of Being *emerging* in their personal existence. (I:p.33)

There is a certain constancy in this disclosure. It is not the constancy of substances present-at-hand but is rather that of Being-in-Care. Care is the ontological constitution of a person's self-constancy in-Being who they themselves essentially Are. (I:p.33)

The time when persons find themselves Being-there (Dasein) as to who they themselves Really and essentially Are is not determinable by a linear-sequential time clock device. It can only be located and discovered and measured by persons becoming aware of their very own memory and conscience at work. This is not simply and only an ordinary remembering of past events, but Is a gathering together, *deliberately and deliberately in gradual emergence*, of who they Really Are within themselves, through envisioning thought and contemplation and concern and feeling in *personal* Care in and for themselves with *creative* ideas and understandings and desires and feelings and interests and enthusiasms they Really deeply want to participate in in enacting and constructing and putting in place and operating these *components* in and of and for their Really Being Alive, continually and forever. This is *when* and *how* Michael-Adam Really knows Himself(ves). (III:Ch.24, pp.2-3)

**“God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16)**

The power of the creation of life Is possible and arises and *emerges* through creative *eros*-love; which is the appropriation of fusion power. This *eros*-love fusion continually releases the ever-so-gradual flow of the *personal* and non-present-at-hand hydraulic-fluid flowing in to continually *Being Born* in to the encycling and life-giving flowing in and of persons Becoming and Being Really Alive, *personally*. This Becoming and Being Really Alive is their continual refreshing-renewal of *Being Born* in to their very own, already there (Dasein), *personal possibilities* of Being themselves essentially. Being towards and in their own *personal possibilities*, persons may continually Be-born. (III:Ch. 19, pp. 16,19)

Again, the way to identify who this-these person(s) Really Are-as-Having-Been-and-Will-Be is to envision Him-Them in His-Their most essential ways of Being Himself-Themselves in His-Their multidimensional-ecstatic-spatio-temporality. Some of His-Their most essential ways of Being Himself-Themselves Is-Are *personally* embodying and Being-in Creation of Life ways to and thereby advocating and intercessorily assisting others to find and mature and fulfill their very own *personal* freedom and justice and in so doing to overcome The Problem of Evil by *Converting* Being *impersonal* in to Being-personal and Power over others (Violence) in to Symbiotic *gentle strength* and Contingency into *Creation of life Freedom and Selfness*.

### **Freedom from Slavery and Enslavement – The Councils in “Heaven”**

The councils in heaven Are-as-having-Been-and-will-Be going on right now continually in the cosmic processes involving the creation-of-life. The agenda for the councils in heaven always involves a spectrum of participants and items all the way from very personally destructive to very personally creative to numerous considerations of matters of life and death from common sense perspectives

own personal and non-comparable value, which is prerequisite to dwelling in that personal spiritual environment in which prophetic faith is fostered and grows.

So, how does one go about gently repenting to find and fulfill and derive for oneself the personal benefits of overcoming hardness of heart and Being and Becoming pure in heart and thereby enable oneself to Really Be-in the personal presence of God and man; which is the realm and nature of prophetic faith? Only through mapping and logging the nature of one's very own personal existence; which becomes and Is a permanent and eternal record etched in their hearts of persons coming to accurately and adequately recognize and dwell in their very own strengths and weaknesses and the various miraculous ways in which and how weaknesses become converted into strengths which is and involves true conversion in to prophetic faith in the Gospel of Christ. In the midst of this personal conversion one's weaknesses becoming strengths are not remembered to-Be self-demeaning or obnoxious but are remembered to-Be the personal-potential out of which personal strengths may and at these times do arise in glorious resurrection. (III:Ch.14, p.14)

### **Being-in Heaven in Subtle-Gentle-Refined Exuberance**

Being-in the peace and Joy and *subtle-gentle-refined* exuberance of Heaven is occurring when persons, through Careful mapping and logging, Are-experiencing in-depth and thoughtful and continual personal-Reflective consideration of and Are-enacting their precise ways to trigger the *gradual emergence* of their very own distinctive and *personal possibilities* in and for their Being-in heaven. They are thus living in their very own necessary and desirable envisioning and enacting their very own personal ways of recognizing and overcoming their very own particular combination of flaws and destructivity of their experiencing anxiety and persistent worry and frequent fretting and stewing and some less aggravated forms of depression and the pangs of jealousy and selfishness and the varieties of very discomforting fears of failure generated by varying types and degrees of destructive pride.

Being-in the peace and Joy and *subtle-gentle-refined* exuberance of Heaven is occurring when persons, through Careful mapping and logging, Are-experiencing in-depth and thoughtful and continual personal-Reflective consideration of and Are-enacting their precise ways to trigger the *gradual emergence* of their very own distinctive and *personal possibilities* in and for their Being-in heaven. They are thus living in their very own necessary and desirable envisioning and enacting their very own *personal* ways of *recognizing* and *overcoming* their very own particular combination of the flaws and destructivity in their now Being-in Heaven in *subtle-gentle refined exuberance*. [Cf. Essay Heaven and Hell]

### **Being Born Anew**

What then shall we say? Ought we to attempt to live life abundantly in Joy and Peace by dwelling at the same time in sin, in contributing to the *dischordance* of ourselves and others? It cannot be. Whenever and to the extent that we are *endeavored* by *dischordance*, by sin, how could we possibly be at the same time *enlivened* by it? Or are you confused by being unaware that being-toward-death while immersed in life-light-annointing through Jesus is not the same as being-deadened-*dischordantly*? We are creation-en tomb ed in harmony with him-together, immersed with him in his life-impregnated becoming- alive throughout death-realms by his life-light-glory.

So we share his being- arisen -alive out of being in the midst of the deadened, through being anointed with him in the life-light-glory of the Father. It is in this way that we dwell- walking about in *newness-life*. Our old ways of being deadened are *exchanged* by crucifixion with him of *discordant passions* for new ways of *newness of life*. Those who are becoming enabled to become freed from being enslaved to *discordant* ways are becoming attuned into Divine Peace and Joy; and are thereby enliveningly fruitful in the *holiness* of Being-fulfilled personally in *aeonic life*. (Romans, Chs.6 & 7)

This is partaking of *The Tree of Life* in and through the *therapy* of The New Jerusalem coming down out of heaven in heaven-earth fusion in intimate *personal* association and *union* with in Gods and Goddesses, Angels. They have become as one of us.

None of the great men of the Enlightenment wrote about blacks with the personal experience of Thomas Jefferson. He had lived with slaves since childhood, and now was master of several plantations. So far as we know he had never met an educated black, but several of the Hemings family slaves on his own plantation had either learned to read and write or were in the process of learning under Jefferson's mastership. (TJ pp.194-196)

When Jefferson received a letter from Edward Bancroft asking him pointedly his opinion of the value of Quaker experiments in Virginia where owners freed and then hired their own slaves, Jefferson replied, "As far as I can judge from the experiments which have been made, to give liberty to, or rather, to abandon persons whose habits have been formed in slavery is like abandoning children." And he went on to describe in rather vague terms what was essentially a sharecropping experiment he hoped to carry out on his return, dividing his farms into 50 acres each, importing about as many Germans as he had slaves, and settling them together intermingled, with the same education in habits of property and foresight all this planning at the time when emancipation was out of the question.

### ***Partaking of The Tree of Life in Next Dimensional Man***

Persons cannot *partake of the Tree of Life* without participating personally in those aspects of education which foster personal freedom, which is a necessary ingredient in as well as consequence of the creation-of-life, which is what partaking of the tree of life in Reality Really Is in personal existence; along with that *therapy* which leads to creation-of-life Faith in Christ and creatively *gentle* repentance. These are essential elements in Being Born Anew. [Cf.Ch.19, p.275]

A major value of the vivid awareness of philosophical prophecy knowing the locale of the Tree of Life being in The New Jerusalem includes being vividly aware of the cosmic difference between partaking of The Tree of Life in the Garden of Eden and partaking of the Tree of Life in The New Jerusalem. In the Garden of Eden it is partaken of *before* partaking of the Tree of Knowledge of Good and Evil; whereas in The New Jerusalem it is partaken of *after* the Knowledge of Good and Evil is partaken of. This is obviously the case, since the partaking of The Tree of Life in The New Jerusalem is partaking of the *therapy* for good and evil in personal *multidimensionality*.

The creation of life is evolutionary, at least in the sense that the lives of persons and civilizations move into and then settle down for a time from plateau to plateau. A striking example of this civilizational moving into and the settling down for a time in a plateau is the development of the modern industrial and scientific society in the 19th and 20th centuries, having now developed nuclear power, computerization, and space travel, the likes of which have never before appeared in human history.

In the contrast between The Tree of Life in The Garden of Eden and in The New Jerusalem, it becomes evident then that the nature and location of the tree of life is not and was not simply a present-at-hand tree in a present-at-hand geographical location. The tree of life in The New Jerusalem is partaken of whenever and to the extent that persons partake of events in their lives that *quicken* them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially, and thus *Being Really alive*. Crises in which distorted subjective mental images and objectivity become dismantled and replaced by creative ecstatic-spatio-temporality and transcending-subjective-objective warm hearts and creation-of-Life mental images take place along the way. [Cf.p.297]

Whenever and to the extent that persons find and cultivate therapeutically and dwell in who they themselves essentially are, they then come to understand accurately and adequately in prophetic *therapy* their own personal possibilities as grounded in their own Being-possibility. This is made possible since the personal existence of man is an embodiment in and as such is a revelation of this Being-personal-possibility in and of himself and to others and is so comprehended whenever envisioned through the eyes of philosophically prophetic faith. Whenever and to the extent that persons envision themselves to-Be their own Being-possibility, this is the foundation of and at the same time may Be nourished in-Being-in ontological prayer and is also foundational in personal ontological security. (I:pp.141,142,147) [Cf.Ch.19, p.272]

A consequence of Sin is hardness of heart, which is that frequently hidden but often overt phenomenon of persons covering up their weaknesses and hiding them from themselves and others. Its tragedy lies in the simultaneous obscuring of the glory of turning (repenting) weaknesses into personal strengths, gently. What creative mapping and logging does for persons is to assist them to find and fulfill their own personal value and glory to the extent that they overcome their hidden or overt embarrassment about their weaknesses and they are no longer a problem.

Intense repentance tends to be self-demeaning. Gentle repentance is the mechanism through which persons may be and are uplifted and soar into the heavens of the Joy and Peace of dwelling in their

and projects. Philosophical prophecy is infinitely and eternally involved in *essencizing* the cosmic nature of these deliberations, *revealing* that in the Councils in Heaven continually and eternally taking place in ecstatic-spatio-temporality the *essence* of all of the *deceptions* of the old serpent is building kingdoms on the foundation of force and coercion, accomplished through mind control. He is the arch antagonist of personally creative freedom, and consequently the author and organizer and enforcer of promising to and organizing, in numerous degrees from overt violence to exquisite and hardly recognizable, police forces and military contingents to make sure that his promises and plans will succeed, no matter what they have to do or speak, *atmospherically*, without being seen or heard in usual ways.

The Cosmic Redeemer, on the other hand, is eternally engaged in working toward and fulfilling *his Holy Spirit of Promise* to himself and to his Father and all mankind, *thy will be done*. This in only accomplishable *gradually* through *meticulous and eternal research in the creation-of-life* double helix trilogies, the trilogy of *prophetic* biology and ecclesiology and hierontology and the trilogy of *prophetic* faith and hope and love. (III:Ch.24, p. 13)

The business conducted in the councils in Heaven is *essentially* ecclesiological; that is, individual persons take up their business with others individually or in various sizes of groups of persons. This conducting business takes place through the *confrontation* of persons with themselves and others. Generally, the way this business is conducted in Reality is some combination of destructive and creative desires and intentions and proposals and ways of doing business, in varying degrees, both inside and among those persons involved. On some occasions persons are wholly at the time destructive or creative in carrying on their business. Keys of *prophetic discernment* are necessary to distinguish which components of the councils in heaven are destructive and which are creative.

When a creative confrontation takes place, especially through philosophically prophetic envisioning and prophetic *refinement*, the request is made *gently*, in some creative form or another in wisdom, Declare yourself and reveal yourself and become *present* to me as to who you Really and *essentially* Are-Being.

To *confront* in this way must be achieved in *creative fidelity*; that is, with the creative gentleness and intention of persons to adequately and accurately discover and dwell with in themselves and others, together, *creatively*, in prophetic ecclesiology as to who they themselves Really Are in their most *essential* ways of Really Being themselves. To *confront* in this way is to look for and discover and fulfill the possibility of envisioning a revelation of who a person is, *personally*, in responding to this request. [Marcel] (III:Ch.20, p. 11)

When a destructive confrontation takes place there are several key indications through which this may be adequately *discerned*, especially *violence* and *contingency*. (III:Ch.27, p. 18-19)

## CHAPTER 4

### *Michael-Adam-Moses*

#### Introductorily Cultivating their 'Instincts' for their Freedom of the Israelites in Egypt

In some significant sense Moses was as much of an Egyptian as he was a Hebrew. This is indicated in the revelation that both his biological mother and his adoptive mother were instrumental in protecting him from being killed in his infancy and nurturing and educating him to adulthood and to be a prince of Egypt and perhaps eventually a Pharaoh; and then, at least in the short range, and at least theoretically, considering the power that a prince in Egypt and the designated successor to Pharaoh had, to have the power to be instrumental in the redemption of Israel as Joseph his predecessor did while remaining in Egypt and taking advantage of the resources available there that were already in place. What if the Egyptian had not been killed but had rather been nurtured by Moses toward his own essential ways of Being himself?

This precedence of instinct over intelligence is in the similitude of and is an aspect of the heritage of Moses in particular and mankind in general through the lineage of and is an aspect of the heritage of Moses and mankind through the lineage of Adam and Eve, which always involves coping with those aspects of the structures of evil in which instinct determines how decisions are made with regard to the rhythm of how and when and for what purpose persons partake of the tree of life and the tree of the knowledge of good and evil. When partaking of the tree of the knowledge of good and evil they were enticed by the old serpent to do so by his subtlety of working on them through their instinct, realizing that their intelligence had not yet matured in some ways. This maturation process was apparently a Divine purpose and function of and for and toward their being cast out of the Garden of Eden.

At Mount Sinai, a line upon line and precept upon precept step was taken in revolving law and spirit and revolving instinct and intelligence toward the long range goal of seeing the Divine providence of how killing is involved in the rhythm of the Divine beneficence and wrath. Apparently Moses and the Israelites were given the command, for the first time, Thou shalt not kill as both a long range requirement for participation in the creation of life, even though frequently modified during the 40 years in the wilderness, as well as the short range requirement designed to eventually lead the descendants of Adam and Eve and Noah and Abraham and Moses toward and into a longer range fulfillment of finding and dwelling in the promised land of milk and honey mentioned by the Lord when he appeared to Moses in the burning bush event. (Exod.3:8)

Philosophical prophecy detects a point of wisdom in the Lord mentioning the possibility of Moses delivering the Israelites from the slavery in Egypt and going to find and dwell in a land of milk and honey while at the same time, in the interest of gradual and personal creative growth line upon line and precept upon precept, finding it to be wisdom to not at that time elaborate on the difficulties and crises, in the meantime, through which persons Adam and Eve and all of their descendants travel before Realizing their hopes of coming to dwell in this promised land. Apparently, then, the Lord tailored his commandments to Moses and the Israelites, as he did to Adam and Eve, in ways that would be conducive to their being in the presence of his alternating beneficence and wrath over 40 years and hundreds of years with Adam and Eve of working toward a generation of naivety and innocence to enter the promised land, to see how they may proceed in that land to overcome evil with good. From the perspective of philosophical prophecy, these factors, then, are the background to approach understanding the Divine beneficence and wrath of the Lord during the 40 years in the wilderness.

#### 'Plateaus' of Finding and Fulfilling Personal Freedom

One of the considerations in terms of attempting to understand the purposes and nature of the alternating Divine beneficence and wrath is whether or not the Israelites had a better life in Egypt or in the wilderness. On the one hand the sojourn in Egypt of the life of the Israelites was referred to as being grievous affliction and slavery; for instance the heavy burdens of extensively long shifts seven days a week to make the brick for construction projects for Pharaoh, apparently during which the mortality rate was heavy and many Israelites died of exhaustion at the hands of Pharaoh. (Exod.2:23, 3-9; 4:31; 5:5-16)

On the other hand and after these grievous burdens having been alleviated after the exodus from Egypt through Divine beneficence and the instrumentality of Moses and Aaron, their chief activities were leisurely

characteristics are triads. For Plato the mental characteristics of the soul are rationality, courage and acquisitiveness; for Augustine they are memory, understanding and will, and for Freud they are ego and superego and id.

For philosophical prophecy, each of these components of what Plato-Augustine referred to as the *soul* are vital components of personhood. Philosophical prophecy assesses philosophies on how they fit on the scale of *Being Personal* in the interest of its advocacy of *personal ontology*.

The philosophy of Plato is particularly significant since it arose out of the personal situation of life of extensive *personal dialogue*. The philosophy of Freud is particularly significant in his approach to personal existence inasmuch as his theoretical view arose partially out of investigations of persons lives through *personal exchanges* with them in the situations of psychoanalysis. The philosophy of Augustine was likely more theoretical, based more in philosophical speculation. But the details of his activity as Bishop of Hippo (North Africa) as to the extent to which they are involved in personal counseling with parishioners and others, as his activities were prior to his conversion, are not available.

A reason for these considerations is because of the thrust of the philosophy of *personhood* in philosophical prophecy; its concern for and investigations into *wholeness* in personal existence.

Jefferson was convinced and felt deeply that freedom is a personal and philosophical matter that cannot be enacted and expressed in a militant way by persons seeking any form of militant or subtle power over others. These conflicts seem to have been deepened when he received reproachful letters from his friends. John Adams, bedeviled with the difficulties of paying for the revolutionary army, and working out the details of the Articles of Confederation that would keep the thirteen colonies decently bound together, sorely missed Jefferson, resented his retirement, and tactfully told him so. We want your Industry and Abilities here extremely.

Actually, far from enjoying the Delights of domestic life, Jefferson had thrown himself into a flurry of legislative activity in Williamsburg, introducing a whole galaxy of reforms to make Virginia a thoroughly democratic state: laws pertaining to land acquisition, revising an antiquated criminal code and transforming private schools under the jurisdiction of the Anglican clergy to tax supported public schools. All of this was founded and foundationed in his in-depth philosophy of freedom. (TJ pp.153-154)

Though such laws were dead letters at the moment, he felt they could be revived with a different spirit of the times. He had come to believe deeply, with John Locke [and Plato], that religion and freedom consists in *the inward persuasion of the mind*, and that *the care of every man's soul belongs to himself*. (TJ p.155) [Cf.p.36]

The measured cadences of his famous Bill No.82 legislating the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence.

Almighty God hath created the mind *free*. To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical. *The opinions of men are not the object of civil government, nor under its jurisdiction*. (TJ p.155)

Again, in the trial for the *freedom* of the mulatto child he argued that:

Under the law of nature, all men are born *free*, and everyone comes into the world with a right to his own person. [Cf.p.153]

And again, in the accusations in the Maria Cosway affair he advocated that:

A man is master of his own body and may govern it as he pleases. [Cf.p.153]

Visionarily far ahead of his times, these philosophical insights of Jefferson were modes of partaking of the *Tree of Life* in these ways of Being-in-the *creation-of-life* that he *prophesied*. Jefferson was the only known slave owner of record who sought to educate his slaves and teach them to read and write. This was taboo in the slave states, owners continually guarding against slaves escaping from them to freedom in the North and fearing that any advantage given to slaves, including their learning to read and write, would encourage this.

identifiable philosophically at times in the midst of typical social, economic, political and religious life. *Justice*, then, is created by bringing life individually and collectively into conformity with the absolute Truth of absolute Ideal and Divine Justice. These conclusions view justice to be just equality and injustice to be unjust inequality. This overlooks the potential of persons to be involved also in just inequality and unjust equality. (I:Ch.10, pp.163,167-168)

Again, truly creative *justice* and good and evil can only be *personal*, be founded in personal ontology and be found, matured and fulfilled in the kind of Being Man Is. When this occurs it is identifiable envisioningly through seeing those influences in persons lives through which (and by whoever) persons are being assisted in finding and fulfilling their very own personal ways of Being themselves essentially in their *personal* participation in their creation of their very own lives, through partaking of The Tree of Life. (III:Ch.25, pp.10-11)

In the contrast between The Tree of Life in The Garden of Eden and in The New Jerusalem, it becomes evident then that the nature and location of the tree of life is not and was not simply a present-at-hand tree in a present-at-hand geographical location. The tree of life in The New Jerusalem is partaken of whenever and to the extent that persons partake of events in their lives that *quicken* them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially, and thus *Being Really alive*. Crises in which distorted subjective mental images and objectivity become dismantled and replaced by creative ecstatic-spatio-temporality and transcending-subjective-objective warm hearts and creation-of-Life mental images take place along the way.

### **'Fragments' of Partaking of the Tree of Life in The New Jerusalem**

#### **Plato-Augustine-Freud-Jefferson**

The tree of life in The New Jerusalem is partaken of whenever and to the extent that persons partake of events in their lives that *quicken* them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially, and thus *Being Really alive*.

It becomes evident, then, that in The New Jerusalem coming down out of heaven the *quickenning* in personal existence in partaking of The Tree of Life occurs in fragments. This is well illustrated in Plato-Augustine-Freud-Jefferson in their philosophical recognition of a *life force* in the *soul* in and of persons in their personal existence and advocacy in their own ways of *therapy* in and for *freedom* from illness and anxiety and neurosis in mental functioning and from slavery, at least partially through *therapeutic* education in appropriate forms and ways and times.

Philosophical prophecy is aware of something of the pivotal contribution of the triumvirate Plato-Augustine-Freud toward a philosophically prophetic view of the nature of personal existence; which in turn is helpful in evaluating this contribution. In some very important senses their contribution is the same the Realization that a *life force* exists in persons. They found it vital to

- (1) continually remember and emphasize this and
- (2) exercise themselves in discovering and understanding the various features of this *life force* and
- (3) understanding the nature of the origin of this *life force*.

Their method of working out and with these three conclusions was the same, namely, philosophically mythological speculation, about which philosophical prophecy discovers a mixture of major assets and liabilities.

To adequately assess the value of these insights into a *life force* existing in persons, philosophical prophecy evaluates their philosophies of the structure and expressions of this *life force* from a philosophically prophetic perspective; including their views and expressions of body and soul, religion and atheism, being religious, the origin of life, freedom, the City of God, and the nature of good and evil; in other words, the *life* and death *force* in personhood.

The composite of the philosophy of Plato-Augustine-Freud of the mental characteristics of the *soul* are monumentally important as foundation stones for considerations of the nature of personhood. For them, these

travel, carrying and Caring for the portable tabernacle as the temple-center of their worship the central authority and responsibility for this being assigned to one of the 12 tribes, the Levites and daily gathering and preparing meals by a variety of menus from the manna, and at times the quail, beneficently provided for them for food from the heavens. (Exod. 16:1-8,13-15)

And the children of Israel wept, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away; there is nothing at all, beside this manna, before our eyes. (Num. 11:4-6)

After the vigorous complaints of the Israelites over the blandness of their menu in the wilderness, the anger of the Lord was kindled greatly and Moses also was displeased. (Num.11:10)

From the perspective of philosophical prophecy a central issue being dealt with by the Lord in his administering alternating Divine beneficence and wrath is to expose persons in the wilderness to the first steps in the gradual process, here a little and there a little, after emerging from slavery as a necessary step toward and eventual maturing into and understanding of and dwelling in some measure of beneficence and wrath, is to expose persons to the value of personal freedom; in this instance, by way of revealing through practical and inspired and everyday and sacred activities and precepts the contrast between slavery in Egypt and the possibility of personal freedom through the opportunity in the wilderness to be out from under and away from the disposition of Pharaoh to exercise absolute power over everyone else in every facet of their lives.

An understanding of the Divine demeanor and the situation of Moses and the plateau of the Israelites in the wilderness with regard to personal freedom may be enhanced when seen in contrast with the mature philosophically prophetic plateau of personal freedom.

In a person's Care, his ownmost potentiality for being himself essentially is an issue for and in and of and to himself. His finding himself in being-free for his ownmost possibilities is accomplished in his very own Care. He is his ownmost possibilities in his own Care. In his Care, he determines who he specifically is in his own ways of Being himself essentially. In his Care, he is essentially resolute. As an issue in and for and to himself in his own Care, he is essentially open and bright and clear in and for and to himself and others as to who he himself essentially is in his very own personal freedom. (1:198-199)

If the menu of the Israelites, even in slavery in Egypt, were actually the gourmet menu they reported after emerging into the wilderness, apparently the Divine enticement for Moses to lead them into a land of milk and honey superior to that they enjoyed was necessary to induce them to take a first step away from their slavery in Egypt to some form and degree of freedom they had not experienced in Egypt; yet they were evidently not told, and likely at that point were incapable of understanding, that this was a long range goal, experientiable only after something more than 40 years of possible growth into it through the schoolmaster of their wilderness experiences. Their more or less continual murmuring and complaining and rebellion against God and Moses and, though unwaveringly, against themselves indicates the measure of their distress and disappointment at the failure of the milk and honey enticement to materialize in the short range. (III:Ch.25, pp.20-22)

### **Converting 'Destructive' Contingency into Creation-of-Life Freedom and Justice**

When persons are confused about or unaware of whether or not their personal existence is a contingency their personal biology is not, at that point, *prophetic* biology. In this confusion or lack of awareness, persons typically attempt to be-in the creation of their lives by concluding that they can only do so by attaching themselves contingently to themselves and others in the images they presume will make them comfortable, acceptable, desirable and valuable to themselves and others as created persons.

When persons are in a state of contingency this always involves them in molding themselves and each other through being stimulated by impulses and images in and outside of themselves not really appropriate to their Being themselves as to who they themselves essentially are. In this state persons are in various stages and degrees of existential despair, whether awaringly or not; that is, are involved in various degrees of anxiety, depression, fear, worry, discomfort and insecurity. This existential despair arises whenever and to the



extent that persons attempt to design and live a personal existence which is not Really their own. On the agenda of those in the councils in heaven who Are Really in favor of *the creation of life* is their continually *arguing gently* in favor of and attempting to Be-in creative communication with those who are contingent, to expose them to their *personal possibilities* to-Be *noncontingent*. It is impossible to participate in and for *the creation of life* to take place through such forms of *violence* and *contingency*. (III:Ch. 19, p.26)

Freedom and justice are often taken to be what the conditions of persons in ordinary space and time are, which is not the *essence* of what they Really Are. Freedom and justice are *essentially* persons' mental images, thoughts and desires and feelings and purposes and visions of their lives, which are Really free. Freedom is not *essentially* grounded in what common sense is content to let pass under the name of freedom, namely, the random ability to do as we please. Freedom is a word needing to have its meanings very carefully elucidated. (I:Ch.6, p.97)

Now, what exactly lies behind our refusal, at any price, to have the free movement of our thinking blocked? Can there be a choice between what is reasonable and as such meaningful and what appears to be or is absurd, for example? There can be, for at least two reasons. That which may be creatively reasonable for me may appear to be absurd to someone else. It may also be the case that at times that which may actually be absurd for a person like myself is Really *creative* for me, when I am from time to time personally fulfilled thereby, so long as it is neither a destructive imposition on myself or others.

The significance of freedom and justice in each person is in the ways in which they are essentially-in -each-other-in-their-existence. Freedom and justice are the existent, revelatory letting-Be of what Is. This phrase does not, however, refer to indifference and neglect, but to the very opposite of them. To let something or someone Be, in this way, is in fact to have something to do with it or them; it means participating in them in their overtness, in which everything that Is, about everyone, takes up a position and which entails such overtness; that is, its being made *visible*. Every overt mode of behavior vibrates with this letting-Be. (I:Ch.6, pp.97-98; Ch.2, p.29)

Yet, there is a region of fruitful *obscurity*, a region transcending the closed systems in which thought sometimes imprisons us, a region where persons may communicate, in-Being-in communication in Real *personal presence*. The theme of and Reality of freedom and justice here *may possibly* clearly *emerge*. The *indistinctness* of the *I* and *Thou*, and of *Thou* and *him* and *her*, does not imply the existence of an environment in which one necessarily loses oneself and abdicates. On the contrary, it is a kind of vital *milieu for the soul* from which the soul may draw its strength and where it may be renewed by assessing itself and giving persons opportunities to *explore* this *indistinctness*.

Immersing oneself in the life of another person and Being enabled to see things through their eyes, is the only way of eliminating the self-obsession from which one at times needs to *free* himself. Alone, one cannot succeed in this, but Being-in the *presence* of the other person envisioningly and seeing who they Really are in their inherent *radiance* and *luminosity* accomplishes this miracle, provided one gives one's consent to it and does not treat it as a simple intrusion but as a Reality. Nothing is more *free* and *just*, in the true sense of these terms, than this acceptance and consent. [Marcel] (III:Ch. 16, pp. 113-114)

Over and over again fundamentalistic Jews, particularly those based in Jerusalem, sought unjustly and persistently to deprive Paul and his companions of their personal freedom and particularly their freedom of religion. But it is significant that in and from the *creation-of-life judgment* of Paul and companions they did not respond to these Jews in kind and try to or desire to persecute them or deprive them of their freedom, but let them Be; and after participating in the creation-conversion of those Jews who became believers and participants with Christ and the apostles in salvation in those locations, left those persecutor-Jews behind and went elsewhere to minister to other believers and potential believers; in the similitude of Jesus, whose life characteristically took place in this same way. (III:Ch.20, p.8) [III:Ch.27, pp. 19-20]

### ***Being-in Hell and Power Over Others***

Though the craving for the power (based on *violence*) to conquer states and nations for political and economic and social gain is in Reality a segment of the heaven-earth-fusion portion of the wars in heaven, many segments of the wars in heaven are so *subtle* that the participants don't know they are in a war, since the essence of the war is mind control (based on *violence*), which is *intangible*.

Whenever and to the extent that persons are in various ways targets of atmospheric attack from the old serpent and his angels, the primary purpose of the attacks (of *violence*) is to enslave persons and fit them into a hierarchical slot in his kingdom in accordance with a need for personnel in certain jobs, to-Be performed only in their ways they prescribe.

the similitude of Adam's transgression, who is the figure of him that was to come. (Rom.5:10-14)

In significant ways and in the depths of personal ontology, in the depths of personal existence, the precise nature of sin and death by sin as it dwells in the heart of each person exists in the realm of mystery. As such it can never be simply recognized and identified and understood *automatically* and can only be adequately and accurately so through envisioning it in philosophical prophecy.

*Mythologically* sin and death by sin entered the world through Adam. Though death reigned from Adam to Moses, and though sin was in the world, it was and is not imputed when there is no law. In this mythology an account is not given of sin, and death by sin, from Moses to Christ; yet the salvation and reconciliation to God of those persons with faith in Christ in the generation of Jesus is affirmed, since the law alone cannot save a person. (II:Ch.9, p.76)

In this *mythology*, as in *mythology* in general, there is no definition or exposition of the nature of the sin and death and law referred to; or attempt to show *how* sin became world wide and *how* redemption from sin was made available to man. Yet this kind of knowledge of good and evil is a personal possibility through philosophical prophecy, which is a heritage of Adam and Eve. (III:Ch.25, p.9)

### ***The Evolution of Knowing "Good and Evil"***

#### **Justice and 'Plateaus' of knowing "Good and Evil"**

The creation of life is evolutionary, at least in the sense that the lives of persons and civilizations move into and then settle down for a time from plateau to plateau. A striking example of this civilizational moving into and the settling down for a time in a plateau is the development of the modern industrial and scientific society in the 19th and 20th centuries, having now developed nuclear power, computerization, and space travel, the likes of which have never before appeared in human history.

Plateaus of knowledge of good and evil is a personal possibility which is a heritage of Adam and Eve. Again, contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind, the question of precisely what is good and what is evil is *not automatically* known to persons adequately, in any dispensation of their existence.

A dimension of thought intimately related to those of sin and law and good and evil is the investigation of the nature of justice. In the philosophy of Plato and of Aristotle several centuries before the Christian era, a primary consideration was the nature of justice. During the Christian era Greek-Hellenistic Christianity gradually emerged, especially through St. Augustine in the 5th century and St. Thomas Aquinas in the 13th century, based in the philosophy of Plato and of Aristotle, and remains to the present time as the underlying basis of Western Civilization in general and Christian ethics in particular, whether persons are aware of this or not.

For Hellenistic Christianity, *justice* is a practical Ideal-Divine production; that is, it is at bottom based on impersonal abstract and idealistic formulas for behavior. Generally for that aspect of Christianity which is and has been Hellenistic, *Justice* in and between persons and families and peoples is persons attempting to bring lives individually and collectively into conformity with some projected and abstract absolute Truth of absolute *Justice* stemming from various interpretations of Plato and Aristotle.

These abstract ontological and sociological views, however, have not yet adequately accounted for the nature of personal existence itself in terms of an ontologico-anthropologico-*phenomenology* of the existence of persons themselves as a factor in considering their personal nature and how Real personal *justice* really fulfills or may fulfill the actual creation of their lives, personally.

If we attribute personal value to man, then this should be conceived in terms of the kind of Being he is. Persons are in creation in one another transcendently in the existentiality of their own ways of Being themselves essentially. They are creating themselves and each other existentially whenever and to the extent that they find themselves, and Are themselves existentially in their own ways of Being themselves essentially in themselves and each other in their own care, *justly* and really *justifiably*; otherwise, they are in annihilation of who they themselves essentially are.

Various forms of Greek philosophy and Hellenistic Christianity, at bottom, conclude and advocate *justice* to be some *impersonal* and absolute Ideal Truth or Truths which somehow emanate into and are



freely eat: But of the tree of the knowledge of *good and evil*, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.

And the Lord God caused a deep sleep to fall upon Adam, and he took one of his ribs, and from the rib made he a woman, and brought her unto the man. (Gen.2:8-22)

Now the serpent was more subtle than any beast of the field. And he said unto the woman, in the day that ye eat of the tree of the knowledge of *good and evil*, Ye shall not surely die, for God knoweth that in the day ye eat thereof ye shall be as gods, knowing *good and evil*.

(And after Adam and Eve had eaten of this tree) The Lord God said, Behold the man is become as one of us, to know *good and evil*: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. (Gen.3:1-5, 22-23)

A value of this mythological presentation of the creation of life instituted through Adam and Eve is its capability of drawing and at times riveting the attention of persons in every culture and civilization worldwide and throughout human history, in their names or a variety of nomenclature and scenarios, in to processes through which persons at times and in ways allow themselves to at least partially find and fulfill their very own personal place in to the mystery and miracle of the creation of life.

Yet, philosophical prophecy is concerned to bring its dimensional understanding into the picture for those who desire to augment their finding and fulfilling their very own way-places in the creation of their lives, above and beyond their appreciation for their exposure so far to Adam and Eve mythology.

With reference to the Garden of Eden account it may be noted that they were brought face to face by the old serpent in to the dilemma and at the same time opportunity of whether or not to remain in that paradisiacal state of the type of innocence and veiling they were in or whether to pursue a knowledge of good and evil through which they may come to participate in the creation of their lives and those of others in ways in which they were unable to so engage themselves in their Garden of Eden state of Being.

For philosophical prophecy, the *mythological* reference to the old serpent, to the Devil and Satan, refers to the varying degrees of those structures of evil in persons which are somehow the potential for, and embodying of which, is always inherent in or atmospherically imposed on personal existence in mortal life, from the Garden of Eden everonwards; along with structures of good.

The Garden of Eden experience includes falling from certain stages or plateaus of innocence and naivety experienced by Adam and Eve and every person. Throughout all places and ways of being involved in evil, involved in sin, is persons hindering themselves and others, in varying degrees, from finding and maturing and fulfilling themselves, their lives, in -Being and living in accordance with their personal rhythms and attunements in -Being who they themselves essentially Are, personally. The personal growth of this discovery and maturation and fulfillment occurs only gradually through various stages and plateaus of growth and development, of revolving instinct and intelligence and revolving knowledge of good and evil. (I:Ch.6, p.100) (III:Ch.25, p.8)

### ***Mystery and the Knowledge of “Good and Evil”***

For increasing understanding of the overall context and the challenges of Adam Being a quickening spirit in persons who are maturing their comprehension of good and evil, the New Testament passage referring to Adam other than several verses in I Cor. Chapter 15 provides a resource for re-Search. The *mythological* observation of Apostle Paul to the Romans needs both to be seen in the ways that it is *mythological* and then to be prophetically demythologized by seeing it from the perspective of philosophical prophecy.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world; but sin is not imputed when there is no law.

Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after

When, then, a person is destructively imposing power (*violence*) over another by seeking to *insist* that the other do such and such as a participant in a segment of the wars in heaven and doesn't realize this, this is exactly where the old serpent and his angels want them and also indicates the *subtlety* of this segment of these wars. It also indicates the great need for much greater philosophically prophetic awareness of the destruction of life in the *subtle* ways it happens in this segment of these wars.

Often, when the old serpent and his angels impose destructive power over others (*violence*) in *subtle* deceptions, the *impressions* these persons fall victim to seem to be so reasonable and so beneficial to themselves and others that it is often *unbelievable* to them that they have been deceived in to portions of their lives Being destroyed in various degrees and ways, even though they at times attempt to and do get power over others in similar or the same ways. These are destructive imposing powers (*violence*), whether awaringly or not, whenever and to the extent that they are not sensitive to the Real nature of their symbiotic *gentle-strength* possibilities in creation-of-life power in *prophetic* faith, hope, love and ecclesiology. (III, Ch.24, pp. 1, 4, 6)

A feature of this atmospheric -destructive power over others (*violence*) may be referred to with the common sense saying misery loves company. These destructive hosts dwell in various forms of *misery*. Persons who are experiencing and dwelling in *misery* attract the misery radar of those atmospheric hosts who are also dwelling in *misery*.

A related feature of the method of operation (M.O.) of destructive atmospheric hosts is to hook into a particular characteristic or combination of them, both actual and potential, of persons who Are Being-in Hell. For instance, some may hook into the anxiety and persistent worry and frequent fretting and stewing of their targets. Others may hook into those inflicting mental or attendant physical pain, such as wife-battering, and other forms of mental and physical torture and severe manipulation of persons in a variety of ways. This hooking into reinforces and often increases this suffering and destructivity on both sides of the veil.

Being-in the suffering of Being-in *subtly covert* hell is occurring when persons are, for example, experiencing anxiety and persistent worry and frequent fretting and stewing and some less aggravated forms of depression and the pangs of jealousy and selfishness and the varieties of very discomforting fears of failure generated by varying types and degrees of destructive pride.

Being-in the suffering of Being-in *directly overt* Hell is occurring when persons are experiencing and some are also generating, for example, the types and degrees of selfishness in and of the plotting and cunning machinations of striving to and getting destructive power over others and, as such, are involved in such things as inflicting mental or attendant physical pain, such as wife-battering, and other forms of mental and physical torture, and severe manipulation of persons in a variety of ways and Being-in chronic and debilitating depression and various forms of mental and physical revenge, including murder. (Essay: Heaven & Hell, p. 3-4.)

### ***Converting ‘Power over others’ (Violence) ‘in’to Symbiotic Gentle-strength in Creation-of-Life Power in Prophetic Faith and Hope and Love in Prophetic Ecclesiology***

For the *creation-of-life* in those involved in various ways in the destructivity of power over others (*violence*) to take place it is necessary for them to find and mature, through ontological prayer, the Reality of their very own *personal possibilities* in and of *discovering* and *maturing* that particular-personal creation-of-life *gentle* power in which and how their very own Real *emplacing their prophetic* faith and hope and love in their lives can possibly take place in Divine Light.

It is also necessary for them to discover and mature the nature of the *personal* Reality in and how they may become enabled to Really love their enemies ecclesiologically, in symbiotic *gentle-strength*. This is only made *personally* possible by persons enabling themselves, in Divine light, through gentle repentance and ontological prayer, to assemble with in themselves their very own *gentle-strength* envisioning power to Really see the *personal* possibilities in and of the Real *radiance* and *luminosity* Really in their enemies and thereby Really *Love* them, even right in the midst of their faults. (see III, Ch.26, pp. 17-18)

This needs to-Be daily on their agenda for and included in their daily participation in the Councils in Heaven. (III:Ch.27., pp.17-18)

## Personal Power and Agency in Prophetic Biology

Persons in their ordinary pursuits of position and power and acceptance in their everyday activities are unaware of the pure glorifying of personal power. What they are proximally and for the most part unaware of is that this glorification is one of personally self-subsisting glory in their own personal agency which is founded and fulfilled in their becoming enabled, in Divine light, to find and fulfill their own glory personally.

The question of the nature of personal power and agency is one of the nature and correlation of personal individualizing and grouping and universalizing. This is a question of aeonic ecstatic-spatio-temporality and cannot be adequately comprehended by attempting to understand it only in terms of personal existence being simply linear-sequential in its spatiotemporality or being circumscribed by ordinary conceptions of the nature of birth and death and the conceptions of personal spatio-temporality implied by these conceptions. Personal power and agency is aeonic; that is to say, it ebbs and flows in accordance with aeonic spatio-temporality.

In the aeonic nature of personal power and agency and in its ebb and flow the correlation between the individuality and grouping and universalizing of the most appropriate personal agency in the midst of personal self-subsistence ebbs and flows. This ebb and flow pertains to the relative distinctness or indistinctness of persons.

From time to time grouping and universalizing of man into various societies, governments, nations, states, religions, and social, political and religious groups often lose sight of the nature and Reality of personal agency. In both overt and subtle forms individual personal agency is destroyed or in various ways dissipated and made indistinct.

On the other hand and from time to time certain individuals gain such social, political or religious power over these groups that they dominate themselves and others so inappropriately that they destroy or dissipate the personal agency of themselves and numerous others under their jurisdiction. Whenever and to the extent that this occurs, personal agency is deglorified.

But in the midst of these problems of cultivating personal agency persons from time to time become enabled to preserve and magnify their personal agency through envisioning the identity and growth of personal agency through the envisioning power of prophetic biology. This power cultivates and enhances their very own personal self-subsistence in the midst of their growth in to their very own pure glorification of their own personal power, together.

This personal glorification, though bodily biological, cannot be perceived by modes of observation making it publicly observable, but is made known to persons through their capabilities to envision personal existence through prophetic biology. Though not publicly observable, persons glorifying their pure personal power, are from time to time subjected to criticism and various challenges by some persons not appropriately envisioning the nature of this personal self-subsistence. As pure personal power grows, however, these persons become enabled to maneuver creatively through these challenges and when crucified are enabled through their personal self-subsistence and the personal power of their own personal agency with in themselves, in Divine light, are enabled to resurrect their personal glory.

Aeonically, as persons grow more and more into the personal glorification of their personal agency, the distinctness of their personal agency in their own personal individuality is enhanced. At the same time the universal nature of the creation-possibilities of man in general is enhanced. (III:Ch. 19, pp.23-24)

This clarifies the revelation of the Psalmist David:

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy *quicken*ing strength out of Zion: rule thou *quicken*ingly in the midst of thine enemies. The people shall be willing to receive thee in the day of thy *quicken*ing power, in the beauties of thy holiness from the womb of the emerging and emergent sunlight of the morning; thou always art in the radiance of the dew of thy youth. (Psalms 110:1-3)

## Modes of Being-in the 'Quicken'ing in The Creation of Life

The prophecy in Isaiah of the *quicken*ing, life-giving capacity and capabilities of the Cosmic Redeemer, including his Being incarnate in Jesus of Nazareth, is instructive in revealing His modes of Being-in the *quicken*ing in the creation of life; and it is evident in philosophical prophecy that this poetic and descriptive revelation is also applicable in-depth to Michael-Adam and Eve; and from this combo becomes applicable in varying degrees and ways and times to hosts angelically involved in intimate association with them in the creation of life in heaven-earth fusion.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of *wisdom* and *understanding*, the spirit of *counsel* and *might*, the spirit of knowledge and of the respect of the Lord; and shall make him of *quick* understanding in the respect of the Lord; and he shall not *judge* after the sight of his natural eyes, neither reprove after the hearing of his natural ears; but with righteousness shall he judge the poor in spirit, and reprove with equity for the meek and truly humble of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. (Isa.11:1-4)

Christ and The Father were and are the embodiment of Being a quickening personage. For instance, in the days of Paul, You, Ephesians, hath he *quicken*ed, who were dead in trespasses and sins, in the lusts of the flesh. But God, who is rich in mercy, for his great love wherewith he loved us, and even when we were dead in sins, hath *quicken*ed us together with Christ. (Eph.2:1-5)

Jesus, after being tempted of the Devil in the wilderness and in the temple and on a high mountain, read Isaiah 61:1-2, which reveals some of the characteristics of a person embodying a *quicken*ing and thus a life-giving spirit, to those assembled in the synagogue, and indicated that it referred to himself:

And Jesus returned in the power of the Spirit into Galilee; and he came to Nazareth and in the synagogue there was delivered unto him the book of Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath sent me to *preach the gospel* to the poor in spirit; he hath sent me to *heal the brokenhearted*, to *preach deliverance* to the captives, and *recovering of sight* to the spiritually blind, to *set at liberty* them that are bruised. This day is this scripture fulfilled in your ears. (Luke 4:14-21) (III:Ch.25, pp.26-27)

## How Sin 'Entered' the World

Scripture mythologically reveals that:

The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed; and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of *good and evil*.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest

The inadequacy of the mind set people generally have of the process of mankind coming into existence is their not being aware of and not taking into account and not envisioning the meanings in and significance of the mystery of the revelation of Paul to the Corinthians: The first man Adam was created a living soul; the last Adam was created a *quickening* spirit. The first man Adam is of the earth, earthy and the second man Adam is the Lord from heaven. (I Cor.15:45-47) (Vol.III,Ch.25, pp.24-25)

### Alternating Heaven-Earth Fusion: Michael-Adam and The Cosmic Redeemer

Again, in intimate association and cosmic *communion* and *multidimensional* heaven-earth fusion with and in Michael-Adam Is-as-*-Having-been-and-Will-Be* the Redeemer of the worlds of heaven and earth and heaven-earth fusion. Apostles Peter, James and John and Paul refer to and allude to in one way or another the fact that Michael-Adam and the Cosmic Redeemer who was incarnate in the earthly Jesus alternate between Being Father and son and as such embody their empowering together that *quickening* through which the *creation-of-life* takes place.

Such a personal creation-of-life-power-association is the implication of these apostolic statements:

Christ hath once suffered for sins, the just for the unjust, that he might bring us to God the Father, being put to death in the flesh, but *quickened* by the Spirit of God the Father, by and in and through which also he went and preached unto the spirits in prison. (I Pet.3:18-19)

James, a servant of God the Father and of the Lord Jesus Christ, conveys this epistle to the twelve tribes which are scattered abroad, greeting. (James 1:1)

As God the Father raiseth up the dead and *quickeneth* whom he will, even so the Son *quickeneth* whom he will. (John 5:21)

Timothy, I give thee charge in the sight of God the Father, who *quickeneth* all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment, to follow after righteousness, godliness, faith, love, patience, true humility; that thou keep this commandment until the appearing of the Lord Jesus Christ, who is the blessed and only Potentate (along with God the Father, who *quickeneth* all things), the King of kings, and Lord of lords; dwelling in the light (which *quickeneth* all things). (Paul to I Tim.6:11-16)

The mystery of the cosmic and heavenly and earthly and heaven-earth fusion identity of God the Father and God the Son is incomprehensible from the limited perspectives of ordinary and common sense and scientific linear-sequential and subjective and objective precepts and understandings of the nature of personal existence. This mystery is, however, comprehensible through personally envisioning the ontological nature of personal space and time in its ecstatic-spatio-temporal and transcending-subjective-objective nature of all personal Reality whenever and wherever it exists in its personal existentiality; whether in heaven or earth or in heaven-earth fusion. Thus, all of the following are the case, in Reality:

Michael-Adam is God the Father: The man Adam Is the Lord from Heaven. In cosmic and personal existential and ecstatic simultaneity, Adam is the Son of God the Father. In the cosmically meaningful and significant paradigm of the cosmically and inspired and inspiring paradigmatic genealogy of Jesus it is revealed that eventually the genealogy of Jesus traces back to: Enos, who was the son of Seth, who was the son of Adam, who was the son of God The Father. (I Cor.15:45-47) (Luke 3:38) (III:Ch.25, pp.25-26)

The Cosmic Redeemer, who was incarnate in Jesus, is God the Father:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. (John 1:1-5)

The Cosmic Redeemer, who was incarnate in Jesus, is the son of God the Father:

For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. (John 5:25-27)

## CHAPTER 5

### Michael-Adam-Abraham

#### Being-in Situations in Personal Ecstatic-Spatio-Temporality in Personal Multidimensionality

There is a dilemma between some concluding that in personal existence a person exists exclusively as an individual and some concluding that persons exist primarily or exclusively as entities in groups (families, clans, communities, states, nations) and some concluding that being a person in personal existence is only and always being subservient to being in itself.

What is typically overlooked in all of these conclusions is the fact that both individual and group existence places persons in situations on the *boundary* overlapping the world (groups) and personal and individual existence in the world; and thus Are realms of ambiguity. Even Being-in realms of ambiguity at times, persons Are such that they Are *always* in situations in which they *always* in their personal existence embody faculties of apprehending in various ways, including being philosophically prophetic, their very own *personal possibilities* for discovering ways for personal growth and for expressing their ways of Being-themselves *essentially*, conducive to their participation in the creation of their lives and that of others in *personal appropriation* in-Being-in their incarnate *flesh-spirit* *personal concern*. (III:Ch.15, p. 7)

In their lostness and fallenness away from who they essentially are in their very own personal rhythms and attunements, persons are involved in varying degrees of inappropriate scattering in and of their lives, and thus are often motivated by inauthentic hopes in which anxiety is at times manifest in various ways. Coping with this anxiety, some may become stimulated to work toward bringing themselves back from this lostness and fallenness into creative appropriation in their lives. The most appropriate gathering from this scattering is that in which persons, in varying degrees, become authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are appropriate; it is the appropriation, or an approximation thereof, of their most appropriate *boundaries* in and of their personal existence.

The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the *presencing* and allowing-to-Be-present personally, the *essential* nature and character and personal rhythms and attunements in a person's personal existence. This appropriation always tends toward and to draw forth from boundless concealment, Realities in *personal presence* which are appropriate to be revealed in these situations. (III:Ch.27, p.29)

Again, though from the point of view of both ordinary and technical philosophical logic it may seem to be contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since persons embody ecstatic-spatio-temporality in their multidimensionality in their personal existence. In other words, a person can be a trumpet soloist and know nothing of philosophical prophecy in a particular situation in life and in another situation of life be a philosophical prophet and not then be capable of playing a trumpet solo as he once was, and yet *be the same person* who in one situation of life was a trumpet soloist and in another is a philosophical prophet.

#### Michael-Adam-Abraham Blessing all Families of the Earth in Patriarchal Ecstatic-Spatio-Temporal-Multidimensionality

The Lord said unto Abram I will make of thee a great nation, and I will bless thee, and make thy name great and thou shalt be a blessing; and I will bless them that bless thee, and you will see that those that curse thee are cursing themselves, but not you, thereby: and in thee shall *all families of the earth be blessed*. (Gen. 12:2-3)

Thus, in this situation of life of Abram, something of pivotal significance was revealed to him regarding his cosmic way-of-Being who he himself essentially Is-as-Having-Been-and-Will-Be, in his ecstatic-

spatio-temporal-multidimensionality, *always* Blessing all families of the earth *patriarchially*.

### **‘Types’ of Patriarchs**

All patriarchs in all cultures and families and peoples have in common Being Fathers of the Faithful, but there are, nevertheless, several types of patriarchs. The eldest male in tribal cultures throughout human history is not the chief of the tribe, who is typically the warrior-chief or one who inherits his position from his father who had from his father, for generations; nor is he the medicine man, who becomes so through some charismatic capability to heal the sick and divine future events for the tribe and individuals in the tribe. The eldest male in tribal cultures is the *patriarch* who, though holding no official position in the tribe, is taken to be the person of greatest wisdom and good judgment in the tribe, consequent to his having had more extensive experience in all aspects of life than any other male; and is therefore always consulted by tribal officials in all matters of importance to the tribe and his suggestions bear considerable weight in tribal decisions.

When cultures complexify and develop urban settings and social and economic and political and religious situations in life, there are patriarchs in each of these urban components of life, although they are not so named and the titles of their positions correspond to that component in their society in which they are active. Their patriarchality, as in the case of tribal cultures, consists of their wisdom and good judgment consequent to their maturation in making good use of extensive life experience. Their patriarchality, then, is not identifiable by whatever title they may have in an organization, but by accurately identifying their wisdom and consulting with them accordingly.

### **Religious Patriarchs**

#### **Old Testament**

The word patriarch is not used in the Old Testament. Nevertheless, the first *patriarch* identifiable specifically as such was Abraham. Information about Abraham in scripture is that literary expression identifiable as mythological, which presents personal Reality in specialized and exceedingly valuable non-historical ways. Mythology is a resource of and for representing certain aspects of personal Reality that, whenever and to the extent that they are *envisioned* by persons, may become applicable in their lives toward and for their own maturation of most appropriate ways of Being-themselves. It is in these senses that the *patriarch* Abraham is referred to and discussed here.

#### **Michael-Adam-Abraham Freedom ‘in’ to Multiplying and Replenishing the Earth in Creating Life**

The Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee; and I will make of thee [to-Be a *first father* of] a great nation, and I will *bless* thee, and make thy name great; and thou shalt be a *blessing*. (Gen.12:1-2)

From the perspective of philosophical prophecy, this Divine *admonition* was to create in Abraham the freedom to become a *first father* of *blessing all families of the earth*.

When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will *multiply* thee exceedingly and thou shalt be a *father* of many nations. (Gen. 17:1-4)

[After being called upon by The Lord to sacrifice his son Isaac] The angel of the Lord called unto him out of *heaven*, and said, Abraham, Abraham; and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. In *blessing* I will *bless* thee,

relativity of the expression live forever. When living forever appears to be desiring to simply dwell in a blissful state of naivety and innocence forever then it is evident that the Lord God foresees a series of plateaus of more meaningful and significant ways for Adam and Eve and their heirs and posterity to gradually become evermore fully and fulfillingly alive in the long range, than they were or would be in the Garden of Eden, through progressive plateaus of coming to know personally the cosmic nature of good and evil evermore fully and fulfillingly.

Consequently,

And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of a life of naivety and innocence, and eat, and live forever in this state; therefore the Lord God sent him forth to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubim and a flaming sword which turned every way, to keep the tree of life in the Garden of Eden. (Gen.3:22-24)

#### **Therapy is ‘in’ the partaking of The Tree of Life in The New Jerusalem.**

It becomes evident then that the nature and location of the tree of life is not and was not simply a present-at-hand tree in a present-at-hand geographical location. The tree of life in The New Jerusalem is partaken of whenever and to the extent that persons partake of events in their lives that *quicken* them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially, and thus *Being Really alive*. Crises in which distorted subjective mental images and objectivity become dismantled and replaced by creative ecstatic-spatio-temporality and transcending-subjective-objective warm hearts and creation-of-Life mental images take place along the way.

Since Gods and Goddesses, Angels, have revealed that the man Adam, through partaking of the tree of the knowledge of Good and Evil, Is-become as one of us, they have simultaneously revealed the Reality of their not just Being in some New Jerusalem heaven far removed from the earthiness of the *first Adam* and thus that this heritage Is also Being-in mankind. They have also revealed the Reality of the heaven-earth fusion of the *last Adam*, along with Gods and Goddesses, Angels, all together, *always* coming down from heaven, where in *therapy* Is in the partaking of The Tree of Life in The New Jerusalem.

This is how the creation of life always proceeds personally, partaking of the tree of life. This process of the creation of life is measurable in the depths of personal existence. Whenever and to the extent that it occurs it is known to be taking place since it always rings true as and to the extent that persons have Really *become alive*, Being *quicken*ed personally, and thus being Born Anew. (III:Ch.25, pp.27-28)

In other words, it is advisable for persons who envision a personal desire to partake of The Tree of Life, to avoid the conclusion that they must wait to do so in some New Jerusalem heaven far removed from their current earthiness, in the similitude of Adam. It is advisable for persons who envision a personal desire to partake of the Tree of Life, to prepare themselves to do so in their present situation in life; which in their envisioning this heaven-earth fusion, it may prove to be within the realm of their very own *personal possibilities* to do -and-Be so.

#### **Partaking of The Tree of Life through “The Parents of All Living”**

#### **Michael-Adam and Eve and The Cosmic Redeemer**

One of the difficulties of comprehending the meanings in and significance of Adam and Eve Being the parents of all living is the mind set that people generally have if and whenever they think in some way or another about them. As is so frequently discussed in philosophical prophecy, persons generally look upon personal existence and the creation of life to be only present-at-hand linear-sequentiality. That is, persons take Adam and Eve to have started the process of mankind coming into existence through their bearing children in the ordinary sense of this process and thereby to have finished their work in mankind being here. When persons take them to be the parents of all living only in this sense, then they are not yet aware of the multidimensional and ecstatic-spatio-temporal and transcending-subjective-objective ways in which persons, including Adam and Eve and the heritage of mankind through them, exist personally.

of Eden and in The New Jerusalem.

## The Tree of Life in The Garden of Eden

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of *good and evil*, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.

(And after Adam and Eve had eaten of this tree) The Lord God said, Behold the man is become as one of us, to know *good and evil*: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, *to till the ground from whence he was taken.* (Gen.3:1-5,22-23)

## The Tree of Life in The New Jerusalem

Partaking of The Tree of Life

The Lord, who Is Alpha and Omega,  
shewed me a pure river of *water of life*,  
clear as crystal,  
proceeding out of the throne of God  
and of the Lamb.  
In the midst of the street of it, and on  
either side of the river,  
was there, *The Tree of Life*,  
and the leaves of the tree were  
*for the Healing [Therapeuoē] Therapy of the*  
*(people of) the Nations.* (Rev.22:1-2)

## The Contrast Between The Tree of Life in The Garden of Eden and in The New Jerusalem

A major value of the vivid awareness of philosophical prophecy knowing the locale of the Tree of Life being in The New Jerusalem includes being vividly aware of the cosmic difference between partaking of The Tree of Life in the Garden of Eden and partaking of the Tree of Life in The New Jerusalem. In the Garden of Eden it is partaken of *before* partaking of the Tree of Knowledge of Good and Evil; whereas in The New Jerusalem it is partaken of *after* the Knowledge of Good and Evil is partaken of. This is obviously the case, since the partaking of The Tree of Life in The New Jerusalem is partaking of the *therapy* for good and evil in personal *multidimensionality*.

In the mythology of Adam and Eve in the Garden of Eden, and after they partook of the tree of the knowledge of good and evil, which in this plateau was the forbidden fruit to partake of, the Lord God said, evidently in intimate correlation and communion with Gods and Goddesses and others, Angels, who are involved in the creation of life, Behold, the man is become as one of us, to know *good and evil*. This revelation is a confirmation of the Reality of the Lord(s), embodying the keys of hell and death, in-Being-involved-in the knowledge of good and evil in the midst of the creation of life. (Gen.3:22)

The short range *mythological* wrath of the Lord in driving the man Adam out of the Garden of Eden evolved in the long range into Divine beneficence, as confirmed in the words of the revelation, Behold, the man is become as one of us.

So, then, what is the concern of the Lord God that at this point in time the man Adam put forth his hand to take, *again*, of the tree of life, and eat and live forever? Philosophical prophecy is aware of the

and in *multiplying* thee I will *multiply* thy seed as the stars of the heaven. (Gen.22:11-17)

So far as records transmitted from generation to generation from antiquity indicate in their form and style of being scripture, in a significant sense Abraham was the pioneer and therefore the *first patriarch* in human history; in cosmic ecstatic-spatio-temporal-multidimensionality, it is also appropriate to say a cosmically first patriarch in all of personal existence. In some kind of Divinely instituted linkage with and in similitude with Melchizedek, King of Salem, who was said to be a king without father, without mother, without descent, having neither beginning of days, nor end of life, Abraham, as the *first patriarch*, was without father.

In scriptural mythology, Abraham is linked up with Melchizedek, identifying them to-Be in the same lineage, a lineage of persons who are *heirs* of the *promises* of God, through His Holy Spirit of Promise, and received by them, that through Him their inherent potentialities and possibilities were to-Be and Become enabled to-Be *multiplied* and to assist others to-Be *multiplied* in their lives in miraculous ways.

Through Him their ecstatic-spatio-temporal-multidimensionality would Be *multiplied* in such ways that their sharing together their *tithes* from their *increase* in Becoming and Being enabled to *multiply* their own ecstatic-spatio-temporal-multidimensional capabilities would make it possible for them to foundation and establish and maintain the mythological but very Real City of Salem (the bonding of the Old and New (Jeru)Salem] The City of Heaven-Earth fusion of righteousness and peace. (Heb.6: 11-20; 7:1-3)

These mythologies should not be confused with their having identified lineages in the same way that ordinary biological descent and lineage are identified. Their firstness consisted of their lives Being so *paradigmatic* that the patterns of their lives are so significantly instrumental in understanding this component in the totality of human-personal existence that the creation of the lives of persons Being-in-attunement-touch with their lives are significantly enhanced thereby. Identifying the *patriarchality* of Abraham accurately and adequately can only be accomplished by personally *envisioning* it and making personal application of it in one's life by in Reality Living it. (Heb.7:1-4)

Philosophical prophecy is aware of the necessity for and desirability of the giving and receiving of *patriarchal blessings* to-Be personalized. To do so requires a new look at lineages *Being-personalized*. Patriarchal blessings prophesy the lineages in which persons Become and Are Really Alive. Their lineages may or may not include and Be their ordinary biological lineage as traceable through ordinary genealogical research. If this were not the case, patriarchal blessings would not be necessary or desirable in human history to prophesy lineage, since ordinary genealogical research would be completely adequate to do so.

Patriarchal blessings prophesy, as suggestions, the basic outline of the personal areas of life to live-in and live-by for persons to envision and discover and dwell-in to Really Be-in and Become Really Alive in their own personal lineage. In other words, they prophesy who and in what ways, in addition to themselves and their very own developing gifts of prophecy, they are the heirs of; in other words, they become enabled to envision and know who their patriarch is or their patriarchs Really Are who are Really giving them patriarchal blessings; and what the meanings are of these blessings and how to live-in and live-by them. This is who *the seed* of Abraham Were and Are and Is *the land* in which they dwell.

## Michael-Adam-Abraham Patriarchially Blessing All Families of the Earth 'in' Cosmic-Freedom

Apparently Terah, the mortal father of Abraham, had aspirations to be the first patriarch in human history by moving his mortal family from Ur of the Chaldees, to go into the land of Canaan, but where he died without becoming a patriarch. This familial setting and the lineage of Terah were not conducive for Abraham to become the first patriarch, so

The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great and in thee shall all families of the earth be blessed. (Gen. 12:1, 3)

This was a *patriarchal blessing* given by The Lord, the only one capable of giving him one at that time, to Abraham and became the basic outline of the Live-in model for patriarchal blessings for Abraham, Being first patriarch, to Live-in and Live-by. What, then, is the philosophically prophetic meaning of and for identifying *the*

seed of Abraham and *the land* in which they dwell?

science to determine the facts related to the lives of historical persons, such as being in possession of and accurately identifying the documents and signatures of those persons drafting the constitution of the United States and being in possession of the document of The Constitution itself. In other words, conceptions not based in historical fact are *mythological*. [Cf. Ch.14, p.193]

The New Testament, for example and on the other hand, is a record of those personal lives and Realities recorded therein, and especially Jesus and Peter, James and John, and which record of their lives is mythological, since the historiological science of writing biographies from available artifacts was yet 2,000 years in the future.

The spiritual Realities contained in the New Testament cannot be discovered and understood only historically or archaeologically or through any other science, but fortunately may be *apprehended* by persons *discovering personal* ways of Realizing the meaning and significance of the mythology *appropriate for them* to-Be revealed to them and their thereby *appropriating* the Realities of this mythology into the creation of their very own lives.

It is also the case that there are not historical or archaeological artifacts preserved from the lives of Adam, Abraham and Moses, written about in the Old Testament, by which their biographies could be written as historical documents on the basis of the science of historiography. The records of their lives are, then, also mythological; but again, fortunately, the spiritual Realities contained in the Old Testament may also be apprehended by persons discovering personal ways of appropriating the Realities of this mythology into the creation of their very own lives. It is vital in this connection for persons to be *aware* of their own *personally envisioning* of these spiritual Realities to be *possible*.

Whenever and to the extent, then, that persons are disposed to investigate the value and significance and meaning of the mythology of Partaking of the Tree of Life, it is well for them to make this investigation in ways appropriate to their envisioning those ways this investigation may possibly allow them to engage themselves in the creation of their own lives. In the interest of persons engaging themselves in Partaking of the Tree of Life, philosophical prophecy suggests persons investigate envisioningly the nature of personal *multidimensionality*, their own and that of others, and including that of Adam, through Old Testament and New Testament *mythology*.

### ***Multidimensionality in Partaking of The Tree of Life***

Persons are unaware of the Reality that the mental images and doctrinal views and traditions in Christianity of Adam, who is for the most part an obscure figure in Christian tradition and scripture, are only monodimensional. Adam is referred to on rare occasions in Christian tradition, primarily or exclusively, as the person who initiated along with Eve what traditional Christianity has designated to be original sin and its adverse consequences in human history since their expulsion from the Garden of Eden.

In all of Old Testament scripture Adam is mentioned in only portions of three chapters, which are in Genesis chapters 2, 3 and 5. In all of New Testament scripture Adam is mentioned in only none verses altogether, those by Apostle Paul in Rom.5:14-17, I Cor.15:45-47 and I Tim.2:13-14.

One of the most obscure passages in all of scripture refers to Adam, a passage never Really entered into the Christian tradition. Despite its obscurity, and Adams, this passage opens the door to comprehending the *multidimensionality* of Adam, who was and is simultaneously the *first* man Adam *and* the *last* Adam, only possible by Adam Being *multidimensional*. (III:Ch.25, pp.24-25)

The inadequacy of the mind set people generally have of the process of mankind coming into existence includes their not being aware of and not taking into account and not envisioning the meanings in and significance of the mystery of the revelation of Paul to the Corinthians: The first man Adam was created a living soul; the last Adam was created a quickening spirit. The first man Adam is of the earth, earthy and the second man Adam is the Lord from heaven.

Though man so far is unaware of and would be disinterested in the ecstatic-spatio-temporal *multidimensionality* of Adam in particular and other persons in general, it is nevertheless both significant and vital for Next Dimensional Man to discover and dwell in fulfillingly in their very own *personal* creation-of-life *multidimensionality*. *Awareingly* Being-in their own personal *multidimensionality*, Next Dimensional Man is capable of and enabled to partake of the Tree of Life from *numerous perspectives* in numerous ways on many plateaus and assist associates and others in Next Dimensional Man to also partake of The Tree of Life *multidimensionally*.

Though to the Corinthians Apostle Paul mentioned the *multidimensionality* of Adam, no further consideration has been given to this since this was written and for 2,000 years since that time, other than by philosophical prophecy in the current generation. Philosophical prophecy, being aware of the *multidimensionality* of Adam, is also aware of the *multidimensionality* of the tree of life, including its locales being *both* in the Garden

regard to the nature of man in the philosophy of Sartre approximate in many ways opposite positions to those of Nietzsche, Heidegger and Marcel. Their philosophy may be referred to as *phenomenology*, though Heidegger is the one who makes the most prominent use of the term in his philosophy.

Philosophical prophecy is a way of Envisioning the nature of all of the *phenomena* Being manifest in personal existence and therefore in personal ontology, a relatively recent discovery of philosophical prophecy; which includes all of the heights, widths, breadths and depths of persons most *essential* ways toward and for and in and of Being-themselves. This Envisioning then leads to a *phenomenology*; that is, reflecting thoughtfully, philosophically, in-depth, on this Envisioning. This is an unusual and particular kind of Envisioning; not to-Be too closely equated with the everyday experience of seeing objectively, although this is involved; nor with seeing scenes in a trance. It is *not* a seeing of events in the same way that this occurs in experiencing objective events though it *is* the visionary *essencizing* of the nature of objective and subjective and transcending-subjective-objective and ecstatic-spatio-temporal events in personal existence. (Vol. III, Ch.27, p.10)

In the fateful repetition of the personal possibilities of their *having been born*, persons may bring themselves back, in a way that is temporally ecstatic, to who they *Are* as having been. When their heritage is thus handed down to themselves, their birth is caught up into their personal existence in coming to their *personal possibilities* of their birth (while they may at the same time be coming back from the possibilities of their own death) so that, as personally existing, they may accept the thrownness of their being-there (Dasein) in such a way that they are free from trying to establish the meaning and significance of their personal existence on the basis of a birth which just happened as being present-at-hand. (P&P, Vol. I, Ch.7, pp.131-132)

It is important to adequately carry through an investigation in personal ontology of the way personal existence stretches along between birth and death. Persons *Are* their own birth as *having-been* born, and *Are* their own stretching along between birth and death in their own Care. As such, they *Are* their own possibilities of comporting themselves toward their birth as their own *personal possibilities* in their own personal Care.

In their essentially being their own connectedness in stretching along between their own birth and death, it is possible for persons to *pull themselves together* from the dispersion and disconnectedness of being lost in the fallenness of the they in such a way that they may comport themselves toward their birth as being their own, namely, they may bring themselves to themselves as to who they Really *Are*; by *pursuing* their *freedom* to do so.

## Metaphysical Mythology

Traditional philosophy in general is dedicated to a search for and advocacy and valuing of the nature of Realities whose nature is not susceptible to common sense observation, whose approach to acquiring information is some combination of subjectivity and objectivity with accompanying successes and limitations and distortions, or the practice of the scientific method, whose success is predicated on strict objectivity, that is, in doing research and reaching conclusions about things which are only and always *publicly observable*. Engaging in philosophy and its *mythological* components is making investigations into areas of life and personal existence which are *metaphysical*; that is, are not either just common sense or scientific in the sense of investigating only that which is publicly observable as the scientific method requires. [Cf.Ch.14, p.192]

## Mythology and History and Science

Paul Ricoeur, distinguished professor of philosophy at the University of Paris, published profoundly on the nature of symbolism and mythology from the perspective of what he referred to as *modern man*. When he refers to primary and secondary symbols used by his contemporaries as mediums for conveying understanding of defilement, of sin, and of guilt, he notes that this new level of expression *embarrasses the modern man*. He designates this as a crisis which signifies the loss of the mythical dimension. For him, modern man alone can recognize the myth as myth because he alone has reached the point where history and myth become separate. This is a crisis of the loss of the mythical dimension because mythical time can no longer be co-ordinated with the time of events that are historical in the sense required by historical method and historical criticism, and because mythical space can no longer be co-ordinated with the places of our geography on our maps produced by modern civil engineering. (PR p.161-2)

The historical method and historical criticism were major advances made by historiographers in the 19th century, in correlation with the development of the science of archaeology, in which factual and reliable history could only be written and concluded on the basis of artifacts located and accurately assessed by means of modern

## CHAPTER 6

### Michael-Adam-Plato

## 'Situations of Life' and 'Plateaus' in the Discovery and Growth of Philosophy in Human History

To accurately and adequately comprehend the situations of life and the various plateaus of insightful discovery in human history that relate *meaningfully* and *significantly* to and are pivotal steps along the way to the current philosophically prophetic discoveries of and participation in what Really Is the nature of *The Creation of Life*, it is necessary to understand and know the situations of life and plateaus along the way which eventually led step by step to this discovery. This is necessary in order to discover at what points and how and why and in what ways the thinking and philosophizing of those persons in situations of life and plateaus along the way succeeded and failed in various parts and aspects of their thinking; and thereby to become enabled to Really envision and participate personally in *The Creation of Life* by benefiting from both these successes and failures.

Plato's philosophy was developed in what Jaspers refers to as a time in human history of an axis of world history that passes through the 5th century B.C. in the midst of the great spiritual creativity between 800 and 200 B.C. with Confucius and Lao-Tzu in China, the Upanishads and Buddha in India, Zarathustra in Persia, the Prophets in Palestine, Homer, the philosophers including Plato and the tragedians in Greece. (Jaspers, p.60)

Plato was born one year after the death of Pericles; as a child and young man he experienced the downfall of Athens and the disastrous political turmoil. In this situation Plato was spurred on by his family to become passionately drawn to political life. But he recognized the hopelessness of the situation.

In Athens after the catastrophe, the oligarchy of the nobles proved so lawless and unjust that the former problems of the government of the democracy of uneducated and ill informed citizens seemed like pure gold by comparison; Plato refused to participate. The restored democracy seemed to offer him an opportunity. But it was this democracy that condemned Socrates to death. After the death of Socrates, condemned by political and religious forces and by those philosophers referred to as Sophists, expert in rhetoric and argumentation and persuasion and disturbed by Socrates philosophical teachings, and being forced to drink hemlock poison, Plato made the pivotal decision to withdraw from public life and live for philosophy.

The Sophists claimed to teach *aretae*, or excellence, particularly of the political sort. They aspired to teach men how to achieve success and power and win in dialogue and discussion and argument, without establishing a moral foundation to proceed from. Socrates argued in favor of pursuing that *aretae*, or excellence, in what is most important of all, which is the ethical *aretae*, or excellence, and which relates to being and to what men *ought to do*, and to the particular qualities of justice, courage, wisdom, prudence, piety, magnanimity, and to find and be fulfilled in the epitome of all *aretai*. (Jaspers, pp.4, 14)

Plato saw man in the situation of total disaster that arises through his thinking, if it is false and fails to understand itself. Since, with the great Sophist movement, all traditional beliefs had been shattered by Sophist criticism, Plato found it to be necessary to seek the right way through thinking itself, with the instruments of the very same thought that was leading to such disaster. In Plato we see the first great movement of thought against the dangers and falsifications of enlightenment, but by way of increased *enlightenment*, by way of the reason that *transcends* the perversions of the understanding and, thus, subjective distortions. (Jaspers, p.58)

## 'Intimations' of Personal Ontology – Care for Your Own Soul

Plato's philosophy began with the overpowering impact of Socrates upon him as a young man. Socrates awakened him to the one thing that is important: to *care* for your soul by leading the right life oriented *toward eternal being*. (Jaspers, p.9)

Before Plato, the *soul* was a name for a being inside the cosmos, or for a vital force. It was immortal, taking the form of a shadow, migrating into new births, or eternally tortured in hell. Thinking toward something that *transcends* and precedes these myths, Plato conceives the *soul* as *what man himself is, his rational essence* (Jaspers,

## 'Evolutionary' Development of Comprehending and Being-Awaringly-In The Creation of Life

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his instinct for and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. Plato's philosophy of Ideas makes an indispensable contribution to The Creation of Life and as such was a being-toward the creation of life; yet Plato's philosophy, in and of itself, is unable to provide the means for persons to follow for them to actually reach the stage and plateau of themselves *personally* Being-in and participating in the creation of their very own lives and that of others, since his recognition of the philosophy of Socrates, that to care for your own soul, remained for Plato an *impersonal* philosophical precept. This becomes evident upon a philosophically prophetic examination of Plato's theory of the creation of life.

### Plato's Philosophy of Creation

We are told by Timaeus, the narrator, why the Creator made this world. The main reason was his goodness:

He was good, and the good can never have any jealousy of anything. And being free from jealousy, he desired that all things should be as like himself as they could be. God desired that all things should be good and nothing bad, so far as this was attainable. The creator, reflecting on the things which are by nature visible, found that no unintelligent creature taken as a whole was fairer than the intelligent taken as a whole; and that intelligence could not be present in anything which was devoid of *soul*.

For which reason, when he was framing the universe, he put intelligence in soul, and soul in body, that he might be the creator of a work which was by nature fairest and best. Wherefore, using *the language of probability*, we may say that the world became a living creature truly endowed with soul and intelligence by the providence of God.

Plato continues his philosophy of creation by accounting for the creation of time. God decided to make creation more perfect; consequently, he endowed it with immortality. He resolved to have *a moving image of eternity*: time. For there were no days and nights and months and years before *heaven* was created, but when he constructed the *heaven* he created them also. They are all parts of time, and the past and future are created species of time, which we unconsciously but wrongly transfer to *the eternal essence*. (Ancient Philosophy, pp.119-120)

Very significant is Plato's concept of space, which is the *third* principle of the universe. We have (1) an intelligible pattern, (2) a created copy, and (3) space, the receptacle of all generation. Space itself is formless. Nevertheless, it has the potentiality of receiving Forms.

Plato identified space with the principle of Not-being. Since space is eternal, it confronted God in the very beginning of creation. It was God's task to create order out of chaos. Physical space or physical matter is responsible, to a great extent, for *the existence of evil*; somehow it resists the rational tendencies of the Forms. Plato, however, never gave a completely definite answer to the problem of evil.

One of the difficulties in the philosophy of Plato, with regard to philosophical consistency as well as an adequate philosophy of The Creation of Life, is his philosophy being too dualistic. In Plato, we already have the dualism which became so dominant in medieval philosophy. On the one hand, we have the perfect realm of the Forms eternal and immutable and unchanging. On the other hand, we have the realm of matter, which represents a constant flux and is the source of illusion. This is *impersonal* philosophy. (Ancient Philosophy, pp. 119-120)

### The City of God: Plato's Motivations and Purposes – [A 'Premonition' of St. Augustine] – ['Echoes' of Abraham and Melchizedek and The New Jerusalem]

Plato was in *Eros-Love* with Athens, The Polis, The City. Plato is the first philosopher of *love*. Philosophical knowledge is loving knowledge, and to love is to know. Knowledge becomes teachable in loving communication. For Plato the earlier objectivizing myths of a cosmogonic *Eros* by pre-Socratic philosophers become mere abstract parables, so he moves toward the source of *Eros* in the reality of *Eros* itself, that is, in the realization of the true philosophical man. Even the word philosophy means a movement of love, a *philein* (love) of *sophia* (wisdom). Philosophy is not only wisdom but *love* of *wisdom*, which is in the *heart* of the City of God.

## CHAPTER 20

### Partaking of the Tree of Life In and Through The New Jerusalem 'Coming Down Out of Heaven' in Heaven-Earth Fusion

#### The Creation of Life

As amazing as it may seem, it is nevertheless the case that proximally and for the most part human beings are not aware of and in fact are not created nor are they participating in the creation of life, theirs or that of anyone else; though in some very vague sense they have heard the rumor in one form or another that God has already created man, so man is created.

What philosophical prophecy is vividly aware of is that in their personal existence persons are simply extant. Philosophical prophecy is not able to give a prophetic explanation of how man as being extant entered and enters the world, but is simply content to let this fact stand and then engage in prophesying how it happens and what it is like when those few persons are actually and in prophetic fact becoming and being created. [Cf.Ch.15, p.204]

#### Phenomenology and The Origin of Life 'Envisioned' in Philosophical Prophecy

It is understandable from a creative evolutionary perspective of the very gradual and yet continual growth of man in human history into understandings never before achieved by man for instance the scientific development of space travel that the prophetic insights of philosophical prophecy have been reserved for the current generation. Philosophical prophecy refines extensively an understanding of what it Really Is for a person to come into personal existence and to Really Be Alive by envisioning the place of mortal birth in the perspective of Being Next Dimensional Man.

Though sperm and egg conception in human beings is a necessary physiological prelude to life, what it provides is a matrix through which the creation of life *may possibly* take place, which can only occur with the insertion in this matrix in persons of their very own personal *memory* and *conscience* in their own personal *Care*. Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device, but can only be found by persons becoming aware of their memory and conscience at work.

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology it is Realized that human beings are incapable of knowing all that birth and death Really are. Philosophical Prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is.

The certainty that each person was born and will die is neither decisive nor adequate to understand the meanings in and significance of the creation and annihilation of and in man unless and until its implications are clarified in terms of an ontological anthropology of and in personal existence.

In the midst of this modesty philosophical prophecy advocates an approach to comprehending the meaning and significance of personal life by focusing on its Center(Nucleus) and then making use of this understanding in the interest of cultivating increasing comprehension of the meaning and significance of Being towards birth, to enable persons to-Be towards greater fulfillment of their lives than is possible by presuming they already know all that birth is. The situation in life of Plato-Augustine-Freud was such that a philosophy focusing on the Center(Nucleus) in and of personal life was not available to them, and so the opportunity to consider the origin of life in ways that *phenomenology* provides was not available to them. (P&P, Vol. III, Ch.19, pp.4-5)

The possibility for focusing on the meaning and significance of the Center(Nucleus) of personal life began to develop in the 19th century with Kierkegaard and Nietzsche and reached in-depth profundity with Nietzsche, Heidegger and Marcel, somewhat loosely connected with the philosophical development referred to as existentialism, since there is a wide variety of philosophies and philosophers who have been lumped together by many who have used this term in histories of philosophy. For instance, the themes and conclusions with



## Therapy in and through Appropriation

In their lostness and fallenness away from who they essentially are in their very own personal rhythms and attunements, persons are involved in varying degrees of inappropriate scattering in and of their lives, and thus are often motivated by inauthentic hopes in which anxiety is at times manifest in various ways. Coping with this anxiety, some may become stimulated to work toward bringing themselves back from this lostness and fallenness into creative appropriation in their lives. The most appropriate gathering from this scattering is that in which persons, in varying degrees, become authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are appropriate; it is the appropriation of, or an approximation of, their most appropriate boundaries in their personal existence. This is or may become the maturing process of persons most appropriately identifying and Being-in their most appropriate ways of life, in various combinations of Being-in-each-other-personally in their personal existence.

The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the *presencing* and allowing-to-Be-present personally, the *essential* nature and character and personal rhythms and attunements in our personal existence. This appropriation always tends toward and to draw forth from boundless concealment, Realities in our *personal presence* which are appropriate to be revealed in ways these revelations are appropriate. (III:Ch.22, pp.12-13)

## Freedom in Eros-Love

But as to all that love is, that is unfathomable, but is partially a knowable and partially an unknowable *mystery*, but is not mystical in the sense of involvement in the mystery religions which contributed in a major way to the destructive deterioration of Athens, away from the early glory of the city. Plato circles around the reality, touching on it only mythologically. Love appears in many figures and fancies, but all are directed toward the One, the true, absolute love that *bears men upward*. In such philosophizing, our freedom and the other man's freedom are gained in an ascending movement. This is a freedom sustained and fulfilled by *Eros-Love*. Philosophical thinking in *Eros-Love* is an upward-tending *Eros-enthusiasm*.

Plato's *Eros-Love* thinking has its source in his *Eros-Love* of Socrates. No other love has ever left such a monument. Plato's Eros was real; *illuminated* by this reality, it became a love of everything noble that crossed his path. (Jaspers, pp.44-45)

For Plato, crucial for all success in the world is divine decree (*theia moira*). The freedom of the autonomous thinking of Plato is grounded in an *eros-love* bond with the historic city Athens, enabling him to still remain a true Athenian. Without this, the movement of many of the Sophists led directly to a rootless and deteriorating cosmopolitanism. So, in Plato's indictment of his *polis*, his city, now for the most part not *essentially* what it was and even now *essentially* is, he *idealized* his city's *mythological* past and, even while praising some of the qualities of Sparta or Egypt, affirmed the free intellectual quality of Athens. (Jaspers, p.5<sup>2</sup>)

## Plato's Academy in the Heart and Soul of The City of God [Athens]

Not willing to simply give up on Athens, Plato established a sanctuary for continuing visionary academic pursuits the Academy in the heart of the city, to carry on fulfilling the purposes of the holy city and counterbalance all of those forces contributing to the deterioration of the city away from its *essentially* holy purposes. The value and advisability and providentiality of the visions of the Academy are validated by the subsequent history of philosophy.

Plato continued to make his influence felt in an encapsulated way through his school, the Academy. In his lifetime this was a meeting place of independent persons from all over the Greek world. For 20 years Aristotle belonged to the Academy. It has been identified to be a school of visionary views and systematic philosophical investigation which provided the background for the writing of the dialogues, representing the actual dialogues taking place in the Academy and mythologized for a timely philosophical resource of wisdom for all ages.

According to this view, the dialogues are exoteric writings based on the esoteric philosophizing in the school. The dialogues are *idealizations* of the finest conversations from which Plato derived his extraordinary experience of *refined* dialogue, of the possible perversions of discussion, of personal friendship based on common intellectual interest, of the different kinds of opposition and estrangement, and above all, of the success or failure of attempting to cultivate philosophical wisdom. (Jaspers, pp. 61-62)

## God and The Soul in The City of God [Athens]

When we turn to Plato's concept of God, we realize immediately that it is different from the Homeric view, who pictured the gods as being intensely human and spread immoral tales about the gods. In Plato's early dialogues, there is very little detailed analysis of the gods. In the *Republic*, he makes it clear that the gods cannot be creators of evil and that therefore we must seek other causes. In the *Phaedo*, the gods are our guides after death, but still they do not play a prominent part. In the *Timaeus*, we find the myth of creation. God appears as a ruler, but he does not create the world from nothing.

Plato's discussion of the gods appears most fully in the *Laus*, in which he is especially concerned with the atheists in both Athens and also the rest of the Greek world, whom he strongly condemns. Plato tried to prove that the gods exist, that they care for humanity, and that they must be worshiped according to the laws of the country. In the *Laus* God is the supreme principle of life, and, to some extent, has replaced the Forms.

In his discussion of religion, Plato pointed out that the *soul* is prior to the body and that it guides nature *teleologically* (purposefully). He identified *souls* with the gods. The confuting of atheism is most clearly given in the tenth book of the *Laus*, in which the main speaker, the *Athenian*, represents the Platonic viewpoint.

Cleinias, who comes from Crete, believes it is easy to be convinced of the existence of gods. Do not all men, Greeks and barbarians alike believe in them? The *Athenian* holds the view that the atheists will not be impressed by

this argument.

*Athenian*. The atheists say that the gods do not exist in nature, but are the product of deliberate conventions, which, moreover, vary from place to place, according as each set of men agreed together to make laws for themselves while the principles of justice have no natural existence at all, but mankind is always disputing about them and each alteration has no natural validity, but is taken to be valid as a matter of deliberate convention just at the time and place ( the situation ) where it is made Hence our young men are afflicted with impiety.

The *Athenian* proceeds by pointing out that atheism should be met by persuasion, if possible. He describes the philosophy of the natural scientist, who, he thinks, does not understand the significance of the *soul* It is a matter of great importance, if it can be shown that the leaders of irreligious thought have gone astray in their reasoning.

*Athenian*. I must pursue a line of thought that is perhaps unfamiliar. This philosophy which manufactures irreligious minds inverts the natural order, placing last what should be first, namely the *primary cause of the generation and destruction* of all things. Hence their error about the true nature of the gods. Nearly all betray their ignorance of the character and significance of the *soul*, and especially its *origin*. They do not know that *soul* is one of the first things, older than any kind of body, whose changes and transpositions it certainly controls. And if *soul* is older than body, it follows that the order of things to which *soul* belongs must be prior to the things of the body. ( Ancient Philosophy , pp.115-116)

## Evaluation of Plato's Philosophy of the Nature and Existence of God and the Soul

In the situation at the time, the philosophy of Plato in the way he challenged the strictly naturalistic philosophy of the atheists of his time was a *feasible alternative* to their philosophy, but didn't actually resolve the problem of their *relativity* point of view that belief in and the views of god vary from place to place, evidence that when each set of men agree together they actually contradict each other's philosophical views. Since the principles of justice vary from group to group and person to person and mankind is always disputing about them and each alteration has no natural validity and is a matter of deliberate convention just at the time and place ( the situation ) where it is made, these questions of and the nature of justice are not resolved in the philosophy of Plato.

In the situation at the time, Plato's goal, to advocate philosophically the Reality of the *soul* taking precedence over the body and the ultimate *ideal form of the good* being the highest value in existence for counterbalancing and diffusing the atheism and ethical relativism of the Athenian and other Greeks at the time, grasped him with such philosophical power that his energies were devoted to these philosophical interests and vocations, rather than the others.

Also, in the situation at the time, philosophy was unable to visualize the philosophical wisdom, at times recognized in modern philosophy, to realize that the nature and existence of God cannot be demonstrated through the rational means available to philosophy. Like the incapability of Hindu and Ancient and Medieval and Modern Philosophy to adequately and accurately resolve The Problem of Evil, and their philosophical *impasse* regarding philosophically proving the existence of God, none of their resources for composing their philosophies include or account for theirs or any *personal* experiences of *personal* communion and communication with God, in the similitude of the apostle Paul traveling to Damascus.

## Evaluation of Plato's Philosophy of the order of things: The Soul, The One, The Good, Ideas

In his philosophy, Plato points out where he considers the philosophy of the natural scientist to have gone astray into being atheism and, as such, irreligious, since this philosophy does not understand the significance of the soul. According to Plato, this philosophy which manufactures irreligious minds *inverts the natural order*, placing last what should be first, namely the *primary cause of the generation and destruction* of all things They do not know that *soul* is one of the first things, older than any kind of body, whose changes and transpositions it certainly controls. And if *soul* is older than body, it follows that the order of things to which *soul* belongs must be *prior* to the things of the body. ( Ancient Philosophy , pp. 115-116)

Due to the strength of the presuppositions regarding God and, in creation, the nature of and how *time* fits into the creation of life, in the situation Plato was living in at the time, his instincts for the *dialectic of eternal circular movement* was not developed. The order of things in Plato's Philosophy are The One, The Good and The Ideal Forms. (Jaspers, pp.35-36)

In the essential characteristics of Plato's thinking, it is directed *toward the One: Aetæa* is one, not many.

*presence*. The theme of and Reality of freedom and justice here *may possibly* clearly *emerge*. The *indistinctness* of the *I* and *Thou*, and of *Thou* and *him* and *her*, does not imply the existence of an environment in which one necessarily loses oneself and abdicates. On the contrary, it is a kind of vital *milieu for the soul* from which the soul may draw its strength and where it may be renewed by assessing itself and giving persons opportunities to *explore this indistinctness*. This is the realm of sacred *personal privacy* in *personal therapy* and their *therapeutic* mapping and logging.

Immersing oneself in the life of another person and Being enabled to see things through their eyes, is the only way of eliminating the self-obsession from which one at times needs to *free* himself. Alone, one cannot succeed in this, but Being-in the *presence* of the other person envisioningly and seeing who they Really are in their inherent *radiance* and *luminosity* accomplishes this miracle, provided one gives one's consent to it and does not treat it as a simple intrusion -- but as a Reality. Nothing is more *free* and *just*, in the true sense of these terms, than this acceptance and consent. [Marcel] (III:Ch.16, pp.113-114)

Over and over again fundamentalistic Jews, particularly those based in Jerusalem, sought unjustly and persistently to deprive Paul and his companions of their personal freedom and particularly their freedom of religion. But it is significant that in and from the *creation-of-life judgment* of Paul and companions they did not respond to these Jews in kind and try to or desire to persecute them or deprive them of their freedom, but let them Be; and after participating in the creation-conversion of those Jews who became believers and participants with Christ and the apostles in salvation in those locations, left those persecutor-Jews behind and went elsewhere to minister to other believers and potential believers; in the similitude of Jesus, whose life characteristically took place in this same way. (III:Ch.20, p.8)

## Converting 'Destructive' 'Right to Life' 'Mental Images' to Creation-of-Life 'Mental Image' Justice

Disagreements about what the good life is are understandable since all persons are inherently different from each other in various ways and consequently their esthetic tastes and wants and needs and desires are always different in various ways. At times persons find ways to adjust to these differences in ways satisfactory to them. At times these differences go beyond the capabilities of persons to make personal adjustments to their satisfactions. When these situations arise they sometimes reach the level of being wars in heaven. These wars involve them in brutal battles over whether or not or the extent to which birth control, abortion, euthanasia, physician assisted suicide, discontinuing electrical power to respirators and intravenous medications keeping people alive, and debilitating argumentation over their rights in sexual relations and marriage and family, at times resulting in bruising divorce.

Generally speaking it is both misleading and personally destructive and at times leads to brutal battles to presume or think or conclude that life and some of its various aspects, and Being Alive, is a right.

Man so far courts of justice, though at times providing settlements of court cases satisfactory to each of the parties, are incapable of *creating life*.

When a person's attitude is to *insist* on their rights, or what they think is right, they are prone to overlook or repress or deny to themselves *knowing* how becoming and Being-alive Really occurs. Though sperm and egg conception in human beings is obviously a necessary physiological prelude to Being Alive as a human being it is not, as such, life in and of itself. As a physiological prelude to life it provides a matrix in and through which the creation of life *may possibly* take place, which can only occur with the insertion into this matrix in persons of their very own *personal* memory and conscience in their own *personal* Care.

Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device. It can only be located and discovered and measured by persons becoming aware of their very own memory and conscience at work. This is not simply and only an ordinary remembering of past events, but is a gathering together, *deliberately and deliberately* in *gradual emergence*, of who they Really Are within themselves, through envisioning thought and contemplation and concern and feeling in *personal* Care in and for themselves with *creative* ideas and understandings and desires and feelings and interests and enthusiasms they Really deeply want to participate in in enacting and constructing and putting in place and operating these *components* in and of and for their Really Being Alive, continually and forever. (III:Ch.24, pp.2-3)

The question of *therapy* in these circumstances is a question of wisdom for philosophically prophetic *therapy*. Wisdom is involved in philosophically prophetic insights in to and of the nature of appropriation.

For the *creation-of-life* in Persons to take place, then, it is necessary for them to find and mature, through ontological prayer, the Reality of their very own *personal possibilities* in and of *discovering* and *maturing* that particular-*personal* creation-of-life *gentle* power in which and how their very own Real *prophetic* faith and hope and love can be emplaced in their lives.

It is also necessary for them to discover and mature the nature of their *personal* Reality in and of how they may become enabled to Really love those at enmity against them in various degrees ecclesiologically, in symbiotic *gentle-strength*. This is only made *personally* possible by persons enabling themselves, in Divine light through gentle repentance and ontological prayer, to assemble with in themselves their very own *gentle-strength* envisioning power to Really see the *personal possibilities* in and of the Real *radiance* and *luminosity* Really in those at enmity against them in various degrees, and thereby Really *Love* them, even right in the midst of their faults. (see III:Ch.26., p.17-18)

This needs-to-Be on their agenda for and included in their participation in the Councils in Heaven.

### **Therapy in Converting 'Destructive' Contingency into Creation-of-Life Freedom and Justice**

When persons are confused about or unaware of whether or not their personal existence is a contingency their personal biology is not, at that point, *prophetic* biology. In this confusion or lack of awareness, persons typically attempt to be-in the creation of their lives by concluding that they can only do so by attaching themselves contingently to themselves and others in the images they presume will make them comfortable, acceptable, desirable and valuable to themselves and others as created persons.

When persons are in a state of contingency this always involves them in molding themselves and each other through being stimulated by impulses and images in and outside of themselves not really appropriate to their Being themselves as to who they themselves essentially are. In this state persons are in various stages and degrees of existential despair, whether awaringly or not; that is, are involved in various degrees of anxiety, depression, fear, worry, discomfort and insecurity. This existential despair arises whenever and to the extent that persons attempt to design and live a personal existence which is not Really their own. On the agenda of those in the councils in heaven who Are Really in favor of *the creation of life* is their continually arguing *therapeutically-gently* in favor of and attempting to Be-in *therapeutically* creative communication with those who are contingent along those lines so far suggested, to expose them to their *personal possibilities* to-Be *non-contingent*. It is impossible to participate in and for *the creation of life* to take place through such forms of *violence* and *contingency*. (III:Ch.19, p.26)

Freedom from contingency, and justice, are often taken to be what the conditions of persons in their locations in ordinary space and time are already in, which is not the *essence* of what they Really Are. Freedom from contingency, and justice, are *essentially* persons' mental images, thoughts and desires and feelings and purposes and visions of their lives, which are Really *free*. Freedom is not *essentially* grounded in what common sense is content to let pass under the name of freedom, namely, the random ability to do as we please. Freedom is a word which needs to have its meanings very carefully elucidated along those guidelines for *therapy* to which consideration has been so far given. (I:Ch.6, p.97)

Now, what exactly lies behind our refusal, at any price, to have the free movement of our thinking blocked? Can there be a choice between what is reasonable and as such meaningful and what appears to be or is absurd, for example? There can be, for at least two reasons. That which may be creatively reasonable for me may appear to be absurd to someone else. It may also be the case that at times that which may actually be absurd for a person like myself is Really *creative* for me, when I am from time to time personally fulfilled thereby, so long as it is neither a destructive imposition on myself or others and is Carefully mapped and logged in *personal therapy*.

The significance of freedom and justice in each person is in the ways in which they are essentially-in-each-other-in-their-existence. Freedom and justice are the existent, revelatory letting-Be of what Is. This phrase does not, however, refer to indifference and neglect, but to the very opposite of them. To let something or someone Be, in this way, is in fact to have something to do with it or them; it means participating in them in their overtness, in which everything that Is, about everyone, takes up a position and which entails such overtness; that is, its being made *visible in visionary therapy*. Thus it is seen in personal ontological clarity that every overt mode of behavior vibrates with this letting-Be. (I:Ch.6, pp.97-98;Ch.2, p.29)

Yet, there is a region of fruitful *obscurity*, a region transcending the closed systems in which thought sometimes imprisons us, a region where persons may communicate, in-Being-in communication in Real *personal*

The highest authority is one. When the theory of Ideas was developed, the One was called the Idea of the Good. But neither in the form of *aretae*, nor of the highest authority, nor of the Good, is this One a universal concept under which all phenomena are subsumed as cases. It is not the goal for which we strive. It is not a standard by which we distinguish correct and incorrect. No, it is what truly illumines all definite concepts, what grounds all *aims* in an absolute *aim* beyond which we can question no further, what first makes the merely correct true. It is the guiding principle; to *think and live toward* it lends meaning to existence. (Jaspers, p.18)

The Good is the creative power that confers being itself. The Good, that which is beyond being, is also called an Idea. But the name is misleading. For the good is distinguished from all other Ideas. They are the static, inactive prototypes or models of the things that are, while The Good is the creative power that confers being itself. (Jaspers, p. 31)

The reasoning behind the theory of Ideas is their being a thought content which as such is always *timeless*. The content of the Pythagorean theorem is timeless, its discovery and all subsequent thinking of its content are temporal. The concept whereby a thing has unity and is what it is, is enduring: the individual horse perishes but the concept of the horse endures.

We do not derive what we recognize as enduring from sense perception, but we discover it with the help of sense perception. To our sensory perception of the continuously changing world we add a knowledge that is timeless and enduring. We had this knowledge before our perception (later it came to be termed *a priori* knowledge [Kant]).

In view of the manifold meanings embodied in the theory of Ideas, any attempt to reduce it to a principle and interpret it as a whole is futile. The Ideas play an *essential* role in the *ascent* of thought *toward* being, but their expression changes according to the manner in which the search is communicated. (Jaspers, p.31)

The crowning glory of Plato's theory of Ideas is the concept of the Good. He compared it with the sun in the visible world, for as the sun is the source of all light, so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of divinity, for it is the source of Being and superior to truth and knowledge.

To summarize Plato's view of the Idea of the Good, we find that it is superior to all truth and beauty. As the creator of both existence and *essences* it *sustains* all Being. Thus, we have a three storied metaphysical universe: first, the sensible world; second, the Ideas; third, the Idea of the Good.

But there is another interpretation of Plato's metaphysical arrangement, which regards the Ideas merely as *logical essences*. Thus they do not subsist apart from the objects they embody. Likewise, the Idea of the Good merely represents the complete outline of the universe. It does not have an ontological status. It contains only the logical interrelationship of phenomena. (Ancient Philosophy, pp. 112-113)

Thus, there are two views of Plato's theory of Ideas. The first, which is traditional, is ontological and pictures a three-storied universe. The second view, which is more modern in origin, regards Plato's Ideas as logical essences and pictures a one-storied universe. This suggests that the *essential* value of Plato's philosophy cannot be apprehended only logically.

### **Plato's Unsystematic Mythological Philosophy**

From Early Greek philosophy to modern philosophy, philosophy is ordinarily a systematic investigation and analysis of phenomena related to human thought exploring questions related for the most part to non-object Reality. Being largely *unsystematic* in this sense, Plato approaches non-object Reality through a philosophy which is primarily a *phenomenal work of art*. It may seem barbarous to dismember such works of art as the dialogues, but proceeding on the assumption that Platonic thinking is a system, we encounter one difficulty after another.

But though there is no explicit system and no indication of the stages of Plato's development, wholeness is to be seen in something which pervades the entire work and defies exact formulation, namely philosophizing itself, the continuous, never-ending process wherein the true is manifested.

In our effort to explore Plato's philosophizing, one task will lead us to another. The first step needs to be to *interpret* (envisioningly) the problems discussed in the texts. Each dialogue has its questions and themes. They deal with logic, politics, physics, cosmology, in short, almost every aspect of the world and of human existence. We reflect on what Plato puts into the mouth of his characters, isolate the self-contained discussions of particular philosophical themes, and consider the timeless problems involved. From other dialogues, we borrow related subject matter that may either complement or contradict the passage we are studying. We effect a critique of Plato's ideas by examining the themes themselves in order to see what they show independently of Plato.

If the full truth is attained neither by a discussion of the contents nor by an investigation of the personal

figures in their agreements and conflicts, we need to take a further step. Plato guides our attention to something that cannot be understood or demonstrated by reason, something that is not analyzed but merely narrated, namely the *myths*. Despite the rationalist critics who regard these *myths* as superfluous, Plato clearly attaches great importance to them. We are led for a moment to hope that they will reveal the ultimate secret of Platonic truth. But in vain, for Plato expressly gives his *myths* a playful character.

Each of our three steps, interpretation of the philosophical problems, interpretation of the living characters, and interpretation of the *myths*, presupposes a distinct view of philosophy: as doctrine, as a form of *personal life*, as a kind of poetry. Each of these interpretations is justified if and insofar as it *elucidates* (envisioningly) something in Plato's work. But they all fail if taken as means of penetrating Plato's philosophy as a whole.

Thus the study of Plato requires us to learn what philosophy can be; not to presuppose what philosophy is, but to investigate the nature of Plato's philosophizing in its historical envelope (in its *situation of life*) to discover what insuperably great thing happened, what it was that provided Western philosophy with a definitive foundation, whose manifold meanings are perhaps inexhaustible.

This high estimate of Plato involves a methodological conclusion that is applicable to very few philosophers: namely, that nothing in the texts can be neglected as unimportant, that everything must have meaning in a context of philosophical communication, that nothing can be considered from a merely aesthetic or rational point of view. (Jaspers, pp.7-9)

Inasmuch as mythological dialogues are the primary mode of expression of these works of art, it is well to refer to Plato's philosophy to be mythological philosophy. As such, Plato's philosophy is a rather unique approach to a philosophical exploration of the meaning and significance of non-object Reality as well as a pivotal contribution to the possibility of comprehending the meaning and significance of life. Mythology here is those ways through which Plato expresses myth, dialogue, poetry, metaphors, images, ciphers, and symbols.

## Plato: The 'First' Philosopher of 'Envisioning' the Nature of Personal Reality and Existence

Philosophical prophecy is aware of the significant difference between inauthentic and authentic *vision*. Even though much of the philosophical *concern* of Plato over the destructive influence of what was referred to as the mystery religions and its practice of mysticism on the deterioration of Athens, his life and philosophy was visionary in the realm of *authentic mystery*; in which he was vividly aware of partially knowable and partially unknowable mystery. Plato circles around the reality, touching on it mythologically and through myth, discerning the realities of the nature of personal existence in philosophically prophetic awareness.

Historically, the theory of Ideas lived on in an attractive but inadequate simplification. What remained of it was the realm of eternal essences or archetypes—the notion of the eternal truths revealed in the *visions* of poets and artists and in the meditations of the philosophers. In the triad of the good, the beautiful, the true, first uttered by Plato, it passed into a familiar phrase. (Jaspers, p.32)

A necessary mode of thought and dialogue and philosophical investigation to and for becoming enabled to envision realities in and of the nature of personal existence which may possibly lead to the creation and fulfillment of the creation of life discovered and fostered by Plato was and is *dialectic*. Dialectic begins when persons engage themselves in studying carefully *both sides of an issue* relating to the discovery and growth and creation of life; and then expands to several and then many sides of a creation-of-life issue; the *Ideal* being all sides of a creation-of-life issue.

Dialectic is both thinking in its *ascending movement* and *thinking in being-itself*. Dialectic is involved in both *differentiation* and *synopsis*. Mere listing and the endless citing of examples brings no differentiation and synopsis of significant issues in the creation of personal existence and brings no meaningful *insight* into these questions. The essence of this philosophizing can be grasped only through an over-all *vision* and synopsis. Plato is not primarily thinking of the *abstracting* of a universal from many individual cases; what he has in mind is an *apperception of unity in the essence of personal existence*. (Jaspers, pp. 35-36)

Inasmuch as dialectic philosophizing seeks to investigate philosophically both sides of issues related to the creation of life, there exists a certain kind of tension in this process. Creative philosophizing seeks to be involved in this tension in a creative rather than a destructive way. This tension is an *essential* part of Plato's philosophy.

Though *the good* and *the Ideas* cannot be taught directly, they can be fostered in dialectical thinking. The *illumination* occurs in the thinking itself, but in a thinking that differs from the usual intellectual thinking. It occurs in a *transcending* of all clear determination in the usual intellectual thinking. Every *transcending* thought is once again *transcended*, until it is usual intellectual thinking. Every *transcending* thought is once again

of-life *therapy*.

## Intuition in Therapy

All persons have intuitions, hunches, in their personal existence. Intuitions are thoughts and ideas and understandings and feelings and desires and goals in persons in their personal existence. Persons may be involved in various kinds of intuitions, some of which may be involved in answers to their ontological prayers. It is important to realize that some intuitions persons have arise from their lostness and fallenness existence and some arise from their personal ontology and most essential ways of Being themselves and some are combinations of both sources and some simply arise from engaging in practical everyday affairs in their lives. Hence, one of the most crucial ontological prayers persons can and should be involved in is for a spirit of discernment in Divine light, to comprehend which intuition is which in their lives. As and to the extent that persons in deep desire and sincerity and creative humility and personal modesty and personally Care-ful watchfulness for finding and fulfilling their personally ontological intuitions to appropriately guide them in evaluating and making appropriate use of all their intuitions in their lives, then these prayers will sooner or later be answered in their lives in Divine light; and they will-Be aware of these answers in ontological depth. As, and to the extent that this occurs, persons are engaging themselves in the *therapy* of prophetic faith.

Knowable ontological mystery is involved in prophetic faith. The recognition of knowable ontological mystery includes an essentially positive recognition of ontological intuition mystery, particularly whenever and to the extent that I become aware of aspects of my Being myself essentially. This sphere of awareness goes on when I find myself aware of and acting on an intuition which I possess, without at times knowing all there is to be known about it; an intuition which can grasp itself only through the modes of experience in which its image is reflected upon itself, and in which it lights up the meanings in and significance of particular intuitions by being thus reflected in them. (III:Ch.16, pp.106-107)

## The Nature and Necessity of Faith in Christ in Creation-of-Life Therapy

Faith in Christ can not be founded or built on erroneous images of Him, inasmuch as faith and faithfulness and confidence and trust in and between each person with in themselves and in between each other is *personal* and can only be life-creating when these images are accurate. (Colossians), Be on your guard; do not let your minds be captured by hollow man-made teaching and centered in and emerging from the elemental spirits of the universe and not in and from Christ. These elemental spirits are *tempters*, frequently unseen tempters. They emanate their own selfish, jealous and destructive impulses, almost always in disguise. They seek power for themselves by gaining power over others by various forms of deception. They operate in the realms of the lower nature in and of persons. Therefore, you should consistently seek and find Jesus as Christ and Lord and live your lives in union with Him. Be rooted in Him; be built in Him; be consolidated in that faith in Him which you are taught and receive by Divine inspiration. In this milieu, let your hearts overflow with thankfulness. [Paul] (Col. 2:6-8) (III:Ch.2, pp.80-81)

## Therapy in Converting 'Power Over Others' (Violence) 'in'to Symbiotic Gentle-strength in Creation-of-Life Power in Prophetic Faith and Hope and Love in Prophetic Ecclesiology

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which *deceiveth the whole world*; he was cast out into the earth, and his angels were cast out with him. (Rev.12:7-9)

In a variety of ways and degrees, personal existence in human history has been involved in the wars in heaven; referred to this way since heaven on earth involves certain features of experiencing human existence not explicable adequately on the basis of being only involved in and explained entirely by considering man to be only a functioning entity in and a product of only natural and ordinary causes; nor are faith and hope and love, *intangible Realities* which are in the *heart* and *core* of the wars in heaven, completely traceable to exclusively natural phenomena.

Answers to ontological prayer are not simply informational in the sense in which, for example, answers to questions through experiments in physics and chemistry and fingerprinting and dental records in forensic investigations in police detective work are found; that is, they are not simply or primarily objective. Nor are they simply or primarily subjective or subjective distortions; that is, they are susceptible to intricate and detailed mapping and logging of personal experience to enable persons to Be-in transcending-subjectivity-objectivity and thereby to accurately trace in prophetic *therapy* their most essential ways of Being themselves through their experience in realms of their personal ontology. When this mapping and logging becomes mature, what is known about personal existence which enables us to discover answers to ontological prayer is the existence of and ways in which persons are-Being in their own personal radiance in their own luminous and illuminating Care, in Divine light.

### 'What it is like' to Receive Answers to Ontological Prayer in Prophetic Faith

Person's typical expectations of and mental images of what it is like to receive answers to prayers take these answers to be informational and are consequently inadequate to receive answers to ontological prayer in prophetic faith. Preparation of persons to receive answers to ontological prayer requires a comprehension of and their practicing and exercising themselves in understanding and living in the various elements reviewed so far regarding those boundaries and horizons of ontological prayer as they pertain to prophetic faith.

Ontological prayer includes the luminosity and radiance in person's own ways of Being themselves essentially reaching out to make connections with in Divine Serene Reserved enlightenment. The answers they receive to ontological prayer are, accordingly, serene and reserved and are not primarily informational, but are responses to person's ways of Being themselves essentially in which these ways of Being are disclosed and unveiled and stimulated in such ways as to enhance these personal possibilities Being-already-in-place in to their becoming evermore mature and personally fulfilling. To comprehend what it is like for persons to receive these serene and reserved answers to their ontological prayers, it is essential to know that they are inserted into their revolving instinct and intelligence.

### 'Revolving Instinct and Intelligence' in Prophetic Faith Therapy

In other words, in ontological prayer persons are seeking therapy for their anxiety, insecurity, fear, hatred, jealousy, despair, depression, being argumentative, obnoxious, abrasive, hateful, out of control, having attention deficit disorders and various combinations of these and other personal and social problems similar to these, in varying degrees. Divinely illuminated and illuminating suggestions inserted in to personal existence are inserted in to revolving instinct and intelligence. In Realizing that these answers are inserted into their revolving instinct and intelligence it is well to come to understand what instinct and intelligence Are.

Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into less automatic and more understandingly comprehended intelligence.

Personal Intelligence is an aspect of personal existence which always includes ontological memory, conscience and Care. This personal intelligence is not understood as to what it is by simply considering a person to be smart or really smart in ordinary ways and experience. When measured by some sort of formal testing, what is tested is some combination of aptitudes, achievements and I.Q. (Intelligence Quotient), which involves among other things the speed with which persons come to conclusions in identifying accurately patterns among ideas, objects and symbols; and in identifying, for example, what a piece of metal or origami paper would look like after being folded along certain previously specified marks or perforated lines.

From the perspective of philosophically prophetic ontology, ontological intelligence is rather identified and comprehended by envisioning the ways and the nature of the conclusions reached whenever and to the extent that persons are engaging themselves in cultivating prophetic faith in the discovery and maturation of who they themselves essentially Are, in Divine enlightenment. In other words, ontological intelligence is a way of working through, very gradually and slowly and meticulously and methodically (mapping and logging) those signs everpresent in persons lives pointing toward and pointing out the ontological personal characteristics of their very own personal ontology. Included in ontological intelligence are ontological intuition, anticipation, deliberation, personal concern, personal responsibility, application of one's talents and wisdom and all personal assets with in which one is personally *endowed*, in the most economical ways toward and for and in to the creation of their own lives and that of others *intercessorily* to the extent possible; all of which are modes in personal existence in and of and toward and for the cultivation of prophetic faith in personal creation-

*transcended*, until it is fulfilled in the failure of usual thinking but only through engaging in this very same thinking and thereby becoming enabled to envisioningly *transcend* this usual mode of thinking.

Such *transcending* thought strives *toward* the point where *the Good* itself and *truly and authentically Being a person*, which surpasses ordinary comprehension, is *present* to the *insight*. This is in keeping with Plato's statement that his actual philosophy is communicated not only in writing nor only by word of mouth, but is *actualized* only when *the spark of illumination* passes between two or more persons. (Jaspers, p.43)

### The Nature of Justice and The Ideal State

In the situation of life of Abram, something of pivotal significance was revealed to him regarding his cosmic way-of-Being who he himself essentially Is-as-Having-Been-and-Will-Be, in his ecstatic-spatio-temporal-multidimensionality; The Lord saying cosmically to him in patriarchally blessing him that in thee, Michael-Adam-Abraham, *all families of the earth shall be blessed*. That is, Abram's situation of life at the time would become cosmically expanded far beyond the boundaries of that particular situation of life. [Cf. p. 32]

In some significant sense the heaven-earth spirit of Michael-Adam-Abraham also became and becomes the heaven-earth spirit of Michael-Adam-Abraham-Plato; namely, His-Their magnifying the spirit of *blessing families* into *blessing the polis* in such a way that it becomes *the City of God* and then *blessing the Republic* in such a way that it becomes *The Ideal State* and then magnifying *blessing* the families of The City of God and The Ideal State in such ways that in this heaven-earth spirit, *all the families of the earth shall be blessed*.

All his life Plato reflected on politics. He desired to cultivate a kind of politics that would develop persons spiritually and so lay the foundations of an ethical and just society. The greatest work of his mature age is concerned with the state. (Jaspers, p.5)

The *Republic*, in which Plato's political and social ideals are set forth, belongs to the most influential books of all time. It was directed primarily against the view of Thrasymachus, who argued for an autocratic and totalitarian way of life and posed as a realist. Plato, opposed to such a view, represented ethical idealism.

Thrasymachus was certain that the just is always the loser in comparison with the unjust. For example, when they take public office, there is the just man neglecting his other affairs and perhaps suffering other losses, and getting nothing out of the public, because he is just; moreover, he is hated by his friends and acquaintances for refusing to serve them in unlawful ways. But all this is reversed in the case of the unjust man.

Thrasymachus proceeded to point out the advantage of *mass injustice*. In tyranny, he asserted, the criminal is the happiest of men, since he has widespread power and wealth, and those who resist because they believe in justice are the unhappiest.

Opposed to this cynical view, Plato believed that justice does exist, and he proceeded to develop his concept of the utopian state which is based not merely on convention or on a social contract but on metaphysical ideals and purposes. His utopian state avoids the temptations of wealth and of excessive size. It consists of three classes: one which rules, one which defends the state, and one which carries on the economic activities of the community. Naturally, the state is governed by the wisest men, just as the body is dominated by the soul.

Plato believed in the philosopher-king-ruler. The rulers are to be exposed to a rigorous educational curriculum in order to prepare them to rule in wisdom through the soul. The vital life-experience and courses are philosophy, music, gymnastics, mathematics and *harmonics* to elevate the mind-soul to high *aesthetic planes*. (Jaspers, p.5; Ancient Philosophy, p.127, 128, 130)

## CHAPTER 7

### *Michael-Adam-Augustine*

#### **‘The Situation of Life’ of St. Augustine, The ‘First’ ‘Pivotal’ Christian Philosopher**

##### **Biography**

##### **Education and Professor of Rhetoric**

Augustine was born in 354 A.D. in a small town in North Africa. His father, Patricius, was a pagan and a lesser official; Monica, his mother, was a Christian. He acquired a classical education in his native town and later in Carthage. As a young man he led the licentious life of a pagan. In 372 A.D. an illegitimate son, Adeodatus, was born to him. In 373, when he was 19 years old, Cicero's *Hortensius* inspired him with a passion for philosophy. (Jaspers, p.65)

##### **Augustine's Spiritual Pilgrimage**

He was exposed to a rigorous education in his youth, and in his *Confessions* he relates his ordeals at school. He disliked, especially, the study of Greek, which was taught by a merciless schoolmaster who used physical punishment as his favorite method of instruction. He liked Latin literature, especially Cicero, whom he regarded as one of the great thinkers of all time.

Augustine later studied at Carthage after which he became a professor of rhetoric. Still later he taught at Rome, where he nearly starved because his students would not pay him, as was often the case in those days where professors earned their own living by charging fees for their instruction. Rhetoric was a particularly popular subject, since it helped students become experts in argumentation, which was a key to their success in politics and government.

In his early youth he was mainly interested in the study of literature, and he had little liking for philosophy. But after reading Cicero, he realized that the study of literature is rather superficial and that the goal of all intellectual endeavor is the possession of philosophical wisdom. For the first time he began to ask searching questions relating to his destiny and his final goal in life.

Cicero's philosophy, however, was supplanted by Manichaeism as the main influence on Augustine, who was attracted to this philosophy because of its *dualism*, its rejection of Old Testament ideals, and its intellectual version of Christianity. He could accept this faith, for it was in accordance with his own philosophical outlook. On the other hand, he felt contempt for the ideals of his mother, who, he thought, represented the religion of the unlearned and ignorant.

Later, however, Augustine gave up Manichaeism because its followers pretended to know too much. His main disagreement was with their astrological views. He became a Skeptic, for he decided the way of doubt represents real intellectual honesty. Yet even as a Skeptic, he did not challenge the existence of God and his providence; but he could find no assurance about the immortality of the soul and about man's ability to find an ultimate metaphysical truth.

Skepticism did not prove to be a lasting solution. It made Augustine doubtful and uncertain and filled him with anxiety and confusion. For a time he felt that life itself was completely black and had lost its meaning.

He was saved from this intellectual chaos by Neo-Platonism, to which he was attracted by its insistence that the *soul* is *immaterial* and by its explanation of *the unreality of evil*. Neo-Platonism was a bridge which led him to Christianity, in which he found complete ~~certainty~~.

##### **Augustine's Problems with Manichaenism and Skepticism Resolved by Neo-Platonism**

He became a Manichaean, but in 382 A.D. perceived the untruth of Manichaean thinking. Manichaenism divided the world into rival realms of darkness and light. Following Zoroastrian patterns, the Manichaeans preached that man should refrain from idolatry, sex, and sorcery. Mani, their prophet, considered woman to be the chief agent

##### **Virtue**

The only personal environment in which prophetic faith can exist is an environment of Being open and bright and clear, which is only personally possible by becoming aware of the nature of and entering into and dwelling in personal virtue. Virtue is persons being and becoming enabled to help themselves, and at times others, toward and in to Being and Becoming themselves essentially. In this helping is the being-in the essential rhythms and attunements of personal existence. This includes increasing personal possibilities of more and more clarity in being-in the essential rhythms and attunements of personal existence. In this clarity comes more and more the essential meanings and significance of person's ontological existence. This clarity comes as and to the extent that sin is dissipated and it is cultivated in this personal *therapy*. (I:Ch.6, pp.100-101) (III:Ch.17, pp.127-128)

The dissipation of sin and the cultivation of virtue in philosophically prophetic *therapy* is made possible through *awaringly* engaging in and receiving answers to ontological prayer. Ontological prayer is persons giving ontological *expression* in and of and to their most basic ontological needs and desires, with in and in to and for themselves, in Divine light; which *emerges* and arises from who persons Really and *essentially* Are.

##### **Ontological Prayer and God Being a Divine Reserved Personage**

Philosophical prophecy recognizes God to-Be a Divine personage who is always Reserved. Being a Divine Reserved personage includes Being ecstatically-spatio-temporal and transcendently-subjective-objective, like those ways of Being of mortal persons but dimensionally far beyond the development of these attributes in human existence. Prophetic faith is grounded and developed in personal awareness and comprehension and Being-in- touch in varying degrees of development with these attributes of ecstasy and transcendence and Reserve Being-in a Divine Reserved personage; connecting with modes of Being-in prophetic faith personally in human beings.

An attribute of Divine Reserve is patience; the reserve of patience and the patience of reserve.

Embedded and embodied in infinitely cosmic depth in-Being-in a Divine Reserved personage is the Divine attribute of multidimensional patience power. Patience power is a personal power in and toward and for the creation of life. Something of an estimate of the nature of Divine patience power in Divine Reserve, though obviously not an exact equivalent of that of human beings, may be understood in some degree whenever and to the extent that persons investigate and engage themselves in explorations of their very own personal possibilities for patience power, and thus for their finding and developing prophetic faith, and this capability for *therapy*.

A way of understanding some of the creation-power of patience is by way of experiencing contrasting it with the personal destructivity of impatience; which arises out of the understandable situation of persons being fallen away for a time from who they themselves Essentially Are. Impatience arises whenever and to the extent that persons lose their patience-foundations through losing their Being-awaringly- in themselves in their own fulfilling ways for Being-themselves as -having-been and Willing-to-Be in their very own personally-ecstatic-spatio-temporal and essential rhythms and attunements of their lives, together. Impatience includes the doubt and fear in persons of ultimately losing themselves as their having-been and being and will-be Really-Themselves, whether they are aware of this or not. The destructivity of impatience in personal existence manifests itself in anxiety, insecurity, fear, hatred, jealousy, despair, depression, being argumentative, obnoxious, abrasive, hateful, out of control, having attention deficit disorders and various combinations of these and other personal and social problems similar to these, in varying degrees. God Being a Divine Reserved personage in- touch with human impatience comprehends it and thus is capable of Being *therapeutic*.

Patience-power occurs whenever and to the extent that persons are becoming enabled to-Be aware of, in Divine light, finding and dwelling in, ontologically, their very own personally-ecstatic spatio-temporal rhythms and attunements, where in they enjoy their comfort toward and for finding and dwelling in and fulfilling each of their own ways for Being-themselves, each in their own due time and ways, together. The ontological grounds for these possibilities are founded in the kind of Being man essentially Is, which Is *always* There (Dasein) essentially.

##### **The Nature of Answers to Ontological Prayer**

So, how does one go about gently repenting to find and fulfill and derive for oneself the personal benefits of overcoming hardness of heart and Being and Becoming pure in heart and thereby enable oneself to Really Be-in the personal presence of God and man; which is the realm and nature of prophetic faith? Only through mapping and logging the nature of one's very own personal existence; which becomes and is a permanent and eternal record etched in their hearts of persons coming to accurately and adequately recognize and dwell in their very own strengths and weaknesses and the various miraculous ways in which and how weaknesses become converted into strengths which is and involves true conversion in to prophetic faith in the Gospel of Christ. In the midst of this personal conversion one's weaknesses becoming strengths are not remembered-to-Be self-demeaning or obnoxious but are remembered-to-Be the personal-potential out of which personal strengths may and at these times do arise in glorious resurrection. (III:Ch.14, p.14)

A consequence of hardness of heart that persons prior to gentle repentance are unaware of is the Reality of this hardness of heart *depersonalizing* them and their relationships with others. Gentle repentance both softens persons hearts and *personalizes* them.

### **Converting Being impersonal 'in'to Being-Personal in Prophetic Faith and Hope and Love in**

#### **Prophetic Ecclesiology**

Whenever and to the extent that persons are being-*impersonal*, they are being- endarkened and hardened in heart, since they are not-Being sensitive to their own or others Being-*personal*. Being *impersonal* overtly is rather easy to recognize. This occurs when persons deliberately shun or impose on others from recognizable anger or jealousy or feeling nauseas about them and in ways like these. Being-impersonal *subtly* is difficult to recognize, yet needs to be located and identified *therapeutically* if a person desires to cultivate Being-in creation-of-life faith and hope and love both in -person and ecclesiologically with in others. This locating of Being *impersonal subtly* is made possible in and through maturing *prophetic* faith and hope and love *therapy*.

Being-*impersonal subtly* includes persons assessing their needs and wants and desires and activities and those of others on the basis of *ideals* that are *abstract impersonal principles* that at times seem to persons to be the *ideal* way to proceed. For instance, it is often advocated that if a person really wants to succeed in the institution they are in, the way to do so is to conform to those institutional purposes and goals exactly as management outlines, without deviating there from or seeking to improve their participation in the organization on the basis of their own *personal* faith in and hopes and love for the institution through their own *personal inspiration* in Divine light, sought through their own desires for and participation in their personal *spirit of inquiry and personal devotion* for *personal reasons* for and to and with in the institution. (III:Ch.26, p.31)

Yet it is Really possible for persons who are aware of the Real *personal* nature of and possibilities of creation-of-life faith and hope and love in their lives to participate in these *gentle strengths* right in the very heart of institutional bureaucracies and do so in ways enjoyable to them and simultaneously influence others in their organization with fragments of enlightenment, though the others may not be fully aware of the value to them of this enlightenment; yet Be *personally fulfilled* thereby in the similitude of The Savior who mostly created life behind the scenes in ways that others were unable in large measure to be aware of. This is *therapy* for these others.

These ways of Being-in *prophetic* faith and hope and love are made possible through ontological prayer. Ontological prayer is persons giving ontological therapy *expression* in and of and to their most basic ontological needs, with in and in to and for themselves, in Divine light. Their most basic needs, then, *are always* answered in to their most essential ways of Being themselves ontologically in and from the infinite wisdom of a Divine Reserved Serene personage, inviting them to then Be very *envisioningly watchful*, in their own personal agency and responsibility and in-depth desires, to see what it is best to do therein in their own specific and *personal* situation at the time. Whenever and to the extent that they discover what it is best to do, they return from being lost and fallen in to their very own Being *essentially open and bright and clear*. As such they simultaneously overcome in creation-of-life *gentle strength* their being endarkened and Being-*impersonal*. This is Divine Reserved *therapy*. (III:Ch.22, p.15)

of the devil. Later, however, Augustine gave up Manichaeism. From the very beginning Augustine's thinking is directed toward God. But the Manichaean God with His body in space, at war with the diabolical anti-God, had proved to be a fantastic myth. The Neo-platonic One fired him with its pure supra-spiritual spirituality, but left his soul with a vain, consuming desire that had no counterpart in the reality of the world, that found no pledge of truth in the authority of an encompassing community. (Jaspers, pp.65-66; Medieval Philosophy, pp. 342, 343, 356)

#### **Neo-Platonism**

Augustine took over the philosophy of Plotinus. Apparently without a surface awareness, he likely sensed that with some changes it could be Christian. No other philosophy had so great an influence on him. His judgments of the Stoics and Epicureans were always negative. He seldom mentions Aristotle. He had no knowledge of Plato, whom he identified with Plotinus.

He agreed with the fundamental structure of the universe in the *cosmology* of Plotinus, but transformed it into the idea of God: everything has its ground in God. He is *reality* and as such the source of the existence of things; as *logos*, the intellectual light, He is the source of the truth of all things; as the *good per se*, He is the source of the goodness of all things. The three philosophical sciences, physics, logic, ethics, relate to Him in these three aspects. Every question, whether it concerns the world, knowledge, or freedom, brings Augustine back to God. From Plotinus he took his cosmology, the doctrine of degrees, the beauty of the world, in which *evil is only a privation*, a non-being amid the being that is *always good*.

But Plotinus' philosophy as assimilated by Augustine undergoes a radical transformation: Plotinus' One, beyond being, spirit, and knowledge, becomes in Augustine identical with God, who is Himself being, spirit, and knowledge. Plotinus' triad the One that is above being, the spirit that is being, and the world-soul that is reality becomes in Augustine the Trinity, the One God in three persons. Plotinus' One emanates spirit, world-soul, matter in an eternal cycle.

In Augustine not eternal emanation, but a unique Creation is the ground of the world, which has a beginning and an end. Plotinus' One is at rest, man turns toward it. Augustine's Biblical God is an active will, which turns toward man. Plotinus did not pray. Prayer is the center of Augustine's life. Plotinus finds exaltation in philosophical speculation aimed at ecstasy, Augustine in self-examination, aimed at clarification of faith. Plotinus finds himself in a free company of individual philosophers, dispersed in the world, Augustine in the authority of the Roman Catholic Church, in the living presence of a powerful organization. (Jaspers, p.69)

Under the influence of the great Roman Catholic Christian, Ambrose, Bishop of Milan, he became a catechumen (investigator of Roman Catholic Christianity) in 385 A.D. In 386 A.D. he gave up his post as a teacher of rhetoric, and went with his mother and son to live with a friend, where he devoted himself to philosophy. In 387 A.D. he was baptized by Ambrose. In 388 A.D. he went to Africa, where he spent the rest of his life in 395 A.D. he became Bishop of Hippo. From this insignificant diocese he exerted a world wide influence through correspondence and a constant stream of persons seeking his wisdom. (Jaspers, p. 65)

### **From Philosophy to Knowledge Based on Faith**

#### **Augustine's Conversion**

Augustine's thinking is grounded in his conversion. His mind had been somewhat influenced in childhood with the Roman Catholic Christian conceptions of his mother, Monica, but his father had directed his education and choice of career according to the pagan tradition. His life as a pagan brought him the love of earthly existence, sensuous exuberance and shallowness. At the age of 19 he was drawn to philosophy; he strove for a knowledge that would lead him from the surface of things to *the essence*.

The path of Manichaen-Gnostic pseudo knowledge brought him to skepticism. Plotinus helped him to take the great step away from skepticism: to discern a purely spiritual reality and cast off the fetters of *mere corporeal existence*. The new insight cheered him, but he was still dissatisfied. Life did not change. His conversion was the turning point.

He was 33 years of age. After a long incubation period, it seemed to come suddenly, but only after inward pressure and long hesitation. The Christian seeds of his childhood had opened, but it took them a long while to burst through.

After his conversion Augustine went to live with friends near Milan. Here, in secluded peace, the friends met each day in earnest discussion of the question of truth. Their medium was the world of classical culture (they



read and interpreted Virgil among other authors).

In the early writings something of the force of ancient philosophizing seems to be reborn: we perceive the ancient passion for clear thinking. But there has been a change. These early works disclose an ancient philosophy that seems to have lost its original vitality and become an empty idiom in which the young Augustine could no longer think any fundamental or satisfying idea. A *great new spiritual reality had dawned*, bringing to philosophy new blood without which it would have died.

What was new, characteristically his own, and personally original, came to Augustine only with Roman Catholic Christianity; it came to him as a Roman Catholic Christian but still remained somewhat in the area of rational thinking, which he strove to deepen. Even in the writings, both elements are clearly present. But the great recasting of philosophical thought was still to come.

What did the conversion mean? It is not exactly like Augustine's earlier awakening through Cicero nor the joyous spiritualizing of this thinking through Plotinus, but something essentially different both in nature and in consequences. The *consciousness of a direct encounter with God* transformed the very heart of his existence, his impulses and aims.

After vain attempts at asceticism, it was only now that Augustine's carnal lusts were extinguished. And conversion brought him the ~~certainly~~ certainty of standing on solid ground. The Roman Catholic Church and the Bible. Now all that mattered was obedience to God, interpreted by him as obedience to the authority of The Roman Catholic Church. The consequence of this conversion was baptism. But with baptism the authority became unshakable for Augustine and his celibacy final.

Henceforth Augustine lived in the community of the Roman Catholic Church, which was grounded not in any other universal, but in historic revelation. No longer was he a cosmopolitan individual guided by the Stoic *logos* (word), but a citizen of the City of God, guided by the *logos* (*word*) that is Christ on the cross. (Jaspers, pp.65-68)

## The Development of Augustine's Thinking

Augustine's development has its one crisis in the conversion, but this act of conversion is repeated throughout his life and only thus completed. Consequently, Augustine's baptism is not an end but a beginning. In his writings we may follow a process by which he grew into the vast totality of Roman Catholic Christian ecclesiastical existence, which he helped to make into the spiritual force of a thousand years.

The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies.

Clarity brings depth. Lucid discourse leads faith to fulfilling awareness of itself. The nature of God and of *evil* is clarified in the polemics against the Manichaeans; *freedom* and *grace*, *original sin* and redemption, are clarified in the controversy against Pelagius and the Pelagians; the catholicity of the Roman Catholic Church as the one *corpus mysticum*, the body of Christ, is elucidated in the polemics against schismatics, specifically the Donatists. And the nature of the Roman Catholic Church is clarified in Augustine's justification of the Roman Catholic Church against the attacks of the pagans who, after Alaric's seizure of Rome, declared that the catastrophe had been brought about by the forsaking of the old gods.

Augustine worked out his new ideas on a foundation which after his conversion remained basically the same. Yet we observe radical changes of position in important matters: his plea for free persuasion of the heathen later gave way to the demand for their *compulsory* inclusion into the Roman Catholic Church. His doctrine of *free will* is *almost entirely lost* in his doctrine of *grace*.

Looking back, he becomes aware of past errors. At the end of his life he wrote the *Retractiones*, the retractions, in which he considers his writings in chronological order and subjects them to a detailed self-criticism from the standpoint of Roman Catholic Church *dogma*. He expressly disavows his former agreement with Plotinus.

But above all, his evaluation of traditional philosophy had changed drastically. As a young man he had set rational thinking at the summit. Now he judges it disparagingly. The *inner light* stands higher. Those unlearned in these sciences will give true answers, because in them *the light of eternal reason is present* insofar as they can *apprehend* (*envision*) it, and in it they perceive these immutable truths. Traditional philosophy has, for the most part, lost its validity. Biblical-theological thinking is all-important. (Jaspers, pp.69-70)

in himself and with in others. Proper gathering of scattered man is predicated upon a sensitivity to and attunement with one's own personal Reality. (I:83-84)

## Conscience and Care

Persons are essentially an embodiment of Care and as such Are *always* Being-in their own Care. Aspects of personal Care are self-perception, Being-in one's own calling, personal self-subsistence and Being one's own personal conscience. When viewed prophetically, personal biology *always* embodies personal conscience.

Self-perception in personal existence is disclosed in Care as the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The demand that an inductive empirical proof should be given for the factuality of conscience and for the legitimacy of its voice has not yet reached beyond the confusing subjective-objective correlates of the transcending-subjective-objective grounding of these correlates in the more primordial voice of conscience disclosed in Care in personal existence.

In this disclosure of Care, neither ordinary vocal utterance nor hearing is essential. The voice is rather one's own essential ways of Being *emerging* in his personal existence. The voice of conscience here asserts nothing like the giving of information factually. In this calling, one's own self is essentially brought to himself in his own existence. This arises existentially in a person's being in Care in which this essential and existential calling and listening of each person is in his own existence, which is a personally-being-of-God-and-men in and with themselves-and-each-other-essentially in their existence.

## The Therapy of 'Gentle' Repentance in Overcoming Obstacles to Prophetic Faith in Oneself and God

### Sin

A primary obstacle hindering persons from becoming aware of their personal possibility of becoming aware of and entering and dwelling in realms of prophetic faith is sin. Sin is a person's imposing on (by hindering) oneself and at times another from Being and Becoming themselves essentially. In this hindering is an opacity toward who persons are essentially. In this opacity is a losing and distorting of appropriate essential attunements and rhythms in personal existence.

Though persons in general in ordinary everyday life are aware of and have dealt in various ways with sin, yet their success in so doing is inadequate for the creation of their lives.

### Hardness of Heart and 'Gentle' Repentance

Christ Jesus was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. Wherefore (as the Holy Spirit saith), Today, if ye will hear his voice, harden not your hearts, as your fathers did for 40 years in the wilderness. (Heb.3:1-9)

A consequence of Sin is hardness of heart, which is that frequently hidden but often overt phenomenon of persons covering up their weaknesses and hiding them from themselves and others. Its tragedy lies in the simultaneous obscuring of the glory of turning (repenting) weaknesses into personal strengths, gently. What creative mapping and logging does for persons is to assist them to find and fulfill their own personal value and glory to the extent that they overcome their hidden or overt embarrassment about their weaknesses and they are no longer a problem.

Intense repentance tends to be self-demeaning. Gentle repentance is the mechanism through which persons may be and are uplifted and soar into the heavens of the Joy and Peace of dwelling in their own personal and non-comparable value, which is prerequisite to dwelling in that personal spiritual environment in which prophetic faith is fostered and grows.



## A 'Background' of and for Comprehending Philosophically Prophetic Therapy – Modesty

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are, though (almost) no one does. Philosophical prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is. In the midst of this modesty, philosophical prophecy advocates an approach to comprehending the meaning and significance of personal life by focusing on its Center (Nucleus) and then making use of this understanding in the interest of cultivating increasing comprehension of the meaning and significance of Being towards birth and death to enable persons towards greater fulfillment of their lives than is possible by presuming they already know what birth and death are.

### Philosophically Prophetic Therapy through 'tracing' destructive anxiety to 'its' Center (Nucleus)

Persons Really Being themselves in their own most essential ways of Being is a vital issue in the wars in heaven. At times they attack and destroy themselves, away from Being-in their own genuine and *creative* self-esteem. This destruction is due to one or more of many mental image factors. Inherent in personal existence is the potentiality for insecurity, destructive pride, fear, anxiety, depression, despair, panic attacks, aut centrality and egocentrality, and destructive worry. Persons at times attack themselves with one or more of these biological factors to the point of destroying themselves in these ways by immobilizing themselves away from Really Being themselves in their own most essential and fulfilling and creative ways of Being.

In addition to this destruction of themselves, persons are at times, in these categories of personal attacks on themselves and in various other ways, targets of atmospheric attack from the old serpent and his hierarchies of angels.

When some persons Realize that their lives are not automatically *created* at their physical birth, signified to them when they come to be aware of a war in heaven taking place in them, they become creatively motivated to seek philosophically prophetic *therapy*. This therapy is grounded in prophetic awareness of the Reality that whenever and to the extent that the creation of life in personal existence takes place, this is generated from the Center (Nucleus) in and of their *personal possibilities* for their creation of their lives.

Inherent in the Center (Nucleus) in personal existence are the personal resource *-possibilities* for Next Dimensional Man *therapy* for persons to engage themselves in in their creation of their lives. These personal resources are their own personal memory and conscience in their own personal Care.

### Memory

Personal existence embodies memory. Since persons Are a personal embodiment of ecstatic-spatio-temporality, memory is not simply and only an ordinary remembering of past events, such as having made a flour and paste map in 5th grade or playing a trumpet solo in 8th grade.

Man is the being who Is, insofar as he thinks, thinks in that thought appeals to him because his essential nature includes Memory, the gathering of thought. Memory here does not mean just any thought of anything that can be thought. Memory is the gathering and convergence of thought to essentials, to what everywhere demands to be thought of first of all. Memory is the gathering of recollection, thinking back. It safely keeps everything that essentially is. Safety is saving properly; which is salvation; which presupposes gathering properly; which presupposes proper thought and mnemonics; which presupposes Care.

Thinking is thinking the essence of. Thinking is the gathering together which makes present what Is. An overtone of this thinking is thanking. This thinking always involves, and in that sense is, thanking. The *thanc*, the heart's core, is the gathering of all that concerns us, all that we care for, all that touches us insofar as we Are, as human beings. It is concentrated, gathered *toward* us, beforehand. In a certain manner, then, though not exclusively, we ourselves Are that gathering. The gathering of what is next to us here never means an after-the-fact collection of things or persons or of what basically exists, but the tidings that overtake all our doings, the tidings of what we Are and thus of what we are committed to beforehand by being ourselves and being human beings.

In this connection, human existence, both individually and collectively, involves essential rhythms and attunements and appropriations. Each person is essentially both his own most appropriate rhythm and attunement

## Evaluation of Augustine's Life's-Path Toward and his Conversion and the Development of Augustine's Thinking

A purpose of the investigation into knowable mystery in and of incarnation and Heaven-Earth Fusion in personal multidimensionality is to attempt to discover pivotal persons in their situations in life throughout human history whose lives have contributed value, and whatever accompanying problems they have been involved in, to the evolution of man in human history to eventually make it possible for philosophical prophecy to be involved in participating in this generation in The Creation of Life in Next Dimensional Man.

Though it is likely impossible for philosophical prophecy to be totally accurate in understanding and evaluating the situation in life of these pivotal persons in ancient and medieval and even in modern times, it is seen by philosophical prophecy to be of great value to attempt to do so as accurately as possible. In so doing, the situations of life of these pivotal persons will be viewed through the presuppositions and presumptions of philosophical prophecy.

A major resource for this study is the work, Plato and Augustine, a study of two of the pivotal philosophers in the history of philosophy who were major contributors to the themes examined here. This is a work by Karl Jaspers, a highly competent and well respected world class modern philosopher.

In pursuing research in this work, it is to be noted that Jaspers didn't explain why Plato and Augustine were the two philosophers selected for this book. There is no preface or introduction or section in the book indicating why the choice of studying these two philosophers in the same work was made. Philosophical prophecy recognizes a very creative reason. Plato was the most profound philosopher of the pre-Christian era and Augustine was the most profound Christian philosopher in the first millennium or more of the Christian era. In a very significant sense these two philosophers are complementary to each other in such a way that a correlation of their strengths and limitations provides a philosophical resource well suited to envisioning Knowable Mystery in and of Incarnation and Heaven-Earth Fusion in Personal Multidimensionality.

Inasmuch as Plato was totally unaware of Roman Catholic or any other branch of Christianity, he was totally unaware of the reality and significance of the pivotal place of Jesus Being Christ in human history, who was and is by far the most influential person in all of human history. Multitudes of persons throughout human history since the advent of his mortal ministry have heard of Jesus Being Christ and know something of his ministry and many have read in the New Testament and other authors and some have studied him in some depth and some have made their study of him their life's work.

On the other hand, Augustine knew nothing of Plato but was dependent on Neo-Platonism and Plotinus, the best philosopher of a type of philosophy somewhat related to the thought of Plato and the most prominent philosopher of this type of thought whose work Augustine was acquainted with and studied vigorously for a time.

What few realize is that there is a cosmically significant bond between Plato and Augustine that neither one of them were aware of during their mortal life times, namely, their philosophically visionary insight into The City of God and their attempts to do what they could to understand what it is and to attempt to work toward its establishment in the mortal world.

To some extent both were eminently successful in these attempts but were limited in highly significant ways due to the particular situation of life in which they lived. A major purpose of philosophical prophecy is to discover these limitations and proceed to give adequate compensation for them in the interest of revealing the nature of The Creation of Life in Next Dimensional Man, a providence and aspect of Divine Providence in the current generation, a pre-millennial and millennial generation in human history.

To proceed in this interest, it is advisable to carefully correlate the development of the thought of Plato with that of Augustine and the philosopher who had significant influence in his life, Plotinus.

### Correlating Augustine and Plotinus

Influences on Augustine: in his polemics against philosophies threatening The Roman Catholic Church he retained some of their philosophies and rejected others. (From pages 45 and 46 in this chapter, quoting from Jaspers, Plato and Augustine):

Plotinus:	the One is at Rest, man turns toward it
Augustine:	the Biblical God is an active will that turns toward man
Plotinus:	didn't pray

Augustine:	prayer was the center of his life after his conversion
Plotinus:	associated in the free company of individual philosophers
Augustine:	had experienced philosophical discussions near Milan shortly after conversion after participating in pagan sensuality, became Christian ascetic celibate and was no longer a cosmopolitan person
Plotinus:	helped Augustine overcome Manichaean-Gnostic skepticism; to discern a purely spiritual reality, cast off mere corporeal existence
Augustine:	cheered by Plotinus philosophy but still felt empty
Plotinus:	the One emanates spirit, world-soul, and matter in an eternal cycle
Augustine:	there was a unique creation (from nothing) by God with a beginning and an end
Plotinus:	philosophical speculation into ecstasy
Augustine:	self-examination, aimed at clarification of faith

### Conversion (Jaspers, pp.66-68)

The consciousness of a *direct encounter with God* transformed the very heart of his existence and brought him *certainty* about himself and his life being fulfilled in his Roman Catholic Christian *conversion* helped him some to be on the way to becoming a citizen of the City of God as guided by the *logos* (word of God) that is Christ on the cross.

### The Development of Augustine's Thinking (pp. 69-70)

- (1) His thinking sprang from the Roman Catholic Church's Christian struggle in an atheistic world of heresies.
- (2) Radical changes in his thinking:
  - i. *free persuasion* of the heathen gave way to *their compulsory* inclusion into the Roman Catholic Church
  - ii. his doctrine of *free will* is *almost entirely lost* in his doctrine of *grace*
  - iii. his later retractions (*Retractiones*) were perhaps of some limited value; his *attitude* of self-criticism was healthy in some ways; his express disavowal of his former agreement with Plotinus denies the value and benefit he derived there from
  - iv. his disparaging judgment of traditional philosophy denies the value and benefits of his learning there from its weaknesses and also overlooks the possibilities of its having some strengths to transform into His Roman Catholic Christian Philosophy
  - v. his *apprehending the inner light* of reason was creative for him
  - vi. his Biblical-theological thinking had some benefits and some limitations (Jaspers, pp.76-77)
- (3) he helped make Roman Catholic Christian ecclesiastical existence a spiritual force for a thousand years [Cf.p.47]

### The Inquisition

Not taken into account here is *the inquisition*. When Innocent III became pope in 1198 he was faced with a very serious challenge from growing heresies. Simply stated, his response was two pronged. One the one hand, Innocent resolved to crush all disobedience to papal authority, but on the other, he decided to patronize whatever idealistic religious groups he could find that were willing to acknowledge obedience. When Albigensians and Waldensians refused obedience, he encouraged the use of judicial procedures against heresy that included ruthless techniques of religious inquisition.

In 1252 the papacy first approved the use of torture in inquisitorial trials, and burning at the stake became the prevalent punishment for religious disobedience.

of himself and to others and is so comprehended whenever envisioned through the eyes of philosophically prophetic faith. Whenever and to the extent that persons envision themselves to-Be their own Being-possibility, this is the foundation of and at the same time may Be nourished in-Being-in ontological prayer and is also foundational in personal ontological security. (I:pp.141, 142,147)

### Personal Possibility in the Center (Nucleus) 'of' Personal Existence

A person does not essentially exist and is not created and annihilated as the sum of the momentary actualities of experiences which come along and successively disappear. Being-in his own creation and annihilation, he exists in the creation and annihilation of who he himself is in his own ways of being himself essentially in his own Care. A person exists essentially as his own connectedness of life in his own Care. A person is certainly his own possibilities of creating and annihilating himself. As such, it is possible for a person to pull himself together from the annihilation of the dispersion and from the disconnectedness of being lost to himself in such a way that he may comport himself toward himself creatively in creating himself from his own being-in creation in bringing himself to himself so that more and more he becomes his own ways of being himself essentially in his own Care.

When his heritage is thus created from being-in his own creation, his birth is caught up into his existence in coming to his own certain possibilities in his existence and he is free to create and be himself in his own ways of being himself essentially, and is free from trying to create the meaning and significance of his personal existence on the basis of a birth (and death) which was (and will be) contingently-present-at-hand. He, then, is created and creating himself from his own Care and not essentially from fleeting or changing or cumulative moods and experiences out of a past (including birth) to which he is contingent as present-at-hand.

### Really Being Alive in 'Mental' Fitness – Autocentric and Egocentric 'Fluctuations'

From the perspective of scientific biology my life consists of the proper functioning, or the malfunctioning, of the various parts of my physical body. Physical fitness is taken to be a way to insure this proper functioning of my biology. But in the central themes of a philosophical prophecy of inner freedom, the structure of my life is such that it can shrivel away until it is no longer interested in Really Being Alive, in spite of being physically fit. This situation in my life occurs whenever and to the extent that I *allow* my imaginative and creative powers to-Be dissipated. I seem to myself to be dead; I drag myself along; I seem to have outlived or abandoned my *living self*. This is our *lapsed* state; we are in danger of falling into it under the influence of weariness or grief.

Many roads can lead to it; what began as a creative activity can become a mere professional routine; the interest that I take in things and events, when for instance I allow myself to become weary from overdoing it, can become blunted and flat and stale. My sense of Really Being Alive is a fluctuating thing.

It is *essential* to really Being alive for persons to orientate themselves toward something other than their own autocentricity and egocentricity, which may help give the individual life its living points. Whenever and to the extent that I think about and give in-depth consideration to my life in this context, I may become creatively caught up in my life. [Marcel] (III:Ch.17, p.119)

Really-Being Alive in mental fitness in dwelling in prophetic biology and ecclesiology and hierontology involves persons in the creation-of-life trilogy of prophetic faith and hope and love. This *always* requires and is initiated and cultivated by persons starting with themselves first in their very own ecstatic-spatio-temporality. This is not the same as being egocentric and autocentric. Whenever and to the extent that egocentricity and autocentricity is not contributing to their creation of life, their objectivity and subjectivity are considered by themselves and others as their being simply separate and individual entities which are simply objects with subjectively based mental images, proximally unawaringly. This is being negatively self-centered. (III:Ch.22, p.6)

Autocentricity and egocentricity are common to all persons in human history. At times this is valuable for persons to engage themselves in and is necessary for survival and personal growth. When they are destructive, autocentricity is *overdoing* needs and wants and desires for gathering things and people to themselves, and egocentricity is *overdoing* thinking too highly of oneself in ways in which their personal needs and wants and desires are exaggerated and inflated and inaccurate; both being too self-centered in persons centering attention on themselves. These are forms of cosmic selfishness and selflessness; which manifest themselves overtly or very *subtly* in the destructive activities and thoughts and mental images of varying degrees of depression, despair, conflict, jealousy, possessiveness, power over others, estrangement, forlornness, and a life

## Converting Injustice and Insecurity in Self-Esteem into Creation of Life Self-Esteem

(III:Ch.24, pp.1, 4, 6)

Persons finding and cultivating who they themselves essentially Are in their very own *creation-of-life* and *gentle* power envisioningly, understand in one way or another their own personal possibilities as grounded in their own Being-possibility; they *know* this, since they Really *feel* themselves to-Be and Are in-tune with in themselves and their lives, and thus they *feel* themselves to-Be-in their own Being-possibility in life-giving and exhilarating *attunement* and *rhythm* with in themselves *essentially*. One's Being-there (Dasein) in his own personal possibilities essentially and finding himself there affirms his *essentially personal* Being-there in his own possibilities as to who he himself Is since he then continually points to himself and continually comes to himself. The personal existence of man is an embodiment in and as such is a *revelation* in and of himself ontologically as to who he himself essentially Is. (III:Ch.22, p.16)

### Therapy in Philosophically Prophetic Self-appraisal

To adequately envision the nature of Divine and human personal ontology and existence is, in more than one sense, to evaluate one's personal existence. Philosophical prophecy is intimately involved in prophetic therapy leading to persons growing and evaluating their growth into their becoming next dimensional man, who always embody prophetic faith. Their evaluating themselves and others involves their realization that to begin with, their situation is not altogether clear; since existing in time is a situation in which the essential nature of ecstatic-spatio-temporality is not immediately obvious. For persons to envision their situation is at the same time to appraise it.

Without self-appraisal persons cannot confront themselves creatively as to who they themselves really are in the sense of providing themselves with the solid foundation to then proceed into the prophetically biological groundwork from which to proceed into prophetic faith creatively and thus into their next dimensional stage of being involved in their very own creation of themselves, personally. Persons dwelling in prophetic faith are enabled to do so only by finding and maturing and fulfilling their very own personal and creative faith in themselves, through self-appraisal. (III:Ch.15, p.101)

### Starting with Oneself First

Starting with Oneself first in prophetic faith is not to be adequately understood in terms of ordinary linear-sequentiality in the way time occurs in everyday life, but is rather involved in one's ecstatic-spatio-temporality. Nor is starting with Oneself first in prophetic faith, interwoven with prophetic theology in the midst of personal ontology, a personal possibility that can be realized apart from simultaneously starting with God first; both of which occur together whenever and to the extent that prophetic faith is initiated and matured. Of necessity in order to engage personally in this process, and intricately and intimately associated with in this personal growth, is the element of gentle repentance with its component of mapping and logging the ontological and existential nature of one's own personal existence.

### Ontological Security and Divine and Human Self-Subsistence

Personal ontological security is an essential ingredient in the foundation and exercising of prophetic therapy. Contingency in person's lives interrupts persons Realizing their ontological security. Contingency is persons being unaware of their lostness and fallenness while at the same time molding themselves and each other through being stimulated by and attaching themselves to impulses and images in and outside of themselves not really appropriate to their Being-themselves as to who they themselves essentially Are. Their incentive, though this *vanity* is personally destructive, is to design themselves in such a way as to make their personhood very attractive and therefore secure. But this security shows itself to prophetic therapy to Really be an inauthentic security.

Whenever and to the extent that persons find and cultivate therapeutically and dwell in who they themselves essentially are, they then come to understand accurately and adequately in prophetic therapy their own personal possibilities as grounded in their own Being-possibility. This is made possible since the personal existence of man is an embodiment in and as such is a revelation of this Being-personal-possibility in and

In 1559 Pope Paul IV issued the first Index of Prohibited books in the inquisition and also ordered a second-rate artist to repaint Michelangelo's painting of the great *Last Judgment* by painting clothing on many naked bodies. The most notorious example of inquisitorial censorship of free intellectual thinking and speculation was the disciplining of the great scientist Galileo. In 1616 the Holy Office in Rome condemned the new astronomical theory that the earth moves around the sun as foolish, absurd, philosophically false, and formally heretical. Accordingly, the Inquisition proceeded immediately against Galileo when he published a brilliant defense of the heliocentric system in 1632. In short order the Inquisition made Galileo recant his errors and sentenced him to house arrest for the rest of his life. Not surprisingly, Galileo was the last great Italian contributor to the development of modern astronomy and physics until modern times.

### Correlating Plato and Augustine

The essential philosophies of Plato and Augustine were strikingly the same in most ways and similar in many others. Most of the seeming differences in their philosophies were variations and adjustments in their attempts to philosophize on *the origin and nature of life* in man and its manifestations of *good and evil* and its relationship to *the Gods*, particularly in the face of the difficulties of accounting philosophically for their relationship to a *material world* and for what they considered to be the only temporal possibility in existence, an exclusively *linear-sequential time*.

To investigate what are seeming differences and since their situations in life were such that their philosophy was not available to each other, it is advisable to recognize and understand the significance of interpreto-translating the specific situation of life each were in in such ways as to be enabled to envision their Real similarities. Seen envisioningly, the striking similarity of their philosophies included:

- (1) Their reverential relationship to and worship of the Gods.

#### Plato:

Though in Plato's early dialogues the gods are referred to reverentially, there is very little detailed analysis of the Gods. Later, in the *Republic* he makes it clear that the gods cannot be creators of evil. In the *Phaedo*, the gods are our guides after death, but still do not play a prominent part in the work. It is nevertheless evident that Plato's attitude towards the gods was reverential and worshipful in his own ways. (Ancient Philosophy, p. 114)

In the *Timaeus*, he asks why the Creator made this world. The main reason was his goodness: He was good, and the good can never have any jealousy of anything. And being free from jealousy, he desired that all things should be as like himself as they could be. This is in the truest sense the origin of creation and of the world, as we shall do well in believing on the testimony of wise men: God desired that all things should be good and nothing bad, so far as this was attainable. (Ancient Philosophy, p. 119)

In Plato, though there is much discussion about *The One*, there is no discussion about the structuring of the organization of the Gods, such as the Trinitarian beliefs of Augustine. These dialogues imply that he accepted in some way something of the traditions of the Homeric Zeus and the Gods, without however the crudities of the beliefs of earlier Greeks as reported in Homer.

#### Augustine:

Augustine's intuition of God moves in two directions. God is increasingly unfathomable, remote and distant, but at the same time, He becomes wholly actual, corporeally present in Christ. In the first movement, God seems to move out into the boundless, in the second He comes home to us. Whichever way we go with Augustine, we are invariably thrown back upon the other.

The one almighty God assumed the form of a *servant* for the salvation of men. He took the form of a *servant* without losing the form of God, putting on humanity without putting off His godliness, and thus being a *mediator*. (Jaspers, pp.82-83)

This involves Augustine in an awareness of The Trinity, including the Trinitarian motif in God becoming man in Christ. In one of His three persons, the Son or Logos, God becomes man and yet in three persons remains one. In some sense, then, though Augustine diverged from the specific kind of pluralism of the gods in neo-platonism, and evidently would have from Plato, at least in some local ways, had he been acquainted with the writings of Plato, nevertheless he has in common with Plato a form of pluralism in his reverential worship of the Gods, in his case his devotion to his Trinitarian beliefs.

Since Plato it has been usual to think of the Godhead in threes. Plato had conceived the being of the good as a unity of the good, the true, the beautiful (*Symposium*); and another triad embraces God (*the Demiurge*),

the eternal world of Ideas on which He gazes, and the cosmos of becoming which He brings forth. And, finally, the Christian Trinity: Father, Son-Logos, Pneuma (Holy Spirit); *possibly the same Gods* revered by both, under names appropriate to the situation of life of each.

The rise and influence on Augustine of Trinitarian thought are partly explained by its disclosure of the threefold triad-dialectic in all things, in the soul, in every reality. This triple measure in all man's thinking, regardless of its object, is an image of the Godhead. For example: *In the soul*: to be, to know, to live; to be, to know, to love; memory, intelligence, will; *In connection with God*: God is the ground of insight, the cause of existence, the order of life: *In all created nature*: permanence, difference, congruence. (Jaspers, pp.86-87)

(2) Initiatives against what were considered to be heresies and atheism.

#### Plato:

For Plato, Athens in his day was a city in a crisis of moral and spiritual decay. Not willing to simply give up on Athens, Plato established a sanctuary for continuing visionary academic pursuits the Academy in the heart of the city. Here many, if not all, of the dialogues were written, representing the actual dialogues taking place in the Academy. In the *Laus*, probably his last writing, he speaks for Athens through the words of the *Athenian*, who points out that atheism should be met by persuasion, if possible, with special emphasis on understanding the significance of the *soul*, showing that it is a matter of great importance, if it can be shown that the leaders of irreligious thought have gone astray in their reasoning.

*Athenian*. This philosophy which manufactures irreligious minds inverts the natural order, placing last what should be first, namely the *primary cause of the generation and destruction* of all things. Hence their error about the true nature of the gods. This error is due to their ignorance of the nature and character and significance of the *soul*, and especially *its origin*. They do not know that *soul* is one of the first things, older than any kind of body, whose changes and transpositions it certainly controls. And if soul is older than body, it follows that the order of things to which *soul* belongs must be prior to the things of the body. [pp. 38-39]

#### Augustine:

Augustine's conversion produced a complete change in his intellectual outlook. Instead of reason and critical thinking, he placed his main emphasis on faith; instead of man and his potentialities, he stressed the *sovereignty of God*. Throughout his philosophical system, he made it clear that apart from God there can be no reality. To be separated from God, he taught, means *eternal damnation, a life of nothingness and oblivion*; to find him leads to eternal bliss. But it is not enough merely to know God, according to Augustine. Intellectualism is not a pronounced feature in his system; rather, the most important feature is love for God. Religion, he stated, is primarily an emotional concern. ( *Medieval Philosophy* , p. 357)

The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastic life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies. Lucid discourse leads faith to full awareness of itself. The nature of God and evil is clarified in the polemics against the Manichaeans; freedom and grace, original sin and redemption, are clarified in the controversy against Pelagius and the Pelagians; the catholicity of the Roman Catholic Church as the one *corpus mysticum* (the mysterious body) of Christ is elucidated in the polemics against the Donatists. (Jaspers, pp. 69-70)

### ***A Philosophically Prophetic Evaluation of Plato-Augustine Reverence***

#### **Strengths**

Though it may not appear to be so on the surface, envisioning the pivotal place of Plato-Augustine in the history of philosophy, particularly their place in the eventual revelation of philosophical prophecy, reveals their personal reverence in deep personal and Real *humility* to-Be a major source of their Being-enabled to fulfill their lives philosophically. Because of their simultaneous boldness in their advocacy of their convictions, it is usual for philosophers to overlook or misunderstand their reverence and recognition of Divine influence in their lives.

Their personal and Real *humility* allowed them to-Be *creatively flexible* in their situations in life. Plato's Academy was simultaneously a visionary and a *dialogic* institution of creative research and learning and advocacy of various stages along the way to exploring what *life* and the creation of life Really Is. The Dialogues of Plato are, among if not, the greatest philosophical literature in history revealing creatively

desires and intentions and proposals and ways of doing business, in varying degrees, both inside and among those persons involved. On some occasions persons are wholly at the time destructive or creative in carrying on their business. Keys of *prophetic discernment* are necessary to distinguish which components of the councils in heaven are destructive and which are creative.

When a creative confrontation takes place, especially through philosophically prophetic envisioning and prophetic *refinement*, the request is made *gently*, in some creative form or another in wisdom. Declare yourself and reveal yourself and become *present* to me as to who you Really and *essentially* Are-Being. This is the way creation-of-life *therapy* is pursued and discovered.

To *confront* in this way must be achieved in *creative fidelity*; that is, with the creative gentleness and intention of persons to adequately and accurately discover and dwell with in themselves and others, together, *creatively*, in prophetic ecclesiology as to who they themselves Really Are in their most *essential* ways of Really Being themselves. To *confront* in this way is to look for and discover and fulfill the possibility of envisioning a *revelation* of who a person is, *personally*, in responding to this request. [Marcel] (III:Ch.20, p.11)

When a destructive confrontation takes place there are several key indications through which this may be adequately *discerned*, especially *violence* and *contingency*. The war in heaven strategy of the destructive hosts of the old serpent and his angels is continually and eternally establishing mind control and their designs of power over all persons and their space-time-energy, especially persons with philosophically prophetic insights. III:Ch.24, p.19)

Persons Really Being themselves in their own most essential ways of Being is a vital issue in the wars in heaven. At times they attack and destroy themselves, away from Being-in their own genuine and *creative* self-esteem. This destruction is due to one or more of many mental image biological factors. Inherent in personal existence is the potentiality for insecurity, destructive pride, fear, anxiety, depression, despair, panic attacks, and destructive worry and concern. Persons at times attack themselves with one or more of these biological factors to the point of destroying themselves in these ways by immobilizing themselves away from Really Being themselves in their own most essential and fulfilling and creative ways of Being.

In addition to this destruction of themselves, persons are at times, in these categories of personal attacks on themselves and in various other ways targets of atmospheric attack from the old serpent and his hierarchies of angels. The primary purpose of these attacks is to *enslave* persons and fit them into a hierarchical slot in his kingdom in accordance with a need for personnel in certain jobs. This *enslaving* is accomplished by consistent robotizing mental image atmospheric bombardments until the targeted person becomes a casualty in the war. These atmospheric bombardments are ordinarily so *subtle* that persons are not aware of this and would swear that no such thing is happening or could happen. For them, such ideas are too superstitious or unreal or ridiculous. (III:Ch.24, pp.3-4)

Persons who read or are aware of the *apocalypse* of the old serpent and his angels and Michael and his angels and the war in heaven tend to image mentally this war like the wars in human history in which present-at-hand weapons are used and the mortally wounded are buried in the earth and the battles being fought are dramatic and observable with the natural eye and everyone in the battles and all onlookers know for sure they are in a war since it is so visible and obvious.

Though the craving for the power(*violence*) to conquer states and nations for political and economic and social gain is in Reality a segment of the heaven-earth fusion portion of the war in heaven, many segments of the war in heaven are so *subtle* that the participants don't know they are in a war, since the essence of the war is mind control (*violence*), which is *intangible*.

When, then, a person is destructively imposing power(*violence*) over another by seeking to *insist* that the other do such and such as a participant in a segment of the wars in heaven and doesn't realize this, this is exactly where the old serpent and his angels want them and also indicates the *subtlety* of this segment of these wars. It also indicates the great need for much greater philosophically prophetic awareness of the destruction of life in the *subtle* ways it happens in this segment of these wars.

Whenever and to the extent that the old serpent and his angels impose destructive power over others (*violence*) in *subtle* deceptions, the *impressions* these persons fall victim to seem to be so reasonable and so beneficial to themselves and others that it is often *unbelievable* to them that they have been deceived in to portions of their lives Being destroyed in various degrees and ways, even though they at times attempt to and do get power over others in similar or the same ways. These are destructive imposing powers(*violence*), whether awaringly or not, whenever and to the extent that they are not sensitive to the Real nature of their symbiotic *gentle-strength* possibilities in creation-of-life power in *prophetic* faith and hope and love in prophetic ecclesiology.

dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which *deceiveth the whole world*; who is more subtle than any beast of the field. (Rev.12:7-9) (Gen.3:1)

## ‘Mind Control’ and ‘Power Over Others’ vs. Prophetic Faith and Hope and Love

It is necessary and advisable for philosophically prophetic therapy to be involved in great visionary precision in disclosing and revealing those intangible realities involved in and referred to by mythological language in scripture as the wars in heaven, especially inasmuch as mythological scripture reveals to and through philosophical prophecy the accuracy of this fact as well as the nature of many of the numerous atmospheric modes of very subtle deception through which The Old Serpent does, in Reality, *deceive the whole world*.

What persons are unaware of, apart from philosophical prophecy, is the Reality of disruptive anxiety neuroses and serious tensions contributing to the deterioration of the lives of persons being often, at least partially, due to the continual fulfillment of this war in heaven prophecy and those atmospheric modes of deception and influence of The Old Serpent and his angels.

In a variety of ways and degrees, personal existence in human history has been involved in the wars in heaven. Ordinarily they are not referred to in this way, since the word heaven is taken to refer to a realm *only* Being-in great glory, far from anything earthly and any of the difficulties persons experience from time to time in human existence. Yet philosophical prophecy envisions the necessity of comprehending the Reality of heaven-earth fusion to understand meanings in and the significance of personal existence. In other words, certain features of experiencing human existence are not explicable adequately on the basis of being only involved in and explained entirely by considering man to be only a functioning entity in and a product of only natural and ordinary causes.

Such a view does not adequately account for the personal Realities of prophetic biology and ecclesiology and hierontology and faith and hope and love; *intangible Realities* not completely traceable to exclusively natural phenomena. One of the events in these prophetic aspects of human existence is the wars in heaven; that is, heaven includes those *intangible Realities* and involves all persons to some extent in war over and about and with regard to them.

One of the essential ingredients in becoming and Being involved in philosophically prophetic creation-of-life therapy is becoming and Being *auure* of the nature and Reality of *intangible Realities*. Mythological scriptural language referring to them include the phrases faith in Christ and the councils in Heaven in addition to the war in heaven.

## The Councils in “Heaven”

The councils in heaven Are-as-having-Been-and-will-Be going on right now continually in the cosmic processes involving the creation-of-life. The agenda for the councils in heaven always involves a spectrum of participants and items all the way from very personally destructive to very personally creative to numerous considerations of matters of life and death from common sense perspectives and projects. Philosophical prophecy is infinitely and eternally involved in essencizing *the cosmic nature of these deliberations*, revealing that in the Councils in Heaven continually and eternally taking place in ecstatic-spatio-temporality the *essence* of all of the *deceptions* of the old serpent is in and for his building kingdoms on the foundation of force and coercion, accomplished through mind control. He is the arch antagonist of personally creative freedom, and consequently the author and organizer and enforcer of promising to and organizing, in numerous degrees from overt violence to exquisite and hardly recognizable, police forces and military contingents to make sure that his promises and plans will succeed, no matter what they have to do or speak, *atmospherically*, without being seen or heard in usual ways.

The Cosmic Redeemer, on the other hand, is eternally engaged in working toward and fulfilling *his Holy Spirit of Promise* to himself and to his Father and all mankind, *thy will be done*. This in only accomplishable *gradually* through *meticulous and eternal research* in the *creation-of-life* double helix trilogies, the trilogy of prophetic biology and ecclesiology and hierontology and the trilogy of prophetic faith and hope and love. (III:Ch.24, p.13)

The business conducted in the councils in Heaven is *essentially* ecclesiological; that is, individual persons take up their business with others individually or in various sizes of groups of persons. This conducting business takes place through the *confrontation* of persons with themselves and others. Generally, the way this business is conducted in Reality is some combination of destructive and creative

numerous meanings in and the significance of *flexible dialogic discussions* of what *life* Is Really and is really about.

Augustine's life reveals the Real personal spiritual power of creation-of-life submission in personal and Real *humility* to the Divine guidance he experienced which revealed to him who he Really Was and Is, the first pivotal Christian philosopher in human history.

## ‘Situation in life’ Limitations of Plato-Augustine

Recognition of Plato-Augustine limitations led to and are the same as some major advances in philosophical prophecy which are to be further elaborated as this work progresses and can therein be so identified and envisioningly comprehended as *knowable mystery*, in addition to those ways Plato-Augustine were aware of some *Divine Mystery* whose presence in the world they sensed but confessed remained *unknowable* to them in their situation in life.

(3) Their Unveiling *The Soul* in the heart of Personhood in Worldhood

Apparently comprehension of the philosophy of the value and nature of personal existence has matured more in the modern world than at any other time in human history as, for instance, expressed in the philosophy of existentialism and philosophical prophecy in the 19th and 20th centuries. Evidently one of the major ingredients upon which this philosophical maturation has been founded and made possible is the Plato-Augustine philosophy of *the soul*.

### Plato:

Much of Plato's philosophy depends on his concept of the *soul*. Teaching the preexistence of the soul, he explained its existence on earth as due to the fact that it has fallen from its divine status. He believed in *reincarnation*. In Plato we find a very elaborate description of the afterlife. For a thousand years after death the soul retains its personality. The souls are informed that they can choose the type of life they desire. This choice does not involve real freedom, for the life they prefer is determined by their previous existence. The evil man usually chooses an inferior existence, whereas the good man selects a better existence. In the new reincarnation there is no conscious memory of the past. But there is a *continuity of character*.

Plato considered the soul to be superior to the body and made this the basis for his belief in the immortality of the soul. *Death must turn into life*. When death attacks a man, the mortal portion of him dies while the immortal substance is preserved for eternity and dwells, as they say of the initiated, in company with the gods. (Ancient Philosophy, pp. 116-117)

Plato's philosophy began with the overpowering impact of Socrates upon him as a young man. Socrates awakened him to the one thing that is important: to care for your *soul* by leading the right life oriented toward eternal being. All the early dialogues circle around this one theme, *aretae*, which springs from concern for the soul. The fundamental concept of *aretae* was inherent in the Greek view of the world. The word applies to all excellence ... and to the *radiance* of an excellence that reveals itself in various ways of life. (Jaspers, pp. 9, 14)

Plato conceives the soul as what himself is, his rational *essence*. He thinks of it in three-part structures, the rational, the courageous, the acquisitive soul, to which the three elements of political life in its virtuous forms of activity correspond. (Jaspers, pp.46-47)

### Augustine:

With special vigor Augustine attacked those who taught that the soul is *material*. He substantiated his belief in the *immateriality* of the soul by philosophizing that the soul is everywhere in the body at the same time. If it were *material*, it would be bound to a certain place.

According to Augustine, the soul has three fundamental activities: First, it is manifested through the memory; second, it possesses understanding; third, it contains the will. Therefore, the soul represents the cosmic Trinity.

The soul, Augustine insisted, is immortal. Unlike Plato, however, he did not believe in its *pre-existence* nor did he accept the doctrine of *reincarnation*. But, the arguments which he used to establish the immortality of the soul are not original but are found in earlier Greek philosophy, *especially in Plato*. Augustine tried to show that the soul and reason are united. Reason, he assumed, is eternal; hence, the soul, likewise, *cannot be touched by mortality*.

Furthermore, he felt, the soul as *the principle of life* is responsible for the function of the body. When the body perishes, the soul remains untouched. He also justified his belief in the immortality of the soul by pointing to

imperishable truths, which are contained in the soul and which guarantee its survival after death.

Augustine explained that the soul is *created* and does not *emanate* as the Neo-Platonists thought. Its position in the body is not the result of its fall; rather, it is natural for the soul to be in the body. ( Medieval Philosophy , pp.359-360)

## A Philosophically Prophetic Evaluation of the Plato-Augustine Philosophy of *The Soul*

To fully appreciate the inspiration and profundity of the Plato-Augustine philosophy of the soul, it is necessary and essential to view their philosophy from the perspective of their situation in life .

### Plato:

When, then, the cosmic journey of the soul in Plato is considered it should be viewed to-be profound *mythology*. That is, his cosmic mythology is carefully crafted to focus certain kinds of reasonable (philosophical) attention on certain Realities in and of *life*. *Soul* then means both that which makes *alive* and a *life force* of each person.

Plato's cosmic *mythology* is not a scientific or philosophical-dialectical examination of or to convince persons of whether or not *reincarnated* life actually takes place, so much as it is a way to address the personal Reality in which *death turns into life*; and to indicate that when an evil man chooses evil his way of existing is *inferior* and when a good man chooses good his way of existing is a *better* existence, possibly leading to *aretai* and therefore excellence.

Nevertheless, from the perspective of philosophical prophecy another approach for discovering and comprehending the *soul* in personal existence is also possible, in envisioning personal Realities in which the nature of personal freedom and personal responsibility are more enlightening ; which is elaborated as this work proceeds.

### Augustine:

A basic trait of Augustine's Roman Catholic Christian Philosophy that proved immeasurably fertile was his metaphysics of his personal inner experience . From there he reflected on the wonders of the actual personal existence in and of persons. His continual prayer, I desire to know God and the soul. Let me know myself, let me know thee. His frequent counsel was Go not outward, turn inward into thyself; in the inner man dwells the truth; and if thou has found thy nature to be changeable, *transcend* thyself.

With respect to his conversion and his change of life subsequent thereto, Never before had a man faced his own soul precisely in this way. Augustine was first to express the thought, which he couches in a number of forms, that all doubt in the truth is dispelled by the ~~certainty~~ of the I Am . Self certainty shows me not only that I am, but *what* I am. (Jaspers, pp.70-72)

Like Plato, Augustine's intense interest in the *soul* was actually an interest in understanding the *life force* enabling persons to be alive. In this sense, his contributions to the history of philosophy were very much the same as and in tune with that of Plato. Plato's suspicion that the *soul* is *superior* to the body questions the ultimate value of materiality.

Augustine is more direct in his vigor in attempting to demonstrate that the *soul* is *immaterial*. This vigor regarding immateriality, as well as much of Augustine's philosophy, including the problem of evil and the question of good and evil, was involved in his conversion to the Roman Catholic Christian Church, including vigorous acceptance of its doctrine of the Fall of Adam and Original Sin. (Jaspers, p.92)

In the vigor of Augustine to insist on the *immateriality of the soul* his philosophy was compatible with all others before and since his philosophy was developed. This philosophy is understandable since philosophy begins with the sensory experience of man but always includes philosophical awareness of the problems of concluding that all of Reality is that which is perceived by the senses, namely *material* reality.

In exploring what Realities exist beyond sense-perceivable reality, philosophy always addresses its philosophical investigations into aspects of existence which are Really there (Dasein), such as the Reality of thoughts and other mental activities and emotions such as love, but which are not tangible in the same way that the objects of sense experience are and are therefore obviously *immaterial*. Nevertheless, philosophical prophecy is aware of a *tangibility* in personal existence and Reality beyond the specific kind of *materiality* susceptible to human sense experience. For instance, angels are just as capable of shaking hands as mortal human beings are.

## Certainty

Taken strictly, there is a certainty that each person was born and will die . For persons to presume an equivalence which they understand whether in an everyday or a metaphysical way between this birth and death and the creation and annihilation of man is the most natural way of comporting themselves toward themselves. But the certainty that each person was born and will die is neither decisive nor adequate to understand the meanings and significance of or in their lives; and the creation and spiritual annihilation in their lives, which is the deteriorating of their lives from their anxiety neuroses their very troublesome tensions in their distresses and despairing of this and that . These mental and spiritual illnesses continue unless and until their implications are *therapeutically* clarified in terms of their *personal* ontological anthropology of and in their very own personal existence.

When persons are said simply to be created as was born and annihilated as will die , both the everyday and the metaphysical implications of these expressions contribute to a critical anthropological confusion pertaining to the nature of creation and annihilation in personal existence.

Creation (birth) and annihilation (death) are taken to be those events which determine that (whether or not) persons exist and what they are. When it is said that there is a certainty that each person was born and as such exists and will die , what is its meaning and significance and what is its basis? The saying that birth and death and human existence are certain is formulated from a scientific point of view like the sciences of biology, physiology, anatomy have.

Such investigations take place in that domain of existence which we know as the ontical world of animals, plants, geology, and mankind. In other words, they take place from the point of view of investigating that which is present-at-hand; which lends itself well to the solution of problems generated from questions of what it is .

But it is *impossible* for this type of scientific investigation to either enter or comprehend the *realms* of personal existence where mental and spiritual illnesses and annihilation take place, which are realms of *intangible* yet very Real personal *Reality*. Since these personal Reality realms in personal existence are *intangible*, the *only* way to enter and comprehend them is through envisioning them *personally*; which is the most fundamental and necessary ingredient in *therapy*.

This envisioning is not really what persons inexperienced in it would imagine it to be like. What it is is an in-depth *awareness* of those thoughts and understandings and feelings and *personal possibilities*, and their nature, for their being involved in their creation of their lives, and their soul beauty and personal, though veiled from public observation, radiance and luminosity.

## Being Lost and Fallen in Personal Existence

For persons to understand themselves, it is *essential* to comprehend envisioningly the nature of Being lost and fallen in personal existence. At first, it is difficult to envision the perspectives of meanings in and the significance of persons proximally and for the most part being lost and fallen away from who they themselves essentially Are and yet envision simultaneously their Being *at the same time essentially luminous* in their *radiance* at the heart of and in the midst of their very own personal existence; in their *overall* ways of Being who they *essentially* Are in their *wholeness*. (III:Ch.19, pp.11,22)

When, then, philosophical prophecy prophesies that proximally and for the most part persons are fallen away from who they *essentially* Are, this is a *revelation*, not of what usually goes on in ordinary everyday life, but of those technical and very *refined* ways in which they are fallen away from their *creation-of-life* possibilities they embody but are not now *aware* of and using .

Philosophically prophetic *therapy* Is, then, a way persons may become enabled to prophesy envisioningly those ways they may become enabled to become *aware* of as to how they may discover and implement these refined ways of Becoming and Being who they Are in their very own ways of Being-themselves *essentially* in *creation-of-life* ways, ways that they would have otherwise overlooked or repressed .

## Subtle Ways of Being Lost and Fallen

There was war in heaven: Michael and his angels fought against the dragon; and the

### Philosophically Prophetic Creation-of-Life Therapy

#### A Therapy Manual of Guidelines for Self-Analysis and Counseling With Others

##### Therapy in 'Man so Far'

Philosophical prophecy sees those pivotal contributions to therapy of Jefferson-Freud-Lennon elaborated so far to be of major value to persons for healing disruptive anxiety neuroses and serious, and even minor, tensions. This is especially true of those pivotal advances in therapy made by Thomas Jefferson. His elaborations of *personal*-conscience therapy and establishing ways for finding and fulfilling therapeutic freedom and his therapy of being religious in imperturbable ways, through the patience of oneself along with that of the God of justice, who even enlightens oppressors, whether or not they are aware of it in many of those moments, are visionary.

The differences between Jefferson-Freud-Lennon was Jefferson tracing anxiety neuroses in adult problems while Freud-Lennon's were traced to early childhood, in contrast to Otto Rank, who traced them to *The Trauma of Birth*. These modes of therapy are clearly pivotal and are farther along the way toward and for that therapy in which the creation-of-life actually takes place than ever before them in human history.

These pivotal contributions to therapy by Jefferson-Freud-Lennon are major building blocks toward philosophically prophetic therapy, which makes the transition beyond these highest expressions of therapy of man so far by Jefferson-Freud-Lennon, into the realm of Next Dimensional Man and philosophically prophetic creation-of-life therapy.

##### Tracing Disruptive Anxiety Neuroses and Serious Tensions to Their Source

Prior to philosophical prophecy people derived their instinctive impressions of what life is from their objective and subjective ordinary everyday sense experiences, which included their strong impressions from these experiences that life begins at and continues on from birth. Consequently, it was and is instinctively presumed by persons that they obviously, then, know what birth and life is.

When, then, problems arise of disruptive anxiety neuroses and serious tension after birth and some sort of solution, or therapy, is sought, persons instinctively tend to attempt to trace their source in the lives of persons along the line somewhere between birth and the time that noticeable symptoms of a serious problem become manifest and are sensorily observable. Common sense solutions, therapy, in attempting to work with these problems have at times been successful in varying degrees. Jefferson-Freud-Lennon, being visionary, and through their meticulous mapping and logging the nature of the problems and possible therapy for persons on a carefully studied professional type level of expertise was far more successful than persons have historically experienced. Yet, problems at times remain that need philosophically prophetic therapy.

##### A 'Background' of and for Comprehending Philosophically Prophetic Therapy – Modesty

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are, though no one does. Philosophical prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is. In the midst of this modesty philosophical prophecy advocates an approach to comprehending the meaning and significance of personal life by focusing on its Center (Nucleus) and then making use of this understanding in the interest of cultivating increasing comprehension of the meaning and significance of Being towards birth and death to enable persons towards greater fulfillment of their lives than is possible by presuming they already know what birth and death are.

### Ecstatically Personal Spatiality

Proximally and for the most part flesh and spirit are taken to be alternative dualistic and necessarily oppositional phenomena in existence. Flesh is taken to be essentially an objective present-at-hand spatial phenomenon, whether inadvertently or not. By analogy, though usually unwaveringly, spirit is also taken to be essentially a present-at-hand, though a much more refined phenomenon; though it is at the same time said not to be flesh but its antithesis, spirit.

Everyday present-at-hand spatiality is typically characterized when it is said that man's spatiality is a result of his body, his corporeality. When a spiritual side of man's nature is considered, his being-in-a-world is then characterized as the being-present-at-hand together of some such spiritual *Thing* somehow existing along with a corporeal Thing, whether inadvertently or not.

But man's facticity, the facts of his life both objectively and non-objectively all the Reality of Being-There (Dasein) observable, is such that his being-in-the-world is always dispersing itself in ways of being-in which show the ontological inadequacy of this present-at-hand dualism. For example, persons are always having to do with something, producing something, attending to something, and looking after it. When we see through the Thinghood of existence, we see that all these ways of being-in show *concern* in their ways of being.

We see here through present-at-hand spatiality, a *spatiality of concern*; not simply a spatiality measurable by instruments capable of the measurement of objects. But the spatiality of concern is measurable only by way of measuring personal concern, an objective *intangible* yet simultaneously a non-objective *tangible* personal reality in personal existence, through measuring personal attunement. (P&P I:111)

When God is inserted into the equation by many it is said that the creation of personal existence is a (present-at-hand) bringing-into-being together of a (what amounts to a present-at-hand) spirit or soul and a (what amounts to a present-at-hand) body concomitantly by God; some say from nothing. One is taken to be spiritual while the other is taken to be carnal, taken to be in necessary opposition to each other.

But personally existing spatially is not essentially a spirit of some sort somehow placed in a carnal body of flesh, a body as physiology and anatomy take this flesh to be. The essential and revelatory ingredient that is consistently missing from this equation is the spatiality of personal *concern*, which throws a whole new light in to this equation and into adequately comprehending personal flesh-spirit existence.

From the perspective of prophetic biology it is obvious that the personal concern in personal existence is not *either* in the flesh *or* in the spirit. The personal concern is Being-in the flesh-spirit fusion in personal existence. That is, flesh is Being-in spirit and spirit is Being-in flesh in revolving flesh and spirit in a way similar to that of revolving instinct and intelligence.

Philosophically prophetic ontology is envisioningly aware that human beings are incapable of knowing exactly and completely all that that flesh is that they experience in the midst of a handshake, or of knowing exactly and completely all that spirit is that somehow is involved in the movement making the handshake possible.

In other words flesh and spirit are not distinctly separate entities that are somehow in the creation of life scotch taped together by some present-at-hand but invisible bond. The bonding element together is the *wholeness* of persons Really, essentially, Being themselves in their most essential ways of Being themselves, in their very own personal Care.

From the perspective of prophetic biology spirit is the more refined and flesh is the filling in of spirit with increasingly emerging augmentation of personal possibilities and personal potentialities in the particular environment in which they find themselves in the midst of human existence.

Some of the limitations of this doctrine will be addressed more fully later when giving consideration to philosophically prophetic insights into the meanings of The Fall of Adam and The Tree of Knowledge of Good and Evil and Life in the Garden of Eden and the possible meanings in and the significance of the lives of persons when they become enabled to envision these insights for themselves. (P&P, Vol. III, Ch. 19, pp. 18-19)

(4) Their Concern over *The Good* in the heart of Personhood in Worldhood Plato



The crowning glory of Plato's philosophy of Ideas is the concept of the *Good*. He compared it with the sun in the visible world, the source of all light; so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of divinity, for it is the source of Being and superior to truth and knowledge. The Good, according to Plato, not only is the author of knowledge but far exceeds knowledge in dignity and power.

The Good is higher than all truth and beauty. As the creator of both *existence* and *essences* it sustains all Being. Thus we have a three-storied metaphysical universe: first, the sensible world; second, the Ideas; third, the Idea of the Good.

This is the traditional view of Plato. A modern and much less acceptable view would interpret the Ideas merely as logical essences. ( Ancient Philosophy , pp. 112-113)

When the philosophy of Ideas was developed, the One was referred to as the Idea of the Good. In Plato this becomes personalized. Thus being oneself is the characteristic of man, his fundamental and *authentic* quality.

Men are quite willing to have their feet or their hands amputated if they believe those parts of themselves to be diseased; for people are attached to what particularly belongs to them, except in so far as they can identify what is *good* with what is *their own*, and what is bad with what is not their own. (Jaspers, pp.18-19)

In the true *polis*, the City of God, the one supreme goal is the *good* of the individual man and gives rise to the administration of a city dedicated to the cultivation of the excellence (*aretae*) in-Being-Good . Philosophy, the love and cultivation of wisdom, becomes the way for this administration to take place and be cultivated. (Jaspers, pp.18, 47)

#### Augustine:

The bulwark of Augustine's system of morality is Adam's sin, which, according to his philosophy, has infected all humanity. Originally, both Adam's spirit and his body were completely good, but through pride he gave up his divine heritage and fell from his innocence. The sin of Adam is expressed in man's sexual lust. In Augustine, the ascetic temper triumphed; the celibate life thus appeared to him as the most perfect form of existence.

Being conscious of the soul of man, Augustine emphasized that without grace and without the aid of the church, man cannot be saved. Salvation is not due to human merit; rather, it is to be explained as an expression of *God's grace*. ( Medieval Philosophy , pp.360-361)

The will doth not command entirely It is a disease of the mind that the will doth not wholly rise, by truth upborne, borne down by custom. And therefore are there two wills, for that one of them is not entire.

Let them perish from Thy presence, O God, as perish vain talkers and seducers of the soul; who observing that in deliberating there were two wills, affirm that there are two minds in us of two kinds, one *good*, the other *evil*. Themselves are truly evil, when they hold these *evil* things; and themselves shall become *good* when they hold the truth and assent unto the truth, that Thy Apostle may say to them, Ye were sometimes darkness, but now light in the Lord. But they, wishing to be light, not in the Lord, are made gross darkness through a dreadful arrogance when they are not in the Lord. Was there good in the world before the advent of Roman Catholic faith? Philosophical prophecy affirms this. ( Confessions , pp. 142-143)

## **A Philosophically Prophetic Evaluation of The Good in the Philosophy of Plato-Augustine**

#### Plato:

Traditionally, it is generally accepted in the history of philosophy that the Academy of Plato in Athens was instrumental in the cultivation of much *good* in and among the citizenry of Athens as well as students and teachers and associates from adjoining cities and states for many years. In some form or another this philosophy of *good* and related philosophies generated thereby have been ingrained for good in the history of civilization, particularly western civilization, from the days of Plato to the present.

Plato's philosophy was and continues to be a philosophy of personhood and personal existence more so than philosophy in general, as exemplified by his philosophy of administration of the Ideal *polis* (city). The history and precepts and impact of Platonic philosophy has been instrumental in the development of *Personal Ontology* in philosophical prophecy in the present generation and its value in the envisioning of the nature of what *The Creation-of-Life* Really Is, through adjustments to Platonic and other philosophies, especially those of Heidegger and Marcel and Nietzsche.

#### Augustine:

Philosophical prophecy is aware of the situation of life of Augustine in the development of his

ignore such lines as Please help me, I'm drowning in a sea of hatred.

I always felt that John's primitiveness was synonymous with the pain and loneliness of his childhood and the resulting intense urge for self-expression. The frankness, the unrestrained compulsion to confide, to lay himself bare, and the intensity of John's thoughts created a style which is direct and effective, honest and alive. And in the shadows of bitterness and frustration, John is *struggling for his existence, surviving only by this power to reveal himself*.

Continuing the analogy with primitive painters John said: Just like Van Gogh was, or any of these people. I'm interested in *expressing myself* like they expressed it, in some way that will mean something to people in any country, in any language, and at any time in history.

Vincent Van Gogh during his lifetime was concerned with the same ambition. He wrote: Yes, here in my head, behind the walls of my brain, great things reside. I shall be able to give something to the world, which will keep people concerned and thinking about for centuries.

Lennon and Van Gogh are both artists with an *innate inner vision* who have led eventful and agitated private lives. They both created out of pain. And they have shared the common themes, in the midst of their pain, of hope and failure, love and loneliness, their life dramas touching moments of being sensational. [Cf.pp.240-241]

Basically I'm what I call a primitive musician, John has said, meaning no schooling didn't ever take the instrument that far, just far enough to enable me to do what I wanted to do, which was *express myself*. I put it as primitive, like those primitive painters that's how I look upon me songs and the *music I make personally*.



eternally bonded together in much more Joy-love than any separation pain that may also be present in them. [see verification for this in the *italicized* passages of Jefferson's Head and Heart therapeutic dialogue with himself and Maria Cosway Cf.Ch.17, pp.245-247]

### **Freud Confronting Pain Creatively**

[Cf.pp.91-92]

#### **Freud's Disputation with Alfred Adler, Psychiatrist**

As in the case with Otto Rank, the disputation between Freud and Alfred Adler was a matter of emphasis, though they agreed on important components of therapeutic theory and practice. Adler's theory emphasized the cause of neuroses being biological and physiological more than psychological, though that was included. After Adler's delivery of two papers before the Vienna Psychological Society, Freud maintained that Adler's theory neglects the *unconscious and sexuality*. Underlying Freud's disagreements with Adler was what Freud referred to as Adler's watered-down version of psychoanalysis, which jettisoned such fundamental insights as *Oedipus Complex*, *infantile sexuality*, and the *sexual etiology* of neuroses. [Cf.p.81]

#### **Freud's Disputation with Otto Rank, Psychiatrist**

Otto Rank, a protégé of Freud for 26 years and eventually a psychiatrist with worldwide renown, eventually rejected Freud's Oedipus Complex, with its emphases on early childhood as the source of mental disturbances, as well as the sexual causes of neuroses. He published his therapeutic theory in *The Trauma of Birth*, proposing that neuroses begin with everyone at birth. In his disputations with Freud, Rank argued that his central thesis of birth trauma was really an elaboration of Freud's own thinking in his early development of psychoanalysis; but the question was really one of emphasis and later development in which continued to hold the theory of early childhood trauma as the source of neuroses. [Cf.p.82]

#### **Participation in Letting-Be in Psychoanalytic Therapy in Psychoanalytic-Philosophy**

In his paper, Remember, Repeating, and Working Through Freud noted, The psychoanalyst is well advised to wait and *let things take their course*, which cannot be speeded up. Again, both partners in the analytic enterprise must cultivate *patience*. This working through of the resistance may in practice become a wearisome task for the patient and a trial of patience for the analyst. But it is that part of the work which has the greatest *transforming power* and impact on the patient and which, indeed, distinguishes psychoanalysis and psychoanalytic-philosophy from all those treatments that attempt to influence the patient *only* by means of *suggestion*. This is a participation of analyst and client in Letting-Be what Really and Essentially Is; the essence of truth. For much of his psychoanalytically-philosophical career, Freud, through practicing his own self-analysis, and in spite of challenges to his psychoanalytic theory and practice, especially the theory of Oedipus Complex, Freud was enabled to provide *healing therapy* to and for himself, in creatively confronting and healing himself of the personal pain he experienced in the midst of these challenges.

Though this healing of himself was often a wearisome task for himself, yet he enabled himself to remember his own psychoanalytic methods of healing tensions and anxieties; and to repeat the psychoanalytic process he was so familiar with, this time on himself; until he enabled himself to work through these pains; and to do so with great *patience* with himself throughout this therapeutic process of healing himself. And as often as necessary, he himself experienced this *transforming power* which he had seen heal many of his patients.

### **John Lennon Confronting his Pain in Soul 'Word and Song' Music Therapy**

The ability to create out of pain has been a constant background of John Lennon's career. His continual life drama, the special character of his *proximity to tragedy* goes along with the will (to) personal power [Nietzsche] to unify through music the disparate aspects of his person-ality. In the song Intuition, on the Mind Games album, John tells us that when he struggles in the night it's the magic of the music that shows him the way, and in the song #9 Dream he sings of *music touching his soul*. John's *confrontation* with pain and the authority with which he tackles it is provocative and invites a *response* from the listener, making it hard to

philosophy of *good* and *evil* and is appreciative of the Reality that in that particular situation in life philosophical and religious discoveries made by Augustine provided a foundation for his time and medieval and modern times that are pivotal in favor of continuing philosophical and philosophically prophetic contributions toward and into the creation of life; his massive growth toward his own personhood in his own *soul* and the depth and spirituality of his conversion to Christ and the grace he experienced personally; pivotal resources for the discovery and growth of *good* in the lives of persons.

Yet, Philosophical Prophecy is aware of the Reality of the existence of both *good* and *evil* in all persons beyond the age of accountability, namely the awareness of memory and conscience in the Care in each person. Philosophical prophecy is also aware of the nature and need in personal existence of *salvation by the grace of God*. And philosophical prophecy is also aware of the need and value of much greater refinement in the philosophically prophetic understanding of the application of Aristotelian *logic* in and toward understanding the nature of *the creation-of-life*. This logic includes propositions that are referred to as:

- (1) either or
- (2) both and,
- (3) some are some are not,
- (4) if then.

Almost always, when there are subjective distortions and mistaken judgments in man's thinking, they are the result of a lacking of adequate refinement in the understanding and use and accurately and adequately adjusting and using of these propositions, both separately and together.

The difficulty with the philosophy of Augustine is that it is too either/or: either a person is *good* or *evil*. Either a person is saved by grace with the aid of the church or that person is not saved. It is likely that the way Augustine accepted his conversion to have been sudden was such a powerful influence in his life that he concluded that this is the standard pattern for the conversion of every person who is converted.

It is likely the case that generally, conversion does *emerge* gradually in a both and way in and for most converts to Christ. This includes stages of some aspects of a person's life being *good* and some being *bad* or *evil*. It is also the case that conversion is through *both the grace of God* and the growing merit of the spiritual growth of the person, on the way toward what Plato referred to as *aretai*, that is, growing and improving excellence.

#### **(5) The Philosophy of *Time* and the Idea of Creation in Augustine**

Are there three times, or only one, the present? For indeed, future and past are only in the present. When I relate things past, I regard their images in the present. When I think of the future, possible actions and images are present in my mind. There is only the present and in the present three times. The memory is present in regard to the past, intuition is present in regard to the present, and expectation is present in regard to the future.

The mind this is Augustine's ultimate answer is itself the extension of time. Three things are done by the mind: it expects, is aware of, and remembers, so that that which it expects, through that of which it is aware, may pass into that which it remembers.

Augustine was driven to the question of what time is by the argument against the idea of Creation: What did God do before He created heaven and earth? If He was resting, why did He not remain in inactivity? If a new will rose up in Him, can we speak of a true eternity in which a will comes into being that was not there before? But if the will was present from all eternity, why is the Creation not eternal?

Augustine resolves this objection to the idea of Creation as follows: With the Creation, God also created time; before that, there was no time. The question is meaningless, because, for Him who created time but is not in it, there is no temporal before. Time has a beginning, says the Bible; but there was no time before this beginning, says Augustine.

And yet Augustine himself asks: But what is the eternity that preceded all time? Augustine explains what eternity is by contrasting it with time. God in the excellency of an ever-present eternity precedes all times past, and survives all future times [His] years neither go nor come; but ours both go and come, that all may come. All [His] years stand at once since they do stand but [our years] will be when all will have ceased to be.

Eternity is the goal of all our striving, not something that will come only to pass away, but something

immutable that lies before us. There, in eternity, is unity, permanence, beatitude, unmoving presence. (Jaspers, pp. 74-76)

## ***A Philosophically Prophetic Evaluation of Augustine's Philosophy of Time***

### **The Compatibility of God Being in Time and Eternity**

There is an *impersonal* abstraction with regard to God in the philosophy of Augustine which competes with his *personal* experience of God in his conversion. On the one hand, for Augustine God, being *eternal*, existed before there was time but at some time *created time*. In his zeal to exalt God properly as being *eternal*, he had a strong tendency to demean man. He felt compelled to be advocate of the non-temporality for Him who created time, but *[since He is eternal] is not in it and there is no temporal before* ; to *advocate Gods immutability*, that is unchangeableness and immobility as being eternal; to advocate that since the soul is *immaterial* and since God is *eternal*, both the soul and God *cannot be touched by mortality* [p.55].

On the other hand His conversion was the turning point. He was thirty-three years of age. It came suddenly, after inward pressure and long hesitation What did the conversion mean? It resembles neither Augustine's earlier awakening through Cicero nor the joyous spiritualizing of his thinking through Plotinus, but something essentially different both in nature and in consequences. The consciousness of a *direct encounter* with God transformed the very heart of his existence, all his impulses and aims. (Jaspers, pp. 66-67) [p. 49]

Eagerly then I returned to the place where I had laid the volume of the Apostle when I arose thence. I seized, opened, and in silence read that section on which my eyes first fell: Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ and make not provision for the flesh, in concupiscence (Rom. 13:13). No further would I read; nor needed I: for instantly at the end of this sentence, *by a light as it were of serenity infused into my heart*, all the darkness of doubt vanished away. (Confessions , pp. 147-148)

Evidently, then, The Eternal, immutable, unchangeable, immovable God was a part of and had in Reality entered time and had touched and been involved in *materiality* and mortality and human existence in Augustine's life.

### **The Influence of Sense Perception on Philosophy**

Since philosophy, including Augustine's, begins with sense experience, the extensive force of his disposition to insist on creation having a beginning is understandable. From the perspective of ordinary everyday sense experience it seems to be obvious and certain, for example, that human life absolutely comes into being at birth from nothing . It is understandable, then, that the philosophy of Augustine insisted that creation by God occurred at a particular time in linear-sequential time.

### **Mystery in Divine Inspiration**

Given the deep-seated spirituality of Augustine, it is likely that this philosophical conclusion was Divinely inspired, inasmuch as in the midst of the *mystery* of Divine inspiration The Lord works in *mysterious* ways his wonders to perform . This involves the way Divine inspiration comes, which is seldom in finished sentences but is generally in thoughts, thought patterns and precepts even philosophies. It is never the case however, given the limitations of any person in their situation in life in human existence, that God is thereby enabled to reveal to a person *all that He knows* on any given subject.

Therefore, Divine inspiration is given by way of inspiring suggestions and then God participates in His Letting-Be in His infinite respect for the personal freedom and agency to *say and think and do* and *Be-good* in persons in the ways in which they elect to follow through on these Divine suggestions . And then whenever and to the extent that persons *err* in these activities , the Divine admonition is to continue to seek and ye shall find and receive more of that which is appropriate for you in the situation you have grown into, insofar as you are *gently watchful* for these inspired and inspiring suggestions .

### **An Approach of Philosophical Prophecy to the Certainty of 'Birth'**

Again, it is understandable from a creative evolutionary perspective of the very gradual and yet

### **Freud's Mythology of Oedipus Complex – a 'Revelation'**

There were days in working out his psychoanalytic theory of therapy, when Freud dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning illuminated the connections and lets me understand what had gone before as a preparation for the present. He found it impossible to convey any notion of the intellectual beauty of the work. He didn't claim that every feature of his theory was by this experience of enlightenment . [Cf.p.249]

A major value of Freud being a visionary therapist was and is that portion of his theory of, and use in his psychoanalytic practice, *transference*, which continues to be of immense therapeutic value for whoever engages themselves in it in being creatively therapeutic in their own creation-of-life; and are being of creative therapeutic assistance to others. [Cf.p.249 for *transference* theory]

### **Lennon**

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## ***The Creation-of-Life Through Pain Therapy***

### **Jefferson Therapeutically Absorbing the Pain in Joy**

On the surface, it might appear that Jefferson's Head and Heart are antagonistic to each other and that he is schizophrenic and his pain far outweighs his joy in his being enamored together with Maria Cosway and their having had their romantic relationship uselessly ; and that his self-analysis was not therapeutic.

The opposite view is, however, the *therapeutic Reality*. Envisioning *Carefully* what his head is up to reveals that he is not in fact schizophrenic and that the ultimate motive stimulating his head into action is very great in-depth *Care* for his heart and that *together* they are engaged in his *Care for his own soul*.

At the same time, it is clear that the Joy of their being enamored together will never be dissipated, even though their opportunity of again cavorting around together in the same social and cultural circles may be more rare than in Paris, or *not* again be possible in *exactly the same way*. Jefferson's revolving instinct and intelligence revealed to him, in a higher than a 75% philosophical statistical percentile of intelligence, much of the nature of his personal *therapeutic-healing resources* embedded and inherent in his personal ontology, and especially the *personal therapeutic power* in and of his memory, conscience and Care; which his Maria Cosway Journal mapping and logging reveals.

When his head frequently stirs up his memory, conscience and Care in and for their having been and continually continuing to-Be enamored with each other together, then both Jefferson and Maria Cosway are

bigotry.

The measured cadences of Jefferson's famous Bill No. 82, submitted to the Virginia state legislature, proposed the total separation of the anciently meshed powers of church and state and ranks second only in world impact to those of his Declaration of Independence. 'Almighty God hath created the mind free. Our civil rights have no dependence on our religious opinions. Truth is great and will prevail if left to herself. She is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition is disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to discuss and contradict them.' (TJ pp.154-155) [Cf.Ch.17, pp.243, 246]

Jefferson's therapeutic counsel to his daughters is obviously visionary. Whoever hath eyes to see, let them see.

Thomas Jefferson of all our great presidents was the most orderly and the most acquisitive. He was also the most controlled. The celebrated equanimity of his temper, crystallized in his pronouncement 'Peace is our passion,' extended to his private as well as his public life; his daughter Martha described how he lost his temper in her presence only 2 times in his life. (TJ p.1)

When his daughter Martha was in some father-in-law and mother-in-law distress he wrote her:

If the lady has anything difficult in her disposition, avoid what is rough, and attach her good qualities to you. Consider what are otherwise as a bad stop in your harpsichord. Do not touch on it, but make yourself happy with the good ones. Every human being, my dear, must thus be viewed to what it is good for; for none of us, no not one, is perfect; and were we to love none who had imperfections, this world would be a desert for our love.

Love and cherish what is good in persons, and keep out of the way of what is bad. Be you, my dear, the link of love, union, and peace for the whole family. (TJ pp.327-328)

While Jefferson was in Paris his young daughter Polly was staying with relatives in America. In correspondence with her he encouraged her to 'never suffer yourself to be angry with anybody and that you give your things to those who want them and do whatever anybody desires of you in the home.' (TJ p.242)

Again and again Jefferson cautioned his daughters against anger and indolence, major vices in the eyes of this controlled and busy man. Anger only serves to torment ourselves, he wrote to Martha. And, Of all the cankers of human happiness and peace, none corrodes it with so silent, yet so baneful a way as anger and indolence. In this burden every object about us is loathsome, even the dearest. (TJ p.45)

We have only to look at Jefferson's lifelong record of control and equanimity in the public handling of even his nastiest political enemies, and a record of incredible industriousness that stopped only with his death, to see that Jefferson had molded and lived his own life very consistently in the same way. (TJ p.46) [Cf.p.170] [Cf.Ch.17, pp.242-243]

What then is therapeutic about Jefferson's astute visionary comprehension of The French Revolution and the limitations of the Christianity of the Anglican clergy and their active parishioners and his counsel to his daughters. Proximally and for the most part this was his personal therapy in his own participation in the creation-of-life, since visionarily he was far, far ahead of his times, and ours, and his contemporary citizens and Christians, and in many ways his own family and plantation family. Being visionary in these ways, he therapeutically cultivated and preserved the enormous value to him of his being polite, wily, shrewd, restrained, embodying a kind of toughness while simultaneous gentleness, patience, and imperturbability.

At the same time, there was evidently some therapeutic value to American citizens, including religious Americans who were dissuaded from unwisely mixing religion and politics by his not engaging himself in trying to defend his religious views in the midst of his political candidacy. The benefits to American life from Jefferson's Presidency have been derived from his visionary therapeutic approach to his presidency; for instance, his successful defense of the balance of powers between the administrative, legislative and judicial branches of government against the counterrevolutionaries, his establishing peace between the U.S. and European governments in the face of constant and major threats to enter into war against each other: which did occur in The War of 1812 shortly after the end of his presidency. [Cf.Ch.11, pp.160-162 & Ch.15, pp.205-206, 211-213]

Included in his visionary therapeutic diplomacy as U.S. President was his miraculous therapeutic negotiations with Napoleon, right in the midst of Napoleon's wars of military conquest in Europe with intentions for world-wide conquest for the Louisiana Purchase for \$7 million; which made it possible for the U.S. to eventually expand in a mostly peaceful manner from the Atlantic to the Pacific.

continual growth of man in human history into understandings never before achieved by man for instance the scientific development of space travel that the prophetic insights of philosophical prophecy has been reserved for the current generation. Philosophical prophecy refines extensively an understanding of what it Really Is for a person to Really Be Alive, particularly as Next Dimensional Man.

Though sperm and egg conception in human beings is obviously a necessary physiological prelude to Being Alive as a human being it is not, as such, life in and of itself. As a physiological prelude to life it provides a matrix through which the creation of life *may possibly* take place, which can only occur with the insertion in this matrix in persons of their very own personal *memory* and *conscience* in their own personal *Care*.

Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device. It can only be located and discovered and measured by persons becoming aware of their very own memory and conscience at work. This is not simply and only an ordinary remembering of past events, but is a gathering together and *gradual emergence* of who they Really Are within themselves through envisioning thought and contemplation and concern and feeling in personal Care in and for themselves with creative ideas and understandings and desires and feeling and interests and enthusiasms they Really deeply want to participate in in enacting and constructing and putting in place and operating these things continually and forever.

In other words, when persons Are Really Being-Alive this Being-Alive is *emerging evolutionarily* in this total matrix in ecstatic-spatio-temporal and transcending-subjective-objective ways which transcend an exclusively linear-sequential string of events in which the beginning of a persons life can be unerringly identified by some sort of linear-sequential time clock device or some supposedly infallible dogma of the biology of how and when life begins. (P&P, Vol. III, Ch.24, p.3)

In appreciation of the philosophy of time of Augustine, working through his wrestling with the difficulties of his philosophy of time and the idea of creation and the compatibility of God Being in Time and Eternity has made major contributions to the envisioning of ecstatic-spatio-temporality in philosophical prophecy.

#### (6) The Philosophy of Love in the Philosophy of Augustine

Augustine considers the universality of love. In human life Augustine finds nothing in which there is no love. In everything that he is, man is ultimately will, and the innermost core of will is love. Love is a striving for something I have not. As weight moves bodies, so love moves souls. Everything a man does, even evil, is caused by love.

Worthy of love is that beyond which we can find nothing better. That is God. All true love is love of God. And to God we attain only through love. What is loved in the love of God? The permanent and unchanging, the life that does not die, the good that can and should be loved, not for the sake of something else but for itself; that in the possession of which all fear of losing it ceases, so that there is never grief over its loss and the joy of possession is indestructible.

But all this is put negatively. The highest good itself is not expressed, but designated as that from which fear, care, uncertainty, loss, and death in the world are absent. All the dangers of love in the world have vanished. Are the contents of our love in the world preserved, freed from their deficiencies and confirmed from another source? Or if not, what is the positive element in what we love as God?

Love determines the nature of man. A man's essence is in his love. To ask whether a man is good, is not to ask what he believes or hopes, but what he loves. A good man is not one who knows what is good, but one who loves what is good.

Where there is love of God, love has an object on which it can rely. The man who is filled with it will everywhere see the good and do what is right. To him it may be said: Love and do what thou wilt. For he who sees God becomes so small in his love of Him that he prefers God to himself not only in judgment but in love itself. Here it becomes impossible to sin. From this love man cannot backslide into self-complacency. Once discerned, this great good is so easily attained, that the will is the possession of what is willed. (Jaspers, pp.95-96)

#### (7) The Philosophy of Freedom in the Philosophy of Augustine The Paradox of Freedom

### Pride

It is God who brings forth freedom in man and does not leave him at the mercy of nature. But in so doing

God admits the possibility of a human activity against Himself, against God. God leaves man free; but if man turns against God, only God's help and grace can enable him, through his own acts, to turn to the good.

In my freedom for the good I am the work of God. My freedom is freedom that has been given me, not my own. I cannot boast of my freedom. It is pride to claim credit for what I owe to God. The appropriate attitude is humility in freedom. If I credit myself with what comes from God, I am cast back into my own darkness. It is pride to take pleasure in myself as my own work. Humility is the attitude underlying the truth of all good actions.

## The Impossibility of Being Conscious of a Good Deed

Augustine knows the perversion of complacency: it is ineradicable, because it is rooted in our very finiteness. In order to act well, I must see the good and recognize my action as good. But such awareness is the beginning of pride.

The reason for this is man's self-love. He cannot escape from it, except incomprehensibly through the help of God, which enables him to do good without becoming proud, which enables him to experience in the utmost freedom his being given to himself by God. God's *help* gives him the full freedom with which to attain to God.

## Against the Stoics

Augustine knows their doctrine. Man is free and independent as long as he contents himself with what he can master. He can master only himself, his thoughts and decisions. Consequently, this is all that concerns him. He lives exclusively for himself; he is *self-sufficient*. And the Stoic does not doubt that we are indeed master of our own thoughts. He believes we can demonstrate such mastery by guiding our attention and carrying out our resolutions. Our freedom has no ground, but is itself a ground. It is identical with reason.

The opposite of freedom is outward constraint. Hence the more independent I am of outside things, and the fewer my needs, the freer I shall be. I remain free if I adapt myself naturally to the world around me. But if, despite my *self-sufficiency*, I am nevertheless struck by some outward constraint and such constraints are inevitable in this life I need not inwardly comply. I become unfree only if I allow my composure to be disturbed. Accordingly, freedom is imperturbable peace of mind.

In this Stoic attitude Augustine sees nothing but self-deception.

## Against the Pelagians

For Pelagius man, because created free, is by God's will independent of God. Man has freedom of decision. He has the possibility of sinning and of not sinning. Even if he has already decided to sin, there remains a possibility of conversion and hence of freedom. If he wants to, he can then follow the commandments of God. (Jaspers, pp.90-91)

## Predestination

Augustine could not tolerate the doctrine of Pelagius. He realized that if it gained dominance, it would undermine the sacramental system of the Roman Catholic Church and give man a false belief in his own independence apart from God. Thus, Augustine developed his famous doctrine of predestination. Human merits, he maintained, are not sufficient for salvation. God, from the beginning of creation, has elected some for salvation and others for hell. Those who are selected by God cannot resist, so strong and complete is his power. If God has chosen a man to be a saint, that man will persevere in a godly way of life.

## Roman Catholic Doctrine after Augustine

The doctrine of predestination was not received with enthusiasm by the Roman Catholic Church. It was attacked, first, because it makes free will almost an impossibility; and second, because it makes God extremely arbitrary. Augustine believed that in reality all men deserve damnation, but salvation for some is a sign of God's mercy. In the long run, Augustine's concept of predestination did not prevail in Catholicism, which made a compromise between his views and those of Pelagius. (Medieval Philosophy, p.361)

denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real; one aim of psychoanalytic therapy was precisely to give the patient's ego *freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes. But Freud sternly warned that psychoanalysis should offer such illusory fantasies no comfort. In other words, freedom can only exist in the Reality of cause and effect and be realized through the therapy which finds it there. [Cf.pp.89] [Cf.Ch.17, p.249]

## Lennon

*The Primal Scream* describes Janov's method for transforming neurotics into real human beings. Neurosis to Janov means defenses; Primal Therapy is designed to strip patients of all defenses. Janov contends that the defenses (neuroses) are born out of the child's needs, especially his need for love. The child struggles desperately and in vain to please his parents and be loved by them. Finally his unfulfilled needs are blocked from consciousness as a matter of self-preservation, so that the child stops feeling the pain they cause. But the price is tension and neurosis, and the replacement of real needs by symbolic needs. As long as the pain of unfulfilled needs is repressed, behavior will be unreal and neurotic. Only experiencing and working through Primal pain permits the person to get back into contact with his real needs and become a real person again.

The period of Primal Therapy in 1970 was the dividing line in John's work. Since that time he has been involved with a new kind of creativity and exhibits what Freud has spoken of as a lack of repression. Though there were flashes of this maturity before therapy, something new was happening in Cold Turkey, and the period from 1968, when John first became involved with Yoko, until the beginning of therapy, was a time of intense growth that carried through, with the Primal Therapy added, from time to time, from then on. (JL:Ibid. ODT, p.180)

## Therapy in-Being 'Visionary'

The possibilities of the involvement of Jefferson-Freud-Lennon in creation-of-life therapy Is-as-Having-Been-and-Will-Be enhanced through His-Their Being visionary ; unique therapists.

## Jefferson

That Thomas Jefferson was a visionary person is confirmed in his views of the French Revolution. He was visionary enough to discern between the benefits to the people, tyrannized by the French monarchy, eventually establishing a Republic of freedom after the reign of terror, which in the long range has benefited France ever since and the disasters of the reign of terror with the beheading of thousands by the guillotine, not only aristocrats but others as well.

This was also confirmed in Jefferson's envisioning the limitations of traditional Christian views of God and atheism. From the perspective of traditional Christianity, and specifically the Anglican church in America, Thomas Jefferson was thought to be and accused of being an atheist because he was aware of the limitations of their doctrines of God, especially their belief that God *interferes* in the affairs of men.

On the way to becoming U.S. President, the Anglican clergy along with their influence on active parishioners in general were vigorous and vocal in their opposition to Jefferson and his candidacy, considering him to be an atheist from their point of view of Christianity. Clergymen told their parishioners that a vote for Jefferson was a vote against Christianity, and warned that if he won they would have to hide their Bibles in their wells. Jefferson was urged by friends and others to make his religious position clear, but he was far too wily and visionary to lay himself open on that score and made no reply to critics; a major reason that he was elected as U.S. president. (TJ p.451)

Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable by them on the third offense by 3 years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that religion consists in the *inward* persuasion of the mind, that the care of every man's soul belongs to himself. But in a shrewd and refined and creative and indirect manner, Jefferson introduced legislation to deal with this

When Jefferson was weighed down with racial and family and personal and political problems and in using his conceptions of the American Indian as a model, he engaged himself in mapping and logging his faith and repentance and personal therapy in the course of writing *Notes on the State of Virginia*. This faith was a very remarkable source of *his freedom of conscience* and from useless worry and despair over the plight of slaves, in the midst of his in-depth personal concerns for the welfare of slaves when, after all he could do in their behalf, they remained in the depths of their misery, which he observed on the plantations of Virginia.

The freedom of conscience and from his being contingent to despair and depression was both a faith in his discovery and dwelling in his own personal patience and that of the God of justice he discovered for himself in his Journal mapping and logging. This was revealed in one of the most remarkable documents he penned during his lifetime, many of which were very carefully thought out and logged therapeutic writings; this one addressed to and sent to the French historian, Demeunier.

One sees in his fragment of *Autobiography* written in old age how tenaciously entangled were Jefferson's feelings concerning emancipation of the slaves and emancipation of the colonists from the mother country:

In 1769 I became a member of the legislature by the choice of the county in which I live. I made one effort in that body for the permission of the emancipation of slaves, which was rejected; and indeed, during the regal government, nothing liberal could expect success. Our minds were circumscribed within narrow limits, by an habitual belief that it was our duty to be subordinate to the mother country.

The bill Jefferson refers to here was his first legislative act, at age 24. Virginia law at the time permitted emancipation only for meritorious service, whereas in North Carolina and Georgia a slaveholder could free a slave simply by registering the act in the county court. Jefferson asked that the right of emancipation by *free choice* of the slaveholder be granted to all Virginians. His older kinsman, Richard Bland offered the bill as his spokesman and was denounced as an enemy of his country.

Instead of retreating, however, Jefferson within five years moved into the far more radical position of denouncing slavery as an infamous practice. He insisted that its abolition was the great object of desire in the American colonies this a year before the first abolition society was organized in America.

The French historian Demeunier corresponded with Jefferson and noted the irony that his own state had voted against his legislation. In his reply to Demeunier he expressed his unique view of the God of Justice.

What a stupendous, what an incomprehensible machine is man! Who can endure toil, famine, stripes, imprisonment or death itself in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him through his trial, and then inflict on his fellow men a *bondage*, one hour of which is fraught with more *misery* than ages of that which he rose in rebellion to oppose.

But we must *await with patience* the workings of an overruling providence, and *hope* that that is preparing for the *deliverance* of these our suffering brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by *diffusing light and liberality* among their *oppressors*, that they are not left to the guidance of a *blind fatality*. (TJ p.232) [Cf. Ch.17, pp.244-245]

The remarkable visionary refinement of this log is worthy of Careful reflection, dealing as it does with what Apostle Paul referred to as the lower nature of man so far and at the same time Jefferson's marveling at both the patience of the God of justice as well as His diffusing light and liberality among these oppressors who, obviously were not at the time aware of this. On the one hand, what a stupendous and incomprehensible machine unjust man so far is, even though at times they inflict on their fellow men a bondage of misery, and on the other hand, how polite, wily, shrewd, restrained, embodying a kind of toughness while simultaneous gentleness, patience, and imperturbability is the God of justice; a model Jefferson emulated.

## Freud

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never

## A Philosophically Prophetic Evaluation of the Philosophy of Freedom of Augustine

The influence of the positive insights of the philosophy of freedom of Augustine has been great, especially in the western world, from his situation in life in the 4th Century A.D. to the present. This influence is particularly important in his continual glorifying of God and vigorously pointing this out as a necessary ingredient in persons' lives to enable them to realize their personal freedom. Of special importance for Augustine's influence here was its being made very *personal* as elaborated, especially, in his mapping and logging his *Confessions*. And his remarkable work in focusing the attention of the world on *The City of God* with many in-depth insights as to its construction and nature have made a great difference in the assisting of millions *toward* their salvation in their own personal freedom.

The souls in bliss will still possess the freedom of will, though sin will have no power to tempt them. They will be more free than ever-so free, in fact, from all delight in sinning as to find, in not sinning, an unailing source of joy. By the freedom which was given to the first man, who was constituted in rectitude, he could choose either to sin or not to sin; in eternity, freedom is that more potent freedom which makes all sin impossible. (*The City of God*), pp.541-542)

In some way or another, everyone may benefit from Augustine's philosophy of pride. It is the case that large segments of the world's population suffer from that arrogance which leads them away from that creative humility through which they may become enabled to discover and live in those inherent personal possibilities of their lives which would fulfill them with peace and love and joy.

Nevertheless, a personal philosophy of freedom can be improved through understanding envisioningly ways of improving Augustine's philosophy of freedom. Of particular importance here is refinements possible through improving understanding of Aristotelian logic.

## God's Grace and Help Through a Person's Own Acts

In Augustine's philosophy, If man turns against God, *only* God's *help* and grace can enable him, through *his own acts*, to turn to the good. [p.63] In a technical sense this philosophy is correct, but the way it is worded is liable to give the false either/or impression of a greater *dualistic separation* between God and man than is in Reality true. It is the case that *his own acts* of man, when involved personally in God's *help*, does so from *personal possibilities* inherent in their own *personal self-subsistence* in their own *personal self-sufficiency*, as a refinement of the philosophy of Pelagius which Augustine rejected.

In their own personal self-subsistence, it is possible for persons to be enabled, in their own personal freedom, to *miraculously Receive*, Grace-fully and envisioningly and in deep personal appreciation in Being-themselves essentially, God's help and grace.

When persons are in confusion between *creative helpfulness* and *destructive power over others* in their own lives, when thinking of God's activity they inevitably are idolatrous in supposing that God's helpfulness is like theirs. This seeking power over others is unaware of or misunderstands the massiveness and the Real nature of the cosmic creation-power inherent in the *radiance* and *luminosity* of both God and man, particularly as and to the extent that they are awaringly in creative relationship together in their own most essential ways in and to and for Really Being themselves.

Though persons in ordinary everyday life are often helpful to each other in many ways, yet what persons, at times, consider to be helping is Really a hindrance, a sin, since the art and science and prophetic wisdom to be life-creatingly helpful requires prophetic insight into the ontological needs and wants and desires of persons. When this occurs it is obvious that Really Being helpful is the opposite of imposing one's own insistence power over another. Being helpful in philosophical prophecy occurs through suggestions to oneself and others given very gently. A key to following up on these suggestions is to Realize that a pushy or pressure or constant follow up is abrasive. If a further suggestion becomes advisable, it is crucial to watch very carefully for the timing and rhythm and attunement and appropriation-circumstances to make this suggestion. (P&P, Vol. III, Ch.24, pp.6-7)

## A Philosophy of Personal 'Ownership' in Personal Self-Love-Humility in Personal Freedom

In Augustine's philosophy, My freedom is freedom that has been given me by God and thus is *not my own*. It is pride (self-love) to claim credit for what I owe to God. The appropriate attitude is *humility* in freedom. Though very valuable to himself in particular and much of the history of Christianity in general in various ways,

this philosophy of Augustine can be improved by Aristotelian-logic refinement of envisioningly comprehending the in-depth nature of personal ontology revealed in philosophical prophecy; in *both and* refinement.

Perhaps an illustration will serve to communicate the vision of philosophical prophecy regarding *personal ownership*. The illustration is concerned with *copyrights* of the three volumes of ~~Prophecy and Philosophy~~, Vols. I-III. Though in a technical legal sense these copyrights could be enforced when persons illegally quote or refer these writings to others in various ways, it would be sinful from the perspective of philosophical prophecy to do so. It would be a sin against creation-of-life *ownership*. In other words, when persons adapt certain precepts into or immerse their lives creatively in precepts in and of philosophical prophecy, they themselves copy-right-fully *personally own* these precepts they then *embody in Divine light*, both themselves and God working together *creating* this copy-right.

In this way, the creation-of-life in persons *may possibly proceed* in *creative humility*.

## Complacency and Creative Rest

Possibly from the depth of his convictions and enthusiasm to assist himself and others to receive the benefits of the Roman Catholic Faith as he understood them, Augustine was energetic in influencing others to receive its benefits. He was, therefore, concerned with the *complacency* he saw in others around him, in spite of his strong tendencies to lean toward salvation by grace rather than salvation by works. Augustine knows the perversion of complacency: it is ineradicable, because it is rooted in our very finiteness. In order to act well, I must see the good and recognize my action as good. [p. 63]

Partially in response to this and other similar philosophies, philosophical prophecy has envisioned meanings in and something of the significance of *Sabbath Rest*.

The millennial *coming and presence* of The Lord throughout human history, including that to Augustine, is always a time of Sabbath Rest, though proximally and for the most part this Sabbath Rest is so subtly peaceful that some of those experiencing it are not very conscious of it since they are focusing their attention on other aspects of these visitations. Nevertheless, it Is-There (Dasein).

The Sabbath Day of Rest for man so far is a prescribed day of the week on the ordinary weekly calendar. For next dimensional man Sabbath Rest, Glory-Rest, cannot adequately be calculated on the basis of everyday present-at-hand expenditures of time-labor-energy; but are individualized and grouped and personalized together and are calculated on the basis of personal energy-glory measured bodily, in which persons come to be enabled to measure that which is their appropriate Glory-Rest within themselves personally. This includes Rest from fear, jealousy, poverty and wealth, illness, ignorance, vengeance, depression and anxiety. (P&P, Vol. III, Ch.12, p.115)

## Correlating a Philosophy of Personal Ownership with a Philosophy of Personal Self-Subsistence

### Augustine's Philosophy Against the Stoics and Pelagians vs. Self-Sufficiency

Given his rather immense dedication to his way of Reverence for and his worship of God, generated by his own personal conversion, it is understandable that Augustine would reject the philosophy of freedom of the Stoics and Pelagians, which was foreign to his own personal experience, even though in later generations the Roman Catholic doctrine was a compromise between Augustine's philosophy of freedom and that of the Pelagians. [p.63]

Philosophical prophecy sees much value in some of the philosophy of the Stoics and Pelagians while at the same time seeing the need of much *refinement* of their philosophies in the interest of creation-of-life refinement.

## Self-subsistence in Prophetic Biology

One of the difficult matters for prophetic biology to discern is the possibility and desirability of the reconciliation of two aspects of existence long considered or taken to be irreconcilable, namely, the Reality of both Divine and human self-subsistence. Without this reconciliation there is a strong tendency in human experience towards the alternatives either of various forms of overt or covert atheism and idolatry or of the many forms of the spiritual and physical annihilation of human existence, especially in the numerous aspects of contingency

classical). The creation of Instant Karma was one example. Also incised in my memory was John's transformation at the Toronto Rock n Roll Revival, when I saw a pathetic figure of a man, crying, throwing up, and convulsed with fear, who walked out onto a stage and gave an inspired and inspiring performance. [Cf.pp.241-242] [Cf.Ch.17, p.252]

## Therapy in "Mapping and Logging" for and toward The Creation-of-Life

### Jefferson

Before his death Jefferson tried to discourage those contemporaries who wished to be his biographers. I do not think a biography should be written, or at least not published, during the life of the person who is the subject of it. It is impossible that the writer's delicacy should permit him to speak as freely of the faults or errors of a living, as of a dead character. There is still a better reason. The letters [written mapping and logging] of a person, especially one whose business (and thoughts on a wide variety of subjects), form the only full and genuine *journal* of his life; and few if any can let them go out of their own hands while they live. A life written after these hoards become opened to investigation must supersede any previous one.

The hoards of Jefferson letters and his meticulous plantation records are now available as never before. The magic of microfilm brings them to the desk of any serious student, and the scholarship of Julian Boyd has provided, with masterly notes, printed volumes of letters written to Jefferson as well as those written by him, up to 1791. These numerous volumes contain a classic of Jefferson's mapping and logging, unknown to anybody other than Jefferson and Maria Cosway, which he entitled *My Head and My Heart*, until Julian Boyd published it long after Jefferson's death. [TJ xi] (TJ pp.654-667) [Cf.Ch.17, p.242]

### Freud

To prepare himself for practicing psychoanalysis and for his own personal benefit, Freud in the late 1890s subjected himself to a most thoroughgoing self-scrutiny, and elaborate, penetrating and unceasing census of his fragmentary memories, his concealed wishes and emotions. From tantalizing bits and pieces, he reconstructed fragments of his buried early life. [Cf.pp.90-91]

Emboldened by his psychoanalytic reverie through his discoveries of the connection between Totem and Taboo and childhood *neurotic phobias*, including his own, Freud's extensive written mapping and logging of this was later published in his book *Totem and Taboo*. [Cf.Ch.8, pp.84-85]

### Lennon

After several phone conversations with John and Yoko, Janov agreed to fly to London and begin the therapy. Everything came to a standstill; any projects underway were stopped. Janov's instructions to John and Yoko to prepare themselves for Primal Therapy were difficult, but essential. They were asked to separate from each other 24 hours before the first session and to be completely alone in a room with no television, radio or phone. They were just allowed to have *pencil and paper to write with*. (some form of mapping and logging)

Their written mapping and logging was used by Janov in correlation with John and Yoko to engage in the Primal Therapy of tracing their neuroses to the childhood of each of them. One of the results of the written mapping and logging was its later contributions to John's soul word and song *music*.

The layers of tension stored inside John finally were released as he slowly made the connection with their origins. In *Mother* he wrote: Mother, you had me, but I never had you./I wanted you, but you didn't want me... Father, you left me but I never left you./I needed you but you didn't need me. And in *Isolation* :

Just a boy and a little girl./Trying to change the whole world/Isolation... /We're afraid of everyone/Afraid of the sun/Isolation. [Cf.Ch.17, pp.251-2]

## The Pursuit of Freedom through Therapy

### Jefferson

## Jefferson

As in his recommendations of self-analysis toward their being moral persons to his daughters in his correspondence to them, Jefferson engaged himself in self-analysis toward this end and for this purpose. There is no record of whether or not Jefferson encouraged his daughters to map and log their own self-analysis and self-healing therapy but he himself was the most prolific person on record to do so.

When Jefferson was weighed down with racial and family and personal and political problems and in using his conceptions of the American Indian as a model he engaged himself in mapping and logging his faith and repentance and personal therapy in the course of writing *Notes on the State of Virginia*.

Here Jefferson, who had himself so recently been occupied in the preservation of his own person free from injury, and who had grieved most bitterly over the recent loss of a child, wrote the overtones of autobiography. So something of his private suffering and guilt were *dissipated* and *expiated* in the seemingly intellectual writing a superior guidebook to Virginia. (TJ p.192) [Cf.p.169]

On the surface, it might appear that Jefferson's Head and Heart are antagonistic to each other and that he is schizophrenic and his pain far outweighs his joy in his being enamored together with Maria Cosway and their having had their romantic relationship uselessly; and that his self-analysis was not therapeutic.

The opposite view is, however, the *therapeutic Reality*. Envisioning *Carefully* what his head is up to reveals that he is not in fact schizophrenic and that the ultimate motive stimulating his head into action is very great in-depth *Care* for his heart and that *together* they are engaged in his *Care for his own soul*. [Cf.Ch.17, pp.241-242, 248]

## Freud

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For much of his psychoanalytically-philosophical career, Freud, through practicing his own self-analysis, and in spite of challenges to his psychoanalytic theory and practice, especially the theory of Oedipus Complex, Freud was enabled to provide *healing therapy* to and for himself, in creatively confronting and healing himself of the personal pain he experienced in the midst of these challenges.

Though this healing of himself was often a wearisome task for himself, yet he enabled himself to remember his own psychoanalytic methods of healing tensions and anxieties; and to repeat the psychoanalytic process he was so familiar with, this time on himself; until he enabled himself to work through these pains; and to do so with great *patience* with himself throughout this therapeutic process of healing himself. And as often as necessary, he himself experienced this *transforming power* which he had seen heal many of his patients. [Cf.Ch.17, pp.256-257]

## Lennon

The period of Primal Therapy in 1970 was the dividing line in John's work. Since that time he has been involved with a new kind of creativity and exhibits what Freud has spoken of as a lack of repression. Though there were flashes of this maturity before therapy, something new was happening in Cold Turkey, and the period from 1968, when John first became involved with Yoko, until the beginning of therapy, was a time of intense growth that carried through, with the Primal Therapy added, from time to time, from then on. (JL:Ibid. ODT, p.180)

But the therapy John needed could not be completed by Primal Therapy alone. It needed to be supplemented by his own *soul* words and song *music*.

I always felt that John's primitiveness was synonymous with the pain and loneliness of his childhood and the resulting intense urge for self-expression. The frankness, the unrestrained compulsion to confide, to lay himself bare, and the intensity of John's thoughts created a style which is direct and effective, honest and alive. And in the shadows of bitterness and frustration, John is *struggling for his existence, surviving only by this power to reveal himself*. [Cf.p.240]

John's magic, his musical *metamorphosis*, is a phenomenon that continually surprises me (is

experienced in the human experience, through overtly or covertly denying human self-subsistence as somehow a threat to the self-subsistence of God.

The phenomena of self-subsistence in personal existence constantly show themselves but, typically, are not envisioned in ordinary biology and physiology. Ontologically, man is somewhat different from every non-personal object and reality. The subsistence of persons is not based on the substantiality of a non-personal substance, but on the Self-subsistence of the existing Self, whose Being Is personal Care.

This Self-subsistence and the nature of this Self-subsistence is disclosed in the Self-perception of personal existence which is disclosed in Care in the voice of conscience.

There is a certain constancy which appears in personal Self-subsistence. Its background, foundation and constitution Is the constancy of person's own essential ways of Being themselves in their personal communities in their very own personal Care, in Divine Light. (P&P, Ch. 19, pp. 26-27)

The basic problem of persons prohibiting themselves from comprehending the Reality and nature of this self-subsistency is the strength of the tradition in mankind of presuming that man came into existence at a particular time as designated in the traditions, and as some of the traditions say, as created by God. Philosophical prophecy has discovered the wisdom and *creative modesty* of simply proposing that it is wisdom to simply understand personal-self subsistence in very modestly Realizing that *whenever* and *however* the Reality of personal existence is in Reality accurately and adequately envisioned, *it is simply There* (Dasein).



## CHAPTER 8

### *Michael-Adam-Freud*

#### The ‘Situation in Life’ of Freud, The ‘First’ ‘Pivotal’ Psychoanalytically-Philosophical Therapist

And He who Is Alpha and Omega shewed me a pure river of *water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, there was *the tree of life*; and the leaves of the tree were and are for the *healing [therapeuoe] (therapy)* in and of the nations. (Rev .22:1 -2)

### *Biography*

#### ‘Leaning Toward’ Philosophy

During Freud’s schooling at the Gymnasium (secondary school) a friend had selected law as a career and was influential with Freud to also consider law as a career. Early in his education at the University of Vienna, Freud was impressed with his classes in the physical and natural sciences. A story circulating about him recounted his being impressed with Darwin’s Origin of Species and his interest in anatomy classes. Being encouraged by his father, Jacob, to feel free to select a profession of his choice he deliberated between law and medicine and eventually selected medicine.

Yet as late as his third year at the university Freud was still thinking of acquiring a doctorate of philosophy based on philosophy and zoology. But medicine won out in the end, and his turn to medicine was prompted by a desire to turn to a study rigorous, meticulous, empirical, and related to human affairs. He launched his university career early, at seventeen; he finished it late, when he was twenty-five. His sweeping curiosity and his preoccupation with research kept him from obtaining his medical degree in the usual five years.

However critical he was coming to be of philosophy and of those who had yielded to philosophy from despair, Freud read a good deal of philosophy in these years. He wrote of Ludwig Feuerbach, Among all philosophers I worship and admire this man the most. He had much to teach Freud, in substance as in style: he regarded it as his assignment to unmask theology, to uncover its all-too-mundane roots in human experience. Theology must become anthropology.

Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the theologians than on destroying it all. But his teaching, and his method, were calculated to make atheists. The point of his work on religion, he wrote in his most famous book, *The Essence of Christianity*, was fundamentally the destruction of an *illusion*, an *utterly pernicious* illusion at that. Freud, who came to see himself as a destroyer of illusions, found his stance most congenial.

Feuerbach was congenial to Freud in still another way: he was almost as critical of most philosophy as he was of theology. He offered his own way of philosophizing as the very antithesis, the dissolution, of *absolute, immaterial, self-satisfied* speculation. In fact, he acknowledged (or rather, advertised), much as Freud would do later, that he lacked a talent for the formal philosophical, the systematic, the encyclopedic-methodological. He was in search, not of systems but of reality, and even denied his philosophy the name of philosophy, and himself the title of philosopher. I am nothing but an *intellectual researcher into nature*. That was a name Freud could appropriate for himself.

Freud’s philosophical explorations as a young university student propelled him into the refreshing and seductive ambience of the philosopher Franz Brentano; he attended no fewer than five courses of lectures and seminars offered by this damned clever fellow, this genius, and sought him out for private interviews. Brentano, an ex-priest, was a plausible exponent of Aristotle and of empirical psychology. A stimulating teacher who believed in God and respected Darwin at the same time, he made Freud question the atheist convictions he had brought to the university with him.

Lennon-their cosmic selves. It is possible to comprehend in philosophical prophecy that persons are simultaneously the same person and not the same person. It is important then, to review this philosophically prophetic insight that was noted in Chapter 3 regarding the participation of Michael-Adam in man so far ordinary life and in Next Dimensional Man philosophical prophecy throughout the generations of human history. [Cf.p.20]

Though from the point of view of both ordinary and technical philosophical logic it may seem contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since I embody ecstatic-spatio-temporality in my *multidimensionality* in my personal existence. For example, I am simultaneously the same person and not the same person who played trumpet solos from the 8th grade on through high school, was senior class president, graduated from college as an undergraduate in history, economics, music and German, received M.A. degrees in philosophy and counseling and a Ph.D. in history and philosophy of religion and wrote *Prophecy and Philosophy*, Vols. I-III. In 8th grade I wasn’t the person who could have understood these books and thus couldn’t have been at that time the authors of these books. Now I am not the person who can play a trumpet solo. Yet simultaneously I am the same person who did and does both. [Cf. p.20]

### *Being-in Situations in Personal Ecstatic-Spatio-Temporality in Personal Multidimensionality*

Both individual and group existence places persons in situations on the *boundary* overlapping the world (groups) and personal and individual existence in the world; and thus Are realms of ambiguity. Even Being-in realms of ambiguity at times, persons Are such that they are *always* in situations in which they *always* in their personal existence embody faculties of apprehending in various ways, including some being philosophical or philosophically prophetic, their very own *personal possibilities* for discovering ways for personal growth and for expressing their ways of Being-themselves *essentially*, conducive to their participation in the creation of their lives and that of others in *personal appropriation*. [Cf.p.31]

### *Therapy*

All persons at times and in various ways in their cosmic history are those to whom it is accurate to be addressed by this pivotal prophecy, If ye, then, being evil. It is, therefore, necessary for them to Be-in the creation-of-life to Be-in therapy. Personal therapy is the way for persons to be enabled to be and to *metamorphose* themselves away from being evil into being good; in other words to *partake of the tree of life* after having partaken of *the tree of the knowledge of good and evil*. To Be enabled to do so, it is necessary to become and Be bonded and sealed, together, into the cosmic genealogy- generating -life in and of Michael-Adam-Abraham-Moses-Plato-Augustine-Jefferson-Freud-Lennon-Themselves and Gods and Goddesses Angels.

It is well, at times, to focus attention on specific experts and pivotal contributors in and of this heaven-earth-fusion host for particular needs and desires and purposes. In the case of therapy, it is advisable to focus attention on and become and be in union with Jefferson-Freud-Lennon, major participants in therapy in several ways in their particular situations in life and were-Are bonded and sealed together in some ways in their participation in therapy.

Therapy is the way, designed in philosophical prophecy, for persons to become and be healed of mental-spiritual illnesses depriving them from participation in their creation-of-life.

#### ‘Connections’ in Jefferson-Freud-Lennon in ‘their’ Involvement in ‘Life-Giving’ Therapy

Jefferson-Freud-Lennon have and have had in common their therapeutic self-analysis; mapping and logging their own therapy and that of others; their pursuit of freedom for themselves and others through therapy, especially from whatever sources were causing them pain; their therapeutic patience, and being visionary regarding their own illnesses and those of others; and their envisioning their therapeutic needs and those of others; and their envisioning their most advisable ways to proceed to therapeutically fulfill those needs.

### *Self-Analysis*



## CHAPTER 18

### *The ‘Prelude’ to Philosophically Prophetic Creation of Life Therapy*

Jefferson-Freud-Lennon

#### A ‘Pivotal’ Prophecy

Give not that which is holy unto the dogs,  
neither cast ye your pearls before swine,  
lest they trample them under their feet,  
and turn again and rend you.

Ask, and it shall be given you; seek  
and ye shall find; knock and it shall be opened  
unto you; For everyone that asketh receiveth;  
and he that seeketh findeth; and to him that  
knocketh it shall be opened.

Or what man is there of you, whom if his son  
ask bread, will he give him a stone? Or if he ask  
a fish, will he give him a serpent?

If ye, then, being evil, know how to give  
good gifts unto your children, how much more shall  
your father in heaven give good things to them  
that ask him?

Enter ye in at the strait gate: for wide is the  
gate, and broad is the way, that leadeth to destruction,  
and many there be who go in thereat:

Because strait is the gate, and narrow is the way,  
which *leadeth unto life*, and *few there be that find it*. (Mt.7:6-14)

Philosophical prophecy is an in-depth aspiration  
in some persons to Be and Be counted among these few,  
in creation-of-life personal *patience* and *appreciation*  
gentle-power, bonded and sealed *together*,  
through receiving that *bread* from their Father in Heaven.

To know how to be a participant in the creation-of-life it is necessary to be awaringly involved in knowable mystery in and of incarnation and heaven-earth fusion in personal multidimensionality.

#### **Cosmic Genetics**

A metaphysical mystery in the situation in life in which some few persons become and are participants in the creation-of-life includes the *emergence* of their personal cosmic *possibilities* and capabilities to do so in and from their cosmic genetic genealogy, which was and is their Being and Becoming themselves essentially, bonded and sealed together in and with and through Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Jefferson-

But Freud never became a theist; at heart he was, as he informed a friend, a godless medical student and an empiricist. After he had worked his way through the persuasive arguments with which Brentano had overwhelmed him, Freud returned to his unbelief and remained there. But Brentano had stimulated and complicated Freud's thinking, and his psychological writings left significant deposits in Freud's mind. (Freud, pp.22-29)

#### **Widespread Literary Interests – ‘Leaning Away’ From Philosophy, including Nietzsche**

As a young poverty-stricken physician Freud bought more books than he could afford and read classic works into the night, deeply moved and no less deeply amused. Freud sought out teachers from many centuries: the Greeks, Rabelais, Shakespeare, Cervantes, Moliere, Lessing, Goethe, Schiller.

These classics meant more to him than that intuitive modern psychologist and philosopher Friedrich Nietzsche. He hoped to find the words for much that remains mute in me. Freud gave as his principal motive for this kind of defensive maneuver an unwillingness to be diverted from his sober work by an excess of interest; he preferred the clinical information he could glean from the analytic hour to the explosive insights of a thinker who, in his idiosyncratic way, had anticipated some of Freud's most radical conjectures. (Freud, p.45)

Lacking talent for philosophy by nature, he wrote in 1931, looking back, I made a virtue of necessity; he had trained himself to convert the facts that revealed themselves to me in as undisguised, unprejudiced, and unprepared a form as possible. The study of a philosopher would inevitably enforce an unacceptable predetermined point of view. Hence I have rejected the study of Nietzsche although no, because it was plain that I would find insights in him very similar to psychoanalytic ones. [Freud to Lothar Bickel, 1931] (p.46)

#### **Being a Psychoanalytical-Philosopher**

Freud's clinical experience and his theoretical investigations usually fertilized each other. Freud liked to portray his medical career as a vast detour starting from an adolescent's passion for profound philosophy and ending with an old man's return to fundamental speculations. In reality, philosophical questions were never far from his awareness, even after, in his drastic words, he had become a therapist against my will. Looking back to his youth when he was forty he reflected, I knew no longing other than that for philosophical insight, and I am now in the process of fulfilling it, as I steer from medicine over to psychology. I most secretly nourish the hope of reaching my original goal, philosophy.

#### **Freud's Philosophy in Contrast to Traditional Philosophers and Philosophies**

However powerful his contempt for most traditional philosophers and for their futile word games, he would pursue his own philosophical goals all his life. This inconsistency is more apparent than real. Freud gave philosophy a special meaning. In true Enlightenment fashion, he denigrated the philosophizing of metaphysicians as unhelpful abstractions. He was equally hostile to those philosophers who equate *the reach of the mind* with *consciousness*. His philosophy was scientific empiricism as embodied in a scientific theory of the mind. (Freud, pp.118-119)

#### **Michael-Adam-Augustine-Freud**

Philosophical prophecy is aware of the Heaven-Earth fusion Reality that Michael-Adam Is-as-Having-Been-and-Will-Be, in ecstatic-spatio-temporality and transcending-subjectivity-objectivity, *personally* involved in and participating *personally* in The Creation of Life in the incarnation of mankind in His-Their *personal multidimensionality* in various specific situations in life for Creation of Life purposes, which includes Being(-in) Michael-Adam-Augustine-Freud. His-Their purposes Is-Are to work on specific situation of life projects in the interest of continual personal growth for all concerned.

The situation of life of Augustine in the Michael-Adam-Augustine-Freud correlation involved Augustine in a personal relationship with God in his miraculous conversion in which, in that situation of life, his attention was so focused on God that other ingredients in their situations of life that were earthly, he was providentially and situationally not involved in.

Augustine's conversion produced a complete change in his intellectual outlook. Instead of reason and critical thinking, he placed his main emphasis on faith; instead of man and his conscience and Care, which are essential ingredients at some time and in some situations in life in persons Being-in personal

creation. [pp.19-20]

On the other hand, in the Michael-Adam-Augustine-Freud correlation, providentially, Freud's situation in life was such that the emphases in his life were placed on reason and critical thinking instead of faith. For a few months at the university of Vienna, under the influence of his admired philosophy professor Franz Brentano, he had toyed with philosophical theism. But his true disposition was, as he described it, that of a godless medical student, and some of his reasons for this were given in his book *The Future of an Illusion*, which opens with a discussion of culture.

With all its palpable flaws, culture has learned fairly well how to discharge its principal task, defending man against nature and he enumerated an alarming catalogue of nature's hostility to man: earthquakes, deluges, storms, diseases, and approaching closer to a pressing personal concern the painful riddle of death.

Freud injected religion into his analysis. Underscoring human helplessness he could link up the need for religion with childhood experiences. He thus considered and analyzed religion on the basis of psychoanalysis and his experiences in the psychoanalysis of his clients in his clinical practice.

Admittedly, religion is among the most prized possessions of mankind, along with art and ethics, but its origins lie in infantile psychology. The child fears the power of its parents but also trusts them for protection. Hence, growing up, it has no difficulty assimilating its sense of parental chiefly paternal power to thoughts about its place in the natural world, at once dangerous and promising. Like the child, the adult gives way to his wishes. They are at bottom survivals: the needs, the very vulnerability and dependence of the child, live on into adulthood, and therefore the psychoanalyst can contribute a great deal to the understanding of how religion came into being. Religious conceptions originated in the same need as all other achievements of culture.

Men invent gods, or passively accept the gods their culture imposes on them, precisely because they have grown up with such a god in their house. To unmask religious ideas as illusions is not necessarily to deny them all validity. Freud emphatically distinguished between an illusion and a delusion; the former is defined not by its contents but by its sources. What remains characteristic of illusions is their derivation from human wishes. Consequently, Freud included in his clinical practice psychoanalytical therapy for persons who were in some sort of tension in their lives as a result of their religious illusions, recommending natural and psychological resolutions to relieve these tensions. (Freud, pp.526-531)

### ***Michael-Adam-Moses-Freud***

#### **The Power of Intrigue and 'Suggestion' in the Vivid Mythological Life of Freud**

One of the factors in the life of Freud through which he became the first pivotal psychoanalytically-philosophical therapist in human history was his life being oriented toward and immersed in mythology and being vividly aware of mythological Realities. This vivid awareness had a rare and simultaneously, at times, a very deep penetration into his mind and heart (*soul*). Some persons whose lives function proximally and for the most part in and whose attention is focused primarily or exclusively in man so far ordinary everyday ways of life are at times immersed in mythology and vivid awareness of mythological Realities. Freud's more or less avaricious reading and study and research and greed for knowledge throughout his lifetime in a widespread array of classics and classical works from many centuries, cultivated his mythological propensity and awareness.

Ambitious, outwardly self-assured, brilliant in school and voracious in his reading, the adolescent Freud had every reason to believe that he had a distinguished career before him, one as distinguished as sober reality would allow him to pursue. At the Gymnasium I was first in my class for seven years and held a privileged position. While he chose medicine freely, he felt no particular partiality for the position and activity of a physician. Rather, I was moved by a sort of greed for knowledge. (Freud, pp.22, 25)

In the early summer of 1875, Freud visited his half-brothers in Manchester, England. He had been reading, and greatly enjoying, English literature ever since his boyhood. English scientific books, the writings of Tyndall, Huxley, Lyell, Darwin, Thomson, Lockyer, and others, he wrote, would always keep him a partisan of their nation. It was their consistent empiricism, their distaste for grandiose metaphysics, that most impressed him.

Between 1905 and 1915, though deluged with clinical work and many other chores, he published papers on literature, law, religion, education, art, ethics, linguistics, folklore, fairy tales, mythology, archeology, war, and the psychology of boys. (Freud, p. 306)

Knowable mystery in and of incarnation and heaven-earth fusion in personal multidimensionality Is

shadows of bitterness and frustration, John is *struggling for his existence, surviving only by this power to reveal himself*. [Cf.p.240]

John's magic, his musical *metamorphosis*, is a phenomenon that continually surprises me (is classical). The creation of Instant Karma was one example. Also incised in my memory was John's transformation at the Toronto Rock n Roll Revival, when I saw a pathetic figure of a man, crying, throwing up, and convulsed with fear, who walked out onto a stage and gave an inspired and inspiring performance. [Cf.pp.241-242]

### ***The Creation of Life: John Lennon Confronting his Pain in Creative Therapy***

The ability to create out of pain has been a constant background of John Lennon's career. His continual life drama, the special character of his *proximity to tragedy* goes along with the will (to) personal power [Nietzsche] to unify through music the disparate aspects of his person-ality. In the song Intuition, on the Mind Games album, John tells us that when he struggles in the night it's the magic of the music that shows him the way, and in the song #9 Dream he sings of *music touching his soul*. John's *confrontation* with pain and the authority with which he tackles it is provocative and invites a *response* from the listener, making it hard to ignore such lines as Please help me, I'm drowning in a sea of hatred.

I always felt that John's primitiveness was synonymous with the pain and loneliness of his childhood and the resulting intense urge for self-expression. The frankness, the unrestrained compulsion to confide, to lay himself bare, and the intensity of John's thoughts created a style which is direct and effective, honest and alive. And in the shadows of bitterness and frustration, John is *struggling for his existence, surviving only by this power to reveal himself*.

Continuing the analogy with primitive painters John said: Just like Van Gogh was, or any of these people. I'm interested in *expressing myself* like they expressed it, in some way that will mean something to people in any country, in any language, and at any time in history.

Vincent Van Gogh during his lifetime was concerned with the same ambition. He wrote: Yes, here in my head, behind the walls of my brain, great things reside. I shall be able to give something to the world, which will keep people concerned and thinking about for centuries.

Lennon and Van Gogh are both artists with an *innate inner vision* who have led eventful and agitated private lives. They both created out of pain. And they have shared the common themes, in the midst of their pain, of hope and failure, love and loneliness, their life dramas touching moments of being sensational. [Cf.pp.240-241]

Basically I'm what I call a primitive musician, John has said, meaning no schooling didn't ever take the instrument that far, just far enough to enable me to do what I wanted to do, which was *express myself*. I put it as primitive, like those primitive painters that show I look upon me songs and the *music I make personally*.

aware of the rapid deterioration of their relationship.

A book arrived in the mail one morning which precipitated a chain of events that changed John and Yoko's lives radically. The book was *The Primal Scream (Primal Therapy: The Cure for Neurosis)* by Arthur Janov, an American psychologist, and it presented a new approach to psychological thinking. When I read it I thought it was like Newton's apple. This must be it! I said. But I'd been so wrong in the past, with the drugs and with the Maharishi.

*The Primal Scream* describes Janov's method for transforming neurotics into real human beings. Neurosis to Janov means defenses; Primal Therapy is designed to strip patients of all defenses. Janov contends that the defenses (neuroses) are born out of the child's needs, especially his need for love. The child struggles desperately and in vain to please his parents and be loved by them. Finally his unfulfilled needs are blocked from consciousness as a matter of self-preservation, so that the child stops feeling the pain they cause. But the price is tension and neurosis, and the replacement of real needs by symbolic needs. As long as the pain of unfulfilled needs is repressed, behavior will be unreal and neurotic. Only experiencing and working through Primal pain permits the person to get back into contact with his real needs and become a real person again.

After several phone conversations with John and Yoko, Janov agreed to fly to London and begin the therapy. Everything came to a standstill; any projects underway were stopped. Janov's instructions to John and Yoko to prepare themselves for Primal Therapy were difficult, but essential. They were asked to separate from each other 24 hours before the first session and to be completely alone in a room with no television, radio or phone. They were just allowed to have *pencil and paper to write with*. (some form of mapping and logging)

It was the first time John and Yoko had been apart from each other for over two years. When Janov arrived I was surprised by his warmth and youthful appearance. He had the *personal presence and aura* I didn't expect in that of a psychiatrist, but I instinctively felt that John and Yoko would get on well with him. The initial stage of Primal Therapy took three weeks; Janov had a session with John and Yoko separately, every day. After the first week at Tittenhurst Park, their elaborate home, it was decided that everyone should move up to London. John took a suite at the Inn on the Park Hotel. I went with Yoko, who was in a fragile and nervous state, and checked her into the Londonderry, a few yards down the street.

The layers of tension stored inside John finally were released as he slowly made the connection with their origins. In Mother he wrote: Mother, you had me, but I never had you./I wanted you, but you didn't want me. Father, you left me but I never left you./I needed you but you didn't need me. And in Isolation ;

Just a boy and a little girl./Trying to change the whole world/Isolation ... /We're afraid of everyone/Afraid of the sun/Isolation.

At the end of the three weeks Janov explained to John and Yoko that they would have to go to the Primal Institute in California if they wanted to complete the recovery, because the whole process took four to six months to be really effect. An important part of Primal Therapy was joining in group sessions. There Post-Primal groups met twice weekly, and their function was to stimulate group members into new Primals.

They stayed there for four months. The thing in a nutshell, said John, [is that] Primal Therapy allowed us to feel feelings continually, and those feelings usually make you cry. That's all. Because before I wasn't feeling things that I should. I was blocking the feelings.

John, however, did not emerge cured. Although the pain was not taken away, he underwent a significant growth experience that was both rewarding and important; he developed the ability to isolate and feel his own pain. Post-Primal John Lennon was in more pain when he left California than before, but now he could channel it and work with it. (JL: ODT, Ibid.pp.107-116)

The period of Primal Therapy in 1970 was the dividing line in John's work. Since that time he has been involved with a new kind of creativity and exhibits what Freud has spoken of as a lack of repression. Though there were flashes of this maturity before therapy, something new was happening in Cold Turkey, and the period from 1968, when John first became involved with Yoko, until the beginning of therapy, was a time of intense growth that carried through, with the Primal Therapy added, from time to time, from then on. (JL:Ibid. ODT, p.180)

### John Lennon's Primal Therapy combined with his Soul 'Words and Song' Music Therapy

But the therapy John needed could not be completed by Primal Therapy alone. It needed to be supplemented by his own *soul* words and song *music*.

I always felt that John's primitiveness was synonymous with the pain and loneliness of his childhood and the resulting intense urge for self-expression. The frankness, the unrestrained compulsion to confide, to lay himself bare, and the intensity of John's thoughts created a style which is direct and effective, honest and alive. And in the

involved in Freud discovering himself Being(-in) Moses. Some of the events involved in this discovery included Freud's relationship to the *Moses* of *Michelangelo*.

Perhaps none of Freud's writings on art reveals their creatively compulsive character more eloquently than his paper on the *Moses* of *Michelangelo*, published in 1914. Freud had stood fascinated before this over-life-size statue on his first trip to Rome, in 1901; he never ceased to find it somewhat baffling and splendid. No other work of art had ever impressed him quite so much. In 1912, on another excursion to Rome, he wrote his wife that he was visiting Michelangelo's *Moses* daily and thought he might write a few words about him. Freud persisted in calling the paper a love child. Freud wondered whether it may be better not to acknowledge this paper as his love child before the public, and unacknowledged it remained for ten years. Yet he cherished it almost as much as the statue it idolizes.

What intrigued Freud most about Michelangelo's massive statue was precisely that it should intrigue him so much. Whenever he visited Rome, he visited the *Moses*, most purposefully. In 1913, through three lonely September weeks I stood daily in the church in front of the statue, studied it, measured it, drew it, until that understanding came to me that I only dared to express anonymously in the paper. (Freud, pp. 314-315)

In 1913-14 Freud was involved in a conflict between his views and the psychoanalyst Jung's defection from him. It had cost him an inward struggle to control his emotions firmly enough to say calmly what he felt he had to say. The quite obvious conclusion to be reached here is that at this time, and probably long before, *Freud had identified himself with Moses* and was striving to emulate the victory over passions that Michelangelo had depicted in his stupendous achievement; In a Real Way duplicating Moses' victory over his anger when the Israelites worshipped a golden calf while he was on Sinai receiving the tablets written with the finger of God. (Freud, pp.316-317)

In the decade of the 1930's Freud wrote his last sustained work, *Moses and Monotheism*, finally printed late in 1938 and which was at the time and still is controversial and puzzling and seems to contradict itself in ways in some of his views of Moses; and is often taken to be anti-Semitic by other Jews.

Though the writing of the work was difficult in many ways and was fraught with problems for Freud, yet he noted in May 1935 in the midst of the writing that Moses will not let my imagination go and the project has become a fixation for me; adding that *I cannot get away from him*. He could not show Moses the door. *Moses*, Freud told Lou Andreas-Salome in 1935, *had haunted him all of his life*. (Freud, pp. 605, 608) (see also pp.632-648)

### Family Complexities

Freud established his practice in Vienna. His father was not the man to make things easier. Memories came back to him in October 1897, in the midst of his self-analysis. He remembered having been romantically attracted to his mother and seeing her unclothed. Freud remembered that he had welcomed the death of his infant brother, born some seventeen months after him, with malevolent wishes and genuine childish jealousy. Love and hate, those elemental forces struggling over human destiny, forces that were to loom large in Freud's mature psychological writings, were confronting one another in this recall.

The course of Freud's emotional and professional evolution was shaped by the bewildering texture of familial relationships he found very hard to sort out. Tangled domestic networks were fairly common in the nineteenth century, when early death was common and widows or widowers often remarried promptly. But the riddles confronting Freud were intricate beyond the ordinary in very complex inter-marriage situations. For example, from the complexity of his father Jacob's third marriage, Freud's half-brother from his father Jacob's first marriage was older than Jacob's third wife and one of this half-brothers sons, Freud's first playmate, was a year older than Freud, and he was then the little uncle.

What seemed hard for Freud to fathom was how his half brother Philipp had somehow taken his father's place as competitor for his mother's affections. It was all very confusing and somehow as necessary to know about as it was dangerous. Such childhood conundrums left deposits that Freud repressed for years and would only recapture, through dreams and laborious self-analysis, in the late 1890s. His mind was made up of these things his young mother pregnant by his rival, his half brother, who was in some mysterious yet actual way his mother's companion, and his benign father was old enough to be his grandfather. He would weave the fabric of his psychoanalytic theories from such intimate experiences.

It would be his doting, energetic, and domineering mother, far more than his pleasant but somewhat shiftless father, who somehow affected his life of intrepid psychoanalytic investigation. While many of his patients were women and he wrote much about them, he liked to say all his life that Woman had remained a dark continent to him. And Freud's equivocal feelings about his father were far closer to the surface. (Freud, pp.5, 6, 10, 11)

## Oedipus Complex

### Discovering the Oedipus Complex

In 1897 Freud was attempting to construct a theory of the mind as necessary to psychoanalysis and to provide a basis for the book he was writing, *The Interpretation of Dreams*, published in 1900. This attempt included several elements to be included in an outline. He had elucidated the core of his patients' neuroses in the mid-1890s principally by interpreting their dreams. In interpreting his own dreams he interpreted one in his self-analysis to be the uncovering of his own infantile sexual feelings. But other insights did not come. Having learned about resistance from his patients, he now experienced it in himself. He confessed that something from the deepest depths of his own neurosis had put up resistance against any progress in his understanding of neuroses. His self-confidence was shaky. He acknowledged that his self-analysis was more difficult than any other, yet it must be done as an essential part of his work.

He announced the collapse of his seduction theory to propose that only *some* instead of *all* neuroses are traceable to sexual conflicts. Then in his dreams he began to recall the Catholic nurse of his infancy, his glimpse of his unclothed mother, his death wishes against his younger brother, and other repressed childhood memories. He quoted Goethe's *Faust* to convey an impression to himself of his mental state; beloved shades were emerging like an old, half-faded *myth*, bringing with them friendship and first love, but also first scares and dissensions. Many a sad life's secret here goes back to its first roots; many prides and privileges become aware of their modest origins. (Freud, pp.98-100)

Hunting in the luxuriant jungles of childhood experience, Freud discovered some fascinating memories, but none so spectacular, or so controversial, as the Oedipus Complex. He had first announced this momentous idea in 1897. Now, in *The Interpretation of Dreams*, he elaborated it without as yet using the name under which it has entered indeed, dominated the history of psychoanalysis.

He introduced it, appropriately enough, in a section on typical dreams, among which those about the death of loved ones required a sober comment. Sibling rivalries, tensions between mothers and daughters or fathers and sons, death wishes against family members, all seemed wicked and unnatural. They offend the most highly prized official pieties, but, Freud observed, they are no secret to anyone.

The Oedipus complex, embodied in *myths*, tragedies, and dreams no less than in daily life, is implicated in all these closet conflicts. It is driven into the *unconscious* but is all the more consequential for that. The Oedipus complex is, as Freud would later put it, the nuclear complex of the neuroses. But, as he insisted from the first, being in love with one and hating the other part of the parental pair is not the monopoly of neurotics. It is the lot, though less spectacular, of all normal humans.

Freud's early formulations of the Oedipus complex were comparatively simple; he would considerably complicate them over the years. He viewed it as an explanation of how neuroses originate, and a turning point in the developmental history of the child; and in *Totem and Taboo*, as the deep motive for the founding of *civilization* and the creation of *conscience*. But in *The Interpretation of Dreams*, though the wider implications are not far to seek, the Oedipal struggle has a more modest part to play. By accounting for those murderous dreams about the death of spouses or parents, it provides evidence for the theory that dreams represent wishes as fulfilled. Beyond that, it helps to explain why dreams are such odd productions; all humans harbor wishes they cannot allow to see the light of day in their uncensored form. (Freud, pp.112-113)

### A 'Revelation' 'Inspiring' Freud in Oedipus Complex Correlations more Meaningful to Him

There were days when he dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning illuminated the connections and lets me understand what had gone before as a preparation for the present. He found it impossible to convey any notion of the intellectual beauty of the work.

Other startling discoveries crowded his days: the unconscious feeling of *guilt*, the *stages of sexual development*, the causal link between psychic internally generated *myth and religious belief*, the family romance in which so many children develop *grandiose fantasies about their parents*, the power of *repressed aggressive feelings*, and the *intricate mechanisms of dream production*. (Freud, p.100)

In *The Interpretation of Dreams* published in 1900 Freud did not directly or in detail explain the gripping power of Oedipus Rex. By 1913, with the publication of *Totem and Taboo* his design was to address this subject

Adler's delivery of two papers before the Vienna Psychological Society, Freud maintained that Adler's theory neglects the *unconscious and sexuality*. Underlying Freud's disagreements with Adler was what Freud referred to as Adler's watered-down version of psychoanalysis, which jettisoned such fundamental insights as *Oedipus Complex*, *infantile sexuality*, and the *sexual etiology* of neuroses. [Cf.p.81]

### Freud's Disputation with Otto Rank, Psychiatrist

Otto Rank, a protégé of Freud for 26 years and eventually a psychiatrist with worldwide renown, eventually rejected Freud's Oedipus Complex, with its emphases on early childhood as the source of mental disturbances, as well as the sexual causes of neuroses. He published his therapeutic theory in *The Trauma of Birth*, proposing that neuroses begin with everyone at birth. In his disputations with Freud, Rank argued that his central thesis of birth trauma was really an elaboration of Freud's own thinking in his early development of psychoanalysis; but the question was really one of emphasis and later development in which continued to hold the theory of early childhood trauma as the source of neuroses. [Cf.p.82]

### Participation in Letting-Be in Psychoanalytic Therapy in Psychoanalytic-Philosophy

In his paper, Remember, Repeating, and Working Through Freud noted, The psychoanalyst is well advised to wait and *let things take their course*, which cannot be speeded up. Again, both partners in the analytic enterprise must cultivate *patience*. This working through of the resistance may in practice become a wearisome task for the patient and a trial of patience for the analyst. But it is that part of the work which has the greatest *transforming power* and impact on the patient and which, indeed, distinguishes psychoanalysis and psychoanalytic-philosophy from all those treatments that attempt to influence the patient *only* by means of *suggestion*. This is a participation of analyst and client in Letting-Be what Really and Essentially Is; the essence of truth. For much of his psychoanalytically-philosophical career, Freud, through practicing his own self-analysis, and in spite of challenges to his psychoanalytic theory and practice, especially the theory of Oedipus Complex, Freud was enabled to provide *healing therapy* to and for himself, in creatively confronting and healing himself of the personal pain he experienced in the midst of these challenges.

Though his healing of himself was often a wearisome task for himself, yet he enabled himself to remember his own psychoanalytic methods of healing tensions and anxieties; and to repeat the psychoanalytic process he was so familiar with, this time on himself; until he enabled himself to work through these pains; and to do so with great *patience* with himself throughout this therapeutic process of healing himself. And as often as necessary, he himself experienced this *transforming power* which he had seen heal many of his patients.

## John Lennon

### Primal Therapy

T.S. Eliot wrote that the artist's progress is a continued extinction of personality, emphasizing the gap between the man who suffers and the mind which creates. It is John's narrowing of this gap, to the extent that it is almost unrecognizable, which I feel has contributed to the power of his songs. For John is an artist whose ideas and attitudes only hang together in the context of his own experience. (*John Lennon: One Day at a Time*, Fawcett, Beacon Press, 1976, p.177)

Help was John's first song about pain, about John suffocating inside his Beatle image: And now my life has changed in oh so many ways/My *independence* seems to vanish in the haze/But now and then I feel so insecure.

On his journey to self-discovery John has progressed through many changes and has been led in many wrong directions and I always had trouble relating it to his aggressiveness and the power that he commanded. One day at *Apple* he tried to shed some light on this: I'm inclined to go along first, and then work it out. Whatever I'm really thinking about, I don't find out till later. (slow thinker) (JL:ODT p.177)

John Lennon's sensitivity to other people often left him vulnerable to their ill-advised requests or aggression. Early in 1970, in addition to the difficulties of the Beatles breaking up, there were mounting tensions in his relationship with Yoko, which became more destructive day by day. He retreated into passivity and inertia. Living with them became harder day by day. Besides Val the cook, I was the only person around and I was acutely

A basic theoretical premise of Freud's psychoanalytic practice was his theory of Oedipus Complex, which presumed that anxiety neurosis could always be traced to childhood disturbances. This included a sexual etiology, or cause, of anxiety neurosis. He recognized that his own remembered infatuation with his mother and jealousy of his father, and then mistakenly presumed that this was such a general event in early childhood that it was universally true for all children and all of mankind. [Cf.p.76]

There were days when Freud dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning illuminated the connections and lets me understand what had gone before as a preparation for the present. He found it impossible to convey any notion of the intellectual beauty of the work. He didn't claim that every feature of his theory was by this experience of enlightenment.

## Psychoanalytic-philosophy in Formulations on the Principles of Mental Functioning

In his paper, Formulations on the Two Principles of Mental Functioning, Freud sharply distinguishes between two ways the mind works: the primary process is characterized by an inability to tolerate the modulation of wishes or any delay in their gratification. It obeys the pleasure principle. The other, the secondary process, develops the human capacity for thought and is an agent of judiciousness, of beneficial postponement. It obeys the reality principle. [Cf.pp.92-93]

## Psychoanalytic-philosophy in Freud's considerations of Freedom

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real; one aim of psychoanalytic therapy was precisely to give the patient *ego* *freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes. But Freud sternly warned that psychoanalysis should offer such illusory fantasies no comfort.[Cf.pp.89,260]

## Freud's Contributions to Therapy of Major Current Value – *Transference*

In addition to self-analysis, Freud's theory and practice of *transference* reveals profound insight into life-giving therapy. What is equally important in both self-analysis and psychoanalysis with a client is that the analyst relatively anonymous and attentively passive offers themselves as a kind of screen onto which the patient projects their passions, love and hate, affection and animosity, hope and anxiety and any other source of mental and emotional disturbance. This becomes and is a therapeutic *transference* back and forth from client through therapist, on which so much of *the curative work* of the psychoanalytic process depends, and is by definition a *transaction* between two human beings. It thus becomes evident here that the analyst and the client are consulting together in their own free-will and in-depth desires to do so. [Cf.pp.90-92]

From the major contribution to therapeutic healing this therapeutic transference makes to persons with anxiety tensions and neuroses, philosophical prophecy goes on the awareness of visionary persons becoming enabled to *absorb sin metamorphically*. [Cf.Ch.19]

## Confronting the Pain Creatively

(P&P, Vol. I, p.988) [Cf, pp.91-92]

## Freud's Disputation with Alfred Adler, psychiatrist

As in the case with Otto Rank, the disputation between Freud and Alfred Adler was a matter of emphasis, though they agreed on important components of therapeutic theory and practice. Adler's theory emphasized the cause of neuroses being biological and physiological more than psychological, though that was included. After

more directly and in more detail than he had done in *The Interpretation of Dreams*.

Freud had long harbored the desire to address the theme of how civilization had come to be in the history of man. This desire came into fruition with the preparation of *Totem and Taboo* and its publication in 1913, 13 years after *The Interpretation of Dreams*. During this 13-year interim the Oedipus Complex had still been and apparently had become even more paramount in his psychoanalytic considerations.

Neither as a medical student nor as a medical professional did Freud have in mind engaging himself in a conventional practice of medicine. He had, at least in the back of his mind engaging himself in other deeply seated interests as well as and in connection with the practice of medicine. As late as his third year at the university Freud was still thinking of acquiring a doctorate of philosophy based on philosophy and zoology. [p.68]

His decision to make medicine his career was prompted by a desire to turn to a study rigorous, meticulous, *empirical*, and related to human affairs; but when he was actually practicing medicine it was not strictly *empirical*, that is based strictly and solely on the basis of observable facts. Apparently his underlying instincts and thoughts and intentions were to specialize in a new branch of medicine that he would initiate and cultivate, psychoanalytic therapy. At the same time, his instincts and thoughts were heavily invested with in mythology and as such were not strictly *empirical*. [see p.68]

## The Power of Oedipal Mythology on Freud

Among the most poignant of the clues to his mind that Freud scattered through his book *The Interpretation of Dreams* is the theme of Rome, glittering in the distance as supreme prize and incomprehensible menace. It was a city that he had been avid to visit, but he found his desire strangely subverted by a kind of phobic prohibition. In 1897 and 1899 he thought about visiting Rome. Rome was the place where Hannibal, too, had stopped short. It struck him as a splendid idea to hear of the eternal laws of life first in the Eternal City. He confessed that my longing for Rome is deeply neurotic. It is connected with my schoolboy enthusiasm for the Semitic hero, Hannibal. Freud interpreted his youthful skirmish as an expression of his passionate wish to *defy* and *defeat* anti-Semites. To *conquer* Rome was to triumph in the very headquarters of the Jews' most implacable enemies.

Hannibal and Rome symbolized for him as a youth the contrast between the tenacity of Jewry and the organization of the Catholic church.

There was more to it even than that; his desire for Rome, he noted, stood as a cloak and symbol for several other hotly longed-for wishes. They were, he hinted, Oedipal in nature; he recalled the ancient oracle given to the Tarquins that he who first kissed the mother would become the ruler of Rome. The psychoanalytic implication of that kiss (though Freud does not explicitly say so) is triumph over the father. (Freud, p.132)

This was also related to Freud's desire for a professorial title. Freud had long known that a professorial title would open doors and improve his income substantially. But money worries alone would not have turned him into what he derisively called a *careerist*. Rather, Freud's new-found ability to gratify his wish to see Rome, to *outdo his hero* Hannibal, let him also take a somewhat more benign view of his other desires. (Freud, p.139)

In the late 1890s, with *the death of his father*, the progress of his self-analysis, and the accelerating pace of his psychoanalytic theorizing, Freud seems to have relived his Oedipal conflicts with increased awareness. Writing his book *The Interpretation of Dreams*, he was *defying his surrogate fathers* the teachers and colleagues who had fostered him but whom he was now leaving behind.

Freud's underlying profound potential self-confidence had been masked by strange feelings of inferiority, even in the intellectual sphere; he had tried to master them by elevating his mentors to an unassailable position, which then permitted him to remain dependent on them. Now, taking chances that increased with every passing month, he was going his own way. That first visit to Rome in September 1901 put the stamp on his independence. Navigating through this murky atmosphere, at once challenging his own need for a kind of martyrdom from the past and tasting it, Freud was paying his psychological debts. He was working, and this kind of work restored him to himself. (Freud, p.141) [see p.72]

## Oedipus Complex Which is Not 'Traumatic' and 'Obsessive'

A feature of Freud Being the first pivotal psychoanalytically-Philosophical therapist was his continually exploring possibilities of understanding and developing ways to engage in healing of persons with illnesses who were possibly susceptible to relief through psychoanalytic therapy. During his many years of clinical practice, his interest and efforts included both his trial and error efforts to continually develop increasingly accurate therapeutic theories and techniques as well as being involved in attempting to apply these

theories and techniques to analyze other areas of human endeavor, broadly referred to by him as *culture* and *civilization*; particularly to analyze and philosophize about religion, morality (p. 332), justice, philosophy (p.310), the arts (pp.313-320, 332), literature (pp. 320-323) and anthropology (pp. 327-333).

In his application of his developing psychoanalytic theory and practice, Freud in the decade of his middle age (his 40 s) began to and more or less consistently engaged himself in self-analysis from then on. In attempting to identify and accurately Realize the value of Freud s psychoanalytically-philosophical therapy, it is *essential* to trace and evaluate the strength and limitations of this therapy.

This evaluation is dependent on Realizing that Freud s personal and clinical relationship to the Oedipus complex developed primarily in middle age through his memory and feelings being revived through his own self-analysis. Without realizing this, exposure to Freud s accounts of Oedipus complex is liable to leave the impression that it was more traumatic and obsessive in his life than it actually was. This impression would be inaccurate and inadequate.

It is well to Realize that Freud was aware of his own Oedipal complex memories, at least for the most part, in middle age, through his deliberate and deliberately exercising himself in self-analysis.

### Freud's Mythology of Oedipus Complex

For Freud, Oedipus Mythology begins with Oedipus Rex, the myth by Sophocles, an author in the classical age of Greece. Oedipus Rex was the killer of his father and the lover of his mother, through whom he had children who, according to the myth, were exceptionally close to him and who were his siblings as much as his offspring, his favorite being his daughter and sibling, Antigone. (Freud, p.442)

To get an accurate perspective on the situation of life of Freud, it should not be concluded that this myth by Sophocles was constantly on his mind throughout his life. Again, the focus of his attention on what he referred to as the Oedipus Complex was on his mind more after he began his self-analysis in middle age, after age 40, than before.

Everything now fell into place. He recognized that his remembered infatuation with his mother and jealousy of his father was more than a private idiosyncrasy. Rather, the Oedipal relationship of the child to its parents was a general event in early childhood. He was sure, in fact, that it was an idea of general value that might explain the gripping power of Oedipus Rex.

One of his offspring that Freud gave much attention to was his daughter Anna. In later life, Freud liked to call his daughter Anna his Antigone. *It will not do to press this affectionate name too far*: Freud was an educated European speaking to other educated Europeans and had raided Sophocles in search of a loving comparison. But the meanings of Antigone are too rich to be wholly set aside. The name emphasized Freud s identification with Oedipus, the discoverer of mankind s secrets and hero of the nuclear family complex . (Freud, p.442)

Antigone was preeminent among Oedipus s children. She was his gallant and loyal companion, just as Anna became her father s chosen comrade over the years. It is Antigone who, in *Oedipus at Colonus*, leads her blind father by the hand, and by 1923 Freud had undergone surgery twice and it was Anna who was firmly installed as her wounded father s secretary, confidante, representative, colleague, and nurse. When he had trouble inserting his prosthesis, he would call her for assistance.

From 1923 on, she tended his body in the most intimate way, along with Freud s wife Martha. At times Anna had to struggle with the ungainly prosthesis for half an hour. Far from inspiring resentment or disgust, this physical closeness only tightened the bonds between father and daughter to the utmost. He became as irreplaceable for her as she had become indispensable to him. She never married and this closeness continued until Freud s death. (Freud pp.442-443)

To celebrate his fiftieth birthday, Freud s admirers presented him with a medallion showing his portrait in profile on one side and Oedipus solving the riddle of the Sphinx on the other. The inscription in Greek, drawn from Sophocles s *Oedipus Rex*, was plainly meant as a supreme compliment to Freud, the modern Oedipus: He divined the famous riddle and was a most mighty man. (Freud, p.154.)

### Freud Founding and Establishing a World Wide Psychoanalytic Network

In being the first pivotal psychoanalytically-philosophical therapist in human history, Freud was instrumental in establishing the foundation of psychoanalysis by founding and associating himself with a series of *proté gé* s who he fathered and cultivated and guided into various activities involving psychoanalysis.

personal conduct.

*Heart*. But you and I know that all this is false; that there is not a country on earth where there is greater tranquility, where the laws are milder, or better obeyed.

*Head*. True, you and I know this, but your friends do not know it.

*Heart*. But they are sensible people who think for themselves. They will ask of impartial foreigners who have been among us, whether they saw or heard of any instances of anarchy.

*Head*. I did not begin this lecture my friend, with a view to learn from you what America is doing. Let us return then to our point. *I wished to make you sensible of how imprudent it is to place your affections, without reserve, on objects you must so soon lose, which must cost you such severe pangs.*

*Heart*. *And what more sublime delight than to mingle tears with one whom the hand of heaven hath smitten!* But let us now try the virtues of your mathematical balance. *When Heaven has taken from us some object of love, how sweet it is to have a bosom whereon to recline our heads.* Let the gloomy Monk, sequestered from the world, seek unsocial pleasures in the bottom of his cell! Let the sublimated philosopher grasp visionary happiness while pursuing phantoms dressed in the garb of truth! Believe me then, my friend, that *that is a miserable arithmetic* which would estimate friendship at nothing. *Morals were too essential* to the happiness of man to be risked on *the uncertain combinations of the head*. She laid their foundation therefore in sentiment, not in science. A respect for your grave laws and maxims, a desire to do what is right, has sometimes induced me to conform to your counsels. [Cf.pp.172-173]

### Therapeutically Absorbing the Pain in Joy

On the surface, it might appear that Jefferson s Head and Heart are antagonistic to each other and that he is schizophrenic and his pain far outweighs his joy in his being enamored together with Maria Cosway and their having had their romantic relationship uselessly ; and that his self-analysis was not therapeutic.

The opposite view is, however, the *therapeutic Reality*. Envisioning *Carefully* what his head is up to reveals that he is not in fact schizophrenic and that the ultimate motive stimulating his head into action is very great in-depth *Care* for his heart and that *together* they are engaged in his *Care for his own soul*.

At the same time, it is clear that the Joy of their being enamored together will never be dissipated, even though their opportunity of again cavorting around together in the same social and cultural circles may be more rare than in Paris, or *not* again be possible *in exactly the same way*. Jefferson s revolving instinct and intelligence revealed to him, in a higher than a 75% philosophical statistical percentile of intelligence, much of the nature of his personal *therapeutic-healing resources* embedded and inherent in his personal ontology, and especially the *personal therapeutic power* in and of his memory, conscience and Care; which his Maria Cosway Journal mapping and logging reveals.

When his head frequently stirs up his memory, conscience and Care in and for their having been and continually continuing to-Be enamored with each other together, then both Jefferson and Maria Cosway are eternally bonded together in much more Joy-love than any separation pain that may also be present in them. [see verification for this in the *italicized* passages of Jefferson s Head and Heart therapeutic dialogue with himself and Maria Cosway]

### Freud

### Psychoanalytic-philosophy in Self Analysis

To prepare himself for practicing psychoanalysis and for his own personal benefit, Freud in the late 1890s subjected himself to a most thoroughgoing self-scrutiny, and elaborate, penetrating and unceasing census of his fragmentary memories, his concealed wishes and emotions. From tantalizing bits and pieces, he reconstructed fragments of his buried early life. [Cf.pp.90-91]

### Freud's Mythology of Oedipus Complex – a 'Revelation'

society in his own time. [Cf.p.153] [Cf.p.189]

### Thomas Jefferson Therapeutically ‘Mapping and Logging’ his Maria Cosway Relationship

Thomas Jefferson and Maria Cosway were enamored with each other, starting from the time they first became acquainted at the beginning of his six year tenure as U.S. Ambassador to France during the French Revolution period. She was on business with her husband from London, was an artist and musician as was Jefferson and they participated together in the same social and cultural circles.

A dilemma in their association together was Jefferson's commitment to his young wife Martha on her death bed that he would never remarry and Maria Cosway's being married at the time to a British businessman. Another dilemma faced by both was the question of conscience. In this situation, their dilemma in their being enamored together was one of simultaneous *Joy and pain*. Their *confrontation* of their Joy-pain included the wisdom of confidential privacy.

The inspired philosophical basis for the advisability of the wisdom of confidentiality in Jefferson was a major ingredient in his contributions to mankind, whether or not few are aware of this. There is no record available of whether or not this was thoroughly dialogued with Maria Cosway, but the great probability is that it often was.

Jefferson journaled his way of resolving creatively his Maria Cosway separation pain:

Having performed the last sad office of handing you into your carriage at the Pavilion de St. Denis, I turned on my heel and walked, more dead than alive, to the opposite door, where my own carriage was waiting.

*Head.* Well, friend, you seem to be in a pretty trim.

*Heart.* I am indeed the most wretched of all earthly beings, overwhelmed with grief, every fibre of my frame distended beyond it's natural powers to bear.

*Head.* These are *the eternal consequences for your warmth*. This is one of the scrapes into which you are ever leading us.

*Heart.* On my friend! This is no moment to upbraid my foibles. I am rent into fragments by the force of my grief! *If you have any balm, pour it into my wounds.*

*Head.* On the contrary, I never found that the moment of triumph with you was the moment of attention to my admonitions. While suffering under your follies you may perhaps be made sensible of them.

*Heart.* Accordingly, Sir, this acquaintance was not the consequence of my doings. It was one of your projects which threw us in the way of it. It was you, remember, and not I who desired the meeting, at Legrand & Molinos.

*Head.* It would have been happy for you if my diagrams and crochets had gotten you to sleep on that day, as you are pleased to say they eternally do. My visit to Legrand & Molinos had public utility for it's object. A market is to be built in Richmond.

*Heart.* *Oh! my dear friend, how you have revived me* by calling to my mind (*memory, conscience, Care*) the transactions of *that day! Go on, then, like a kind comforter, and paint to me the day we went to St.Germains, Marly, Lucienne, Madrid, Bagatelle, et al.*

*Head.* Thou art the most incorrigible of all the beings that ever sinned! I reminded you of the follies of the first day, intending to deduce from thence some useful lessons for you, but instead of listening to these, you kindle at the recollection. *You retrace the whole series with a fondness which sheus you want nothing but the opportunity to act it over again.*

*Heart.* But they told me they would come back again the next year.

*Head.* But in the meantime see what you suffer. If you had a grain of prudence you would not count upon it. Upon the whole it is improbably and you should abandon the idea of ever seeing them again.

*Heart.* God only knows what is to happen.

*Head.* Well, let us put this possibility to trial then on another point. When you consider the character which is given of our country by the lying newspapers of London and other countries; when you reflect that all Europe is made to believe we are a lawless banditti, in a state of absolute anarchy, how can you expect that any sensible creature would venture among us if you confirm these rumors by your own

Josef Breuer, a successful, affluent, highly cultivated physician, 14 years Freud's senior, advised Wilhelm Fliess, an ear, nose and throat specialist from Berlin to consult with Freud when going to Vienna in the fall of 1887 for further study. Fliess then attended some of Freud's lectures on neurology. Soon Freud and Fliess established a close personal relationship. Freud began to pour out his innermost secrets to Fliess in Berlin through correspondence on paper and, during their prearranged, eagerly anticipated congresses, in person. In the decade of the 1890's extensive memoranda were exchanged by Freud and Fliess. (Freud, pp.32, 55, 59, 62)

The correspondence between Freud and Fliess included not only many personal matters they each were involved in but many themes of psychoanalysis as well. Freud accepted many of Fliess's views and suggestions and recommendations and altered some of his writings accordingly; exchanges on the nature of psychoanalysis, on the seduction theory, on self-analysis, on sexual themes and on much of the manuscript of *The Interpretation of Dreams* prior to its publication in 1900. (Freud, pp. 94, 96, 98-100, 103)

Fliess contributed much to the early activities of Freud to found and cultivate the dissemination of psychoanalysis. Yet before the publication of *The Interpretation of Dreams*, Freud's exchanges with Fliess was on the verge of fading. Eventually, Fliess became the first of several long-time *protégés* of Freud whose relationship declined to the point of being severed, for several reasons.

During the years of their interchanges through correspondence and face to face congresses, there was much discussion of Fliess's mysticism and obsessive commitment to numerology. Freud did not simply discard Fliess because he no longer needed him. As the true, contours of Fliess's mind dawned on Freud at last, and as Freud came to recognize Fliess's passionately held convictions to be hopelessly incompatible with his own, the friendship was doomed. In early August 1900 they met at an idyllic spot to refresh and relax themselves. But the two men quarreled. Each attacked the other at his most sensitive, most fiercely defended spot: the value, the very validity, of his work. It was their last congress. (Freud, pp.101-102)

### The Wednesday Psychological Society and the Vienna Psychoanalytic Society

Freud's Wednesday-night group was launched modestly and informally in the fall of 1902, when a number of younger physicians gathered around me with the declared intention of learning, practicing, and disseminating psychoanalysis. A colleague who had experienced the benefits of analytic therapy on himself gave him the impetus. (Freud, p.173)

However small the Wednesday Psychological Society at the outset, spirits were exuberant. In addition to himself, Freud invited four Viennese physicians, including Rudolf Reiter who became the world's second Analyst after Freud himself and Alfred Adler, who became one of the four most intimate *protégés* of Freud during the four decades between 1887 and 1926. They became the nucleus of what was to become, in 1908, the Vienna Psychoanalytic Society, the model for scores of such societies across the world.

Probably the most formidable recruits were Alfred Adler and Carl C. Jung, who eventually became internationally prominent psychoanalysts. In the Vienna Psychoanalytic Society, Adler was a socialist physician who had published a health book for the tailoring trade but was becoming increasingly interested in the social uses of psychiatry.

It was reported that the first sessions of the Wednesday night group were inspiring and there was complete harmony among the five, no dissonances; we were like pioneers in a newly discovered land. A spark seemed to jump from one mind to the other, and every evening was like a revelation. Dissent and dissension were in the future. By 1906, the year Freud turned fifty, membership stood at 17, and Freud could always count on a dozen for animated, increasingly aggressive talk. (Freud, p. 174-175)

Starting its fifth year, the members decided to employ a paid secretary, Otto Rank, to take extensive notes on each meeting. He was exceptional in his intelligence and his absorptive capacity. He read everything. Alfred Adler, his family physician, had introduced him to Freud's writings, and Rank devoured them. He presented Freud with the manuscript of his book, *The Artist*, about the cultural application of psychoanalytic ideas. (Freud, pp. 175-176)

The first serious disruption of analytic unity involved two of Freud's first associates Wilhelm Stekel and Alfred Adler. Jung was a sympathetic bystander. (Freud, p.213)

In 1906, just before Freud would turn 50, Carl C. Jung sent from Zurich to Freud a copy of *Diagnostic Association Studies*, which included an important paper of his own. He was beginning to enjoy a reputation as a clinical and experimental psychiatrist. As a psychiatrist on the staff of several mental hospitals in Switzerland he was asked to report to the staff on Freud's *The Interpretation of Dreams*.

Jung wondered if psychoanalytic therapy was really as effective as Freud claimed. Nor would he attribute



to the sexual trauma of youth the exclusive significance that Freud apparently does. It was a portentous reservation that would plague the Freud-Jung friendship throughout. But he maintained that this reservation was of secondary importance before the psychological principles whose discovery is Freud's greatest merit. (Freud, pp. 197-199)

## The International Psychoanalytic Association

As the psychoanalytic movement gained momentum, Freud had influential and undecided foreign recruits to cultivate and keep in line. Freud's correspondence grew more international year by year, and increasingly resembled that of a general planning campaigns or a diplomat enlisting allies. Seeing a growing need for an international organization, in 1908 Freud organized The International Psychoanalytic Association. (Freud, p. 215)

The practice of psychiatry had been well established in Europe long before Freud's attempts to establish psychoanalysis. The theoretical foundations of psychiatry were based on the biological and physiological and genetic heritage of patients and dealt with mental illness primarily through psychological means to counteract these influences on mentally ill patients. In other words, nature (genetics) superceded nurture (environmental influences) as the cause of any formation of mental illness.

Freud's psychoanalysis was a pioneering effort Freud attempted to establish in the face of the already well-established practice of psychiatry to deal with mental problems. The theoretical structure of Freud's psychoanalysis, on the other hand, was based on the theory that nurture (environmental influences) superceded nature (genetics). After the way that official science had solemnly excommunicated and was consistently boycotting physicians who applied psychoanalysis in their practice, he had to work toward the day when there would be training institutes to guarantee the authenticity of the teaching and the competence of those who were taught and trained in psychoanalysis. It was this and nothing else that I wanted to achieve by the founding of the International Psychoanalytic Association. (Freud, p.219)

Jung was an exception to this, being a well established psychiatrist in Zurich Switzerland, who also used a modified form of psychoanalysis in his practice, having trained for this under the supervision and tutelage of Freud and accepting many of the techniques of psychoanalysis while simultaneously disagreeing with the Oedipus Complex and other portions of Freud's theory of psychoanalysis.

In spite of the four major world class *protégés* of Freud who disagreed with him enough to sever relationships—three of whom were eventually internationally prominent psychoanalysts and who disagreed with Freud's most fundamental theory of psychoanalysis, Oedipus Complex—most of Freud's early disciples remained faithful to him and all of his basic psychoanalytic theories and practices. Four of these steadfast disciples were foreigners (not residents of Vienna).

Four of these foreigners, Max Eitingon and Karl Abraham in Berlin, Ernest Jones in London, and Sandor Ferenczi in Budapest, were to carry the flag of psychoanalysis through years of arduous service to the cause editing, debating, organizing, raising money, training candidates, making interesting, sometimes problematic collaboration and no less dramatic collision that marked Freud's relations with Jung, the association of these four men with Freud was, if at times somewhat tense, highly profitable to both sides. (Freud, p. 179)

In 1920, Freud reported that he had received some respectable works of psychoanalytic popularization from several countries and felt constrained to admit that the cause progresses everywhere. The increasing acceptance of psychoanalysis, he added, had not caused him to change his low opinion of people who had flatly, obtusely, rejected his ideas. In his *Introductory Lectures on Psychoanalysis* in 1916-1917, Freud had noted a little melodramatically that psychoanalysis had presented humanity with the third of three historic injuries to the megalomania of those who had rejected his psychoanalysis. Copernicus had established that the earth is not the center of the universe, in spite of enormous Roman Catholic opposition; Darwin had invited mankind into the animal kingdom; now he (Freud) was teaching the world that the *ego* is largely the servant of the *unconscious*, uncontrollable forces of the mind. (Freud, p.449)

## The Committee

Freud's uneasiness over the disagreements of Adler and Jung with him communicated itself to his intimates. In June 1912, Ernest Jones and Ferenczi were in Vienna; they took the occasion to canvass the threat of further dissension in the psychoanalytic camp. The emotional scars that Adler's departure had left on Freud and his adherents had not yet healed, and trouble with Jung now seemed as probable as it would be calamitous.

Then Jones had one of those ideas that made psychoanalytic history: what was wanted, he thought, was a tight, small organization of loyalists, a clandestine Committee, to rally around Freud as his dependable

The difference between Jefferson's philosophically prophetic faith in a God of Justice and the abstract and thus *impersonal* traditional dogmas about the justice of God of the entrenched and intransigent Anglican clergy was and is remarkable. To embody the faith that the God of creative justice, in miraculous and subtle and flexible patience was *patiently diffusing* and *infusing*, non-interferingly, *intercessory* light and liberality into oppressors, was and is remarkable; and his philosophically prophetic insight was far ahead of even his revolutionary times in his situation in life and is still far ahead of current traditional philosophical and religious ideas of God's justice.

Though the Stoics and Stoicism was a philosophy that didn't rank as high with Jefferson as that of Locke, Bacon and Newton, he nevertheless embodied the stoic value of Stoicism. In a philosophical statistical percentile of above 90%, Jefferson's qualifications to be the first pivotal President of a Republic of Democracy were his personally embodying Being polite, shrewd, restrained, wily, secretive, a kind of toughness while simultaneous gentleness, imperturbability, great power in being a mediator as well as a negotiator and embodying a visionary grasp of the meanings in and significance of the Constitution and the Declaration of Independence far beyond any other person of his day and seldom if ever equaled since. [Cf.p.207]

## The Inward Persuasion of the Mind and the Moral Conscience

### A Bill of Emancipation of Slavery

One sees in his fragment of *Autobiography* written in old age how tenaciously entangled were Jefferson's feelings concerning emancipation of the slaves and emancipation of the colonists from the mother country:

In 1769 I became a member of the legislature by the choice of the county in which I live. I made one effort in that body for the permission of the emancipation of slaves, which was rejected; and indeed, during the regal government, nothing liberal could expect success. Our minds were circumscribed within narrow limits, by an habitual belief that it was our duty to be subordinate to the mother country.

The bill Jefferson refers to here was his first legislative act, at age 24. Virginia law at the time permitted emancipation only for meritorious service, whereas in North Carolina and Georgia a slaveholder could free a slave simply by registering the act in the county court. Jefferson asked that the right of emancipation by *free choice* of the slaveholder be granted to all Virginians. His older kinsman, Richard Bland offered the bill as his spokesman and was denounced as an enemy of his country.

Instead of retreating, however, Jefferson within five years moved into the far more radical position of denouncing slavery as an infamous practice. He insisted that its abolition was the great object of desire in the American colonies this a year before the first abolition society was organized in America. When it came to his own private action there was a seesawing, an obvious uncertainty, and also evidence of great ambivalence in Jefferson about black people. (TJ pp.102-103)

Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable on the third offense by three years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that religion consists in the *inward* persuasion of the mind, that the care of every man's soul belongs to himself.

The measured cadences of Jefferson's famous Bill No. 82, submitted to the Virginia state legislature, proposed the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence. Almighty God hath created the mind free. Our civil rights have no dependence on our religious opinions. Truth is great and will prevail if left to herself. She is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to discuss and contradict them. (TJ pp.154-155)

While U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases*. This was far from being obvious or a part of



visited with him in Monticello with French leaders and philosophers, the xenophiles, haters of foreigners, faulted and mistook and gravely mistrusted his visionary philosophical wisdom. [Cf.p.205]

This was also confirmed in Jefferson's envisioning the limitations of traditional Christian views of God and atheism. From the perspective of traditional Christianity, and specifically the Anglican church in America, Thomas Jefferson was thought to be and accused of being an atheist because he was aware of the limitations of their doctrines of God, especially their belief that God *interferes* in the affairs of men.

One of the precepts of Deism in general and Thomas Jefferson in particular: God does not *interfere* in the affairs of mankind. On the surface this seems to be contradictory with his calling on the House of Burgesses in Virginia to appoint a day of fasting and prayer asking divine *interposition* to avert the evils of war, and specifically the Revolutionary War. Jefferson envisioned the spiritual Reality of the philosophical refinement of the difference between the *interference* and the *interpositioning* of God which, upon philosophically prophetic reflection, corresponds in spiritual Reality to the ways God in fact relates to man. [Cf.p.164]

### ***Philosophical Wisdom in 'Veiling' Personal Privacy in 'Situations in Life' of Misunderstandings***

The ethical theory of man so far includes a principle of honesty which is presumed to be a necessary principle of virtue. The oath in courts of law in man so far practices to administer justice in American Democracy is a feature of Democracy which is indispensable in the situation in life for which it is designed and is and has been, since its establishment in the United States of America, a provision for justice for American citizens far superior to and surpassing any other form of government so far developed in human history. In this oath persons swear to tell the truth, the whole truth and nothing but the truth, so help me God.

Jefferson was apparently aware of the place of conforming to this oath as it was appropriate in the administration of that justice which involved thoughts and actions in the public domain of life. But in his philosophical wisdom, Jefferson was also aware of the personal Reality that not all elements of justice in personal existence should be matters of the domain of public life and if and when unwisely inserted into public life are and were and would be subject to, and inevitably lead to, destructive misunderstandings among people. This is due to the nature of human existence, in which adequate and accurate information cannot be communicated and conveyed from person to person automatically or even with good intent, since persons are often unprepared to or incapable of receiving certain kinds of communication.

So, Thomas Jefferson was known by some of his contemporaries to be wily and shrewd and restrained, whether they agreed with this or not. Jefferson's emergence during the campaign of 1800 as a resolute, determined, and wily candidate for president can be partially charted, though with some difficulty, in his letters, where he shows himself to be polite, shrewd, restrained, and often secretive. He sent his most confidential letters by special messenger, often with instructions that the missives be burned. (TJ p.429) [Cf.pp.187-188]

### **The Philosophical Faith of Jefferson in the God of Justice**

Being unique in his religious faith in the situation of his life in Revolutionary times his view of the God of Justice was also revolutionary. In 1800 Jefferson introduced legislation in the Continental Congress that would make all territories becoming states from 1800 on would be states free from slavery. Though six states voted in favor of the legislation it was defeated by one vote and his own state of Virginia had voted against it.

The French historian Demeunier corresponded with Jefferson and noted the irony that his own state had voted against his legislation. In his reply to Demeunier he expressed his unique view of the God of Justice.

What a stupendous, what an incomprehensible machine is man! Who can endure toil, famine, stripes, imprisonment or death itself in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him thro' his trial, and then inflict on his fellow men a *bondage*, one hour of which is fraught with more *misery* than ages of that which he rose in rebellion to oppose.

But we must *await with patience* the workings of an overruling providence, and *hope* that that is preparing for the *deliverance* of these our suffering brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by *diffusing light and liberality* among their *oppressors*, that they are not left to the guidance of a *blind fatality*. (TJ p.232)

palace guard. The members of the Committee would share news and ideas with one another and undertake to talk over, in the strictest privacy, any desire to depart from any of the fundamental tenets of psychoanalytical theory *repression*, the *unconscious*, or *infantile sexuality*. Adopting Jones's proposal with enthusiasm and much encouraged, they forwarded the suggestion to Freud. (Freud, pp.229-Z30)

By 1923 the committee had expanded to seven members and included Sachs and Otto Rank, a long time intimate *proté gé* of Freud since 1906 and secretary of the Wednesday Psychology Society and very influential member of the Vienna Psychoanalytic Society. There was frequent stress between Rank and Jones, the editor of *The International Journal of Psychoanalysis*, circulated periodically by the committee to foster the growth of psychoanalysis. Rank often complained about the quality of the papers submitted to and accepted for publication by the journal under the editorship of Jones. Freud, patiently over the years, was mediator and peacemaker between them and all of the committee, recognizing that in spite of the differences between some on the committee, nevertheless the abilities of each person on the committee to make contributions to the worldwide spread of psychoanalysis was great.

Rank, to be sure, was not the recipient of unearned favors; he paid his way with strenuous service, unquestioning fidelity, and prolific publication. The mass and diversity of his activities editing, writing, analyzing made him stand out as exceptional amidst the early analysts, all noted for their long hours, hard work, and facile pens.

Freud was the last to grow suspicious of Rank. Rank and Ferenczi together published *The Development of Psychoanalysis*; it contained much interesting material on technique that other analysts would find extremely unsettling; it hinted at a certain disregard for the childhood experiences of patients.

About the same time, Rank published *The Trauma of Birth*, which was potentially far more disturbing than his joint production with Ferenczi. It pointed to the birth trauma, and the fantasy of returning to the mother's womb, as far more important in the history of the mind than other, later traumas and fantasies. Yet Freud remained unperturbed. (Freud, pp.472-473)

### ***Disputation of Oedipus Complex by World Class Psychoanalysts***

#### **Adler**

By 1911, Jung was beginning to appear to Freud to be a little fragile in his total commitment to Freud's theories and methods of psychoanalysis. Yet he continued a more or less fruitful relationship with Freud until 1914, three more years.

But the irreparable divergence between Adler's and Freud's thinking could not be in doubt by 1911. Indeed, Freud had had inklings of it for some years; he came to appreciate the gravity of Adler's departures only after a long delay. As far back as June 1909, he had described Adler to Jung as a theoretician, astute and original, but not oriented to the psychological; he aims past it to the biological. He has created for himself a world system *without love*, and I am in the midst of carrying out the revenge of the insulted *goddess Libido* on him.

In November 1910, it was proposed that Adler rehearse his ideas in some detail to permit their thorough ventilation. Many of the members of the Society, after all, including Freud himself, had treated Adler's propositions as valuable supplements to psychoanalytic theories rather than as threatening substitutes for them. Adler readily complied and in January and February 1911, delivered two papers, the second of these, *Masculine Protest as the Core Problem of Neurosis*, laid out his position so bluntly that Freud could not ignore it. Nor could he force it any longer into his own system of thought. He had remained silent after Adler's first talk; now he poured out his objections: Adler's theory neglects the *unconscious* and *sexuality*. It is only general psychology, and was compromising the autonomous status of psychology by subjecting it to biology and physiology.

Underlying Freud's disagreements with Adler was Adler's watered-down version of psychoanalysis, which jettisoned such fundamental insights as *Oedipus Complex*, *infantile sexuality*, and the *sexual etiology* of ~~neuroses~~. Freud regarded the acceptance of psychoanalysis in its Adlerian *guise* as a greater threat than forthright rejection. (Freud, pp.220-222)

#### **Jung**

Jung Published *The Theory of Psychoanalysis* in 1912. Indeed, writing that book cost me my friendship with Freud, he recalled, because he couldn't accept it. But later he amended and complicated this

diagnosis: that book was not so much the real cause as the final cause of the break, because it had a long preparation. From the beginning I had a *reservatio mentalis* (mental reservation). I couldn't agree with quite a number of his ideas, notably Freud's *ideas on libido* (sexuality)(love). Jung steadily attempted to widen the meaning of Freud's term, to make it stand not just for the sexual drives, but for a general mental energy.

The two continued their companionable exchanges and spent time alone together whenever they could find space in their crowded schedules. There was always much of substance to talk about or write about. On January 2, 1910, Freud sent word to Jung that he was *speculating* about the source of man's need for religion in *infantile helplessness*. Only the day before, he had confided to Ferenczi that his *insight* into religion *had just come to him*, around New Years.

Some months after Freud's final break with Adler, Jung emphatically reaffirmed his loyalty: I am not disposed to imitate Adler in the slightest. Eager as he was to overlook these symptomatic disavowals, Freud could not find Jung's reassurances reassuring. But he tried, in his most delicate manner, to repair the slowly fraying fabric of their intimacy. Jung had quoted to him a long passage from Nietzsche's *Thus Spake Zarathustra* to reinforce his plea for autonomy. One poorly repays a teacher if one remains only the pupil. Perhaps this had influenced Freud to continue to attempt to repair the slowly fraying fabric of their intimacy.

By May 1912, he was embroiled with Freud in a dispute over the meaning of the *incest taboo*, behind which loomed that never-settled issue, sexuality. Freud's tone in that exchange was puzzled; he was desperately warding off the recognition that his friendship with Jung was doomed. But Jung gave Freud less and less reason for even a touch of optimism. In November, he wrote to Freud that he had thrown overboard most of the psychoanalytic baggage—*childhood sexuality*, the *sexual etiology* (orientation) of ~~neuroses~~, the *Oedipus Complex* openly in public lectures and conclusively redefined *libido*. In his report to Freud, he cheerfully observed that in his lecture tours his version of psychoanalysis had managed to win over many people who had hitherto been put off by the problem of sexuality in ~~neurosis~~. Jung's letter was a truculent manifesto, *a declaration of independence*. In July 1913, in lectures given before the Psycho-Medical Society in London, Jung for the first time called his revised psychoanalytic philosophy *analytical psychology*. (Freud, pp.226, 228, 231, 237)

Freud's dream theory was another target of Jung's rethinking. We admit the correctness of the [Freudian] wish-fulfillment theory but regard it as superficial and those with whom he had influence had gone beyond it. Jung was hard at work constructing a psychology of his own; the ideas associated with Jungian analytical psychology all date from these years: the archetypes, the collective unconscious, the ubiquity of the uncanny, the sympathetic religious experience, the fascination with myth and alchemy.

As a practicing psychiatrist and clinician who claimed to have learned most from his patients, Jung developed a psychology that naturally shows marked affinities with Freudian psychoanalysis. But the differences are fundamental. Jung's theory of the archetype has no real counterpart in Freud's views. The archetype is a fundamental principle of creativity anchored in human *potentiality* concretely manifested in religious doctrines, fairy tales, myths, works of art and literature. Its equivalent in biology is the pattern of behaviour. (Freud, pp.237-238)

## Rank

The questions that preoccupied Freud from the mid-1920s on were not pure abstractions for him, but acquired their urgency from events in his personal life. They exhibit once again the continuous traffic in Freud's mind between private feelings and scientific generalizations—traffic that reduced neither the intensity of his feelings nor the *relevance* of his science. Beneath the surface of his rational argumentation, there lurks Freud the disappointed father, the concerned mentor, the anxious son.

The last adherent Freud expected to give him trouble was his valued and, he thought, wholly dependable psychoanalytic son Otto Rank. But in 1923, Rank went through some distressing episodes that hinted at welling-up conflicts. Rank began to espouse techniques and theoretical positions that would move him far from the ideas he had been steeped in for two decades and had done so much to propagate. Once the most orthodox of Freudians, he became a Rankian.

Freud's tranquility was more than passive acceptance. Carefully cultivating his credulity, he did his utmost to minimize mounting indications that Rank might eventually become another Adler or Jung. He persisted in attributing the tensions among his followers to mere personal animosities.

Rank argued that his central thesis, singling out the birth trauma as a decisive psychological event, was really an elaboration of Freud's own thinking, which analysts had been acquainted with for years. Freud had been recorded laconically as observing, Act of birth as source of anxiety. Freud reminded the Vienna Psychoanalytic Society that with anxiety one must keep in mind that the child has anxiety from the act of birth on. In

anybody other than Jefferson and Maria Cosway, which he entitled *My Head and My Heart*, until Julian Boyd published it long after Jefferson's death. [TJ xi] (TJ pp.654-667)

## Jefferson's "Mapping and Logging" his Faith and Ethics and Morality and Personal Therapy

When Jefferson was weighed down with racial and family and personal and political problems and in using his conceptions of the American Indian as a model he engaged himself in mapping and logging his faith and repentance and personal therapy in the course of writing *Notes on the State of Virginia*.

The Indian is brave when an enterprise depends on bravery; education with him making the point of honor consists in the destruction of an enemy *by stratagem*, and in the preservation of his own person free from injury. His sensibility is keen, even the warrior weeping most bitterly on the loss of their children.

Here Jefferson, who had himself so recently been occupied in the preservation of his own person free from injury, and who had grieved most bitterly over the recent loss of a child, wrote the overtones of autobiography. So something of his private suffering and guilt were *dissipated* and *expiated* in the seemingly intellectual writing a superior guidebook to Virginia. (TJ p.192)[Cf.p.169]

When, then, Jefferson, for instance, gave therapeutic counsel to his daughters about mother-in-law problems and the spiritual destructivity of being angry, this was visionary therapy.

## Jefferson's Ethical and Moral 'Embodiment' in and Advocacy of his "Passion for Peace"

Thomas Jefferson of all our great presidents was the most orderly and the most acquisitive. He was also the most controlled. The celebrated equanimity of his temper, crystallized in his pronouncement *Peace is our passion*, extended to his private as well as his public life; his daughter Martha described how he lost his temper in her presence only 2 times in his life. (TJ p.1)

When Martha was in some father-in-law and mother-in-law distress he wrote her:

If the lady has anything difficult in her disposition, avoid what is rough, and attach her good qualities to you. Consider what are otherwise as a bad stop in your harpsichord. Do not touch on it, but make yourself happy with the good ones. Every human being, my dear, must thus be viewed to what it is good for; for none of us, no not one, is perfect; and were we to love none who had imperfections, this world would be a desert for our love.

Love and cherish what is good in persons, and keep out of the way of what is bad. Be you, my dear, the link of love, union, and peace for the whole family. (TJ pp.327-328)

While Jefferson was in Paris his young daughter Polly was staying with relatives in America. In correspondence with her he encouraged her to never suffer yourself to be angry with anybody and that you give your things to those who want them and do whatever anybody desires of you in the home. (TJ p.242)

Again and again Jefferson cautioned his daughters against anger and indolence, major vices in the eyes of this controlled and busy man. Anger only serves to torment ourselves, he wrote to Martha. And, Of all the cankers of human happiness and peace, none corrodes it with so silent, yet so baneful a way as anger and indolence. In this burden every object about us is loathsome, even the dearest. (TJ p.45)

We have only to look at Jefferson's lifelong record of control and equanimity in the public handling of even his nastiest political enemies, and a record of incredible industriousness that stopped only with his death, to see that Jefferson had molded and lived his own life very consistently in the same way. (TJ p.46) [Cf.p.170]

## Possibilities for Therapy in-Being 'Visionary'

That Thomas Jefferson was a visionary person is confirmed in his views of the French Revolution. He was visionary enough to discern the benefits to the people, tyrannized by the French monarchy, eventually establishing a Republic of freedom after the reign of terror, which in the long range has benefited France ever since and the disasters of the reign of terror with the beheading of thousands by the guillotine, not only aristocrats but others as well. So when Jefferson continued a correspondence and association some

In addition to self-analysis, Freud's theory and practice of *transference* reveals profound insight into life-giving therapy. What is equally important in both self-analysis and psychoanalysis with a client is that the analyst relatively anonymous and attentively passive offers themselves as a kind of screen onto which the patient projects their passions, love and hate, affection and animosity, hope and anxiety and any other source of mental and emotional disturbance. This becomes and is a therapeutic *transference* back and forth from client through therapist, on which so much of the *curative work* of the psychoanalytic process depends, and is by definition a *transaction* between two human beings. It thus becomes evident here that the analyst and the client are consulting together in their own free-will and in-depth desires to do so. [Cf. pp.90-92,244]

### John Lennon's Primal and Soul 'Words and Song' Music Therapy

A book arrived in the mail one morning which precipitated a chain of events that changed John and Yoko's lives radically. The book was *The Primal Scream (Primal Therapy: The Cure for Neurosis)* by Arthur Janov, an American psychologist, and it presented a new approach to psychological thinking. When I read it I thought it was like Newton's apple. This must be it! I said. But I'd been so wrong in the past, with the drugs and with the Maharishi.

*The Primal Scream* describes Janov's method for transforming neurotics into real human beings. Neurosis to Janov means defenses; Primal Therapy is designed to strip patients of all defenses. Janov contends that the defenses (neuroses) are born out of the child's needs, especially his need for love. The child struggles desperately and in vain to please his parents and be loved by them. Finally his unfulfilled needs are blocked from consciousness as a matter of self-preservation, so that the child stops feeling the pain they cause. But the price is tension and neurosis, and the replacement of real needs by symbolic needs. As long as the pain of unfulfilled needs is repressed, behavior will be unreal and neurotic. Only experiencing and working through Primal pain permits the person to get back into contact with his real needs and become a real person again.

John's magic, his musical *metamorphosis*, is a phenomenon that continually surprises me (is classical). The creation of Instant Karma was one example. Also incised in my memory was John's transformation at the Toronto Rock n Roll Revival, when I saw a pathetic figure of a man, crying, throwing up, and convulsed with fear, who walked out onto a stage and gave an inspired and inspiring performance. (*John Lennon: One Day at a Time*, Fawcett, Grove Press, 1976, p.177)

### Thomas Jefferson's "Mapping and Logging" Journal Therapy

#### Jefferson's "Mapping and Logging" his Psychoanalytically-philosophical Self-Analysis and Therapy

As in his recommendations of self-analysis toward their being moral persons to his daughters in his correspondence to them, Jefferson engaged himself in self-analysis toward this end and for this purpose. There is no record of whether or not Jefferson encouraged his daughters to map and log their own self-analysis and self-healing therapy but he himself was the most prolific person on record to do so.

Lionel Trilling, in giving the first annual Jefferson lecture in 1972, chose to speak on Jefferson and the life of the mind. He thus carried forward a tradition set in 1826 by William Wirt, who when delivering in Congress the funeral eulogy on Jefferson concentrated on his vision of liberating the imprisoned intellect of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his luminous mind and its impact on society.

Before his death Jefferson tried to discourage those contemporaries who wished to be his biographers. I do not think a biography should be written, or at least not published, during the life of the person who is the subject of it. It is impossible that the writer's delicacy should permit him to speak as freely of the faults or errors of a living, as of a dead character. There is still a better reason. The letters [written mapping and logging] of a person, especially one whose business (and thoughts on a wide variety of subjects), form the only full and genuine *journal* of his life; and few if any can let them go out of their own hands while they live. A life written after these hoards become opened to investigation must supersede any previous one.

The hoards of Jefferson letters and his meticulous plantation records are now available as never before. The magic of microfilm brings them to the desk of any serious student, and the scholarship of Julian Boyd has provided, with masterly notes, printed volumes of letters written to Jefferson as well as those written by him, up to 1791. These numerous volumes contain a classic of Jefferson's mapping and logging, unknown to

*Interpretation of Dreams* he wrote, The act of birth is the first experience of anxiety and therefore source and model of the affect of anxiety. (Freud, pp.470, 471, 473, 475)

In fact, that thesis was less a retreat from psychoanalytic thinking than a *prophetic* if rather one-sided anticipation of later developments in analytic theory. Rank was elevating the mother's role at the expense of the father's, and the prototypical anxiety of birth at the expense of the Oedipus Complex.

Freud's response clarified choices for the continuing exploration of psychoanalysis. Let us take the most extreme case: if we have been wrong with the Oedipus complex, then the real decision in fact lies with the trauma of birth. If they are proved right, the origins of neurosis would have to be sought in a physiological accident rather than our sexual etiology (orientation). In that case, analysts would certainly have to modify their technique. What mischief would then occur? Could both stay together under the same roof with peace of mind? A few years' work, he thought, would determine just who among the theorists had been right and who had not been right. (Freud, p.475)

Later, on a lecture of the United States and while receiving much adulation, Rank discovered he could not leave Vienna and Freud behind. Freud continually instructed him by letter, and informed Rank that his own six most recent patients, five of whom were acquainted with Rank's ideas, had wholly failed to confirm the birth-trauma thesis. (Freud, p.417)

Rank had not yet elaborated his final theories; they emerged two or three years later as he developed his concept of the *will* as the primary human force, as that part of the ego which masters the drives on one hand and the environment on the other.

By the spring of 1926, Rank had worked himself out of the Freudian camp and as such and in that sense, Freud was done with him. (Freud, pp.483-484)

### Benefits Freud Derived from his Tutorial Exchanges for 20 years with Rank.

The affair had been painful and long-drawn-out, but Freud, reflecting on Rank's, for him, maverick ideas, drew some important lessons. In the book that came out of it all, *Inhibitions, Symptoms and Anxiety*, he observed,

Rank's reminder that the affect of anxiety is, as I was the first to assert, a consequence of the birth process and a repetition of the situation then experienced, necessitated a fresh scrutiny of the problem of anxiety. But I could get nowhere with his conception of birth as trauma, of the anxiety state as a disposal reaction to it, of every fresh affect of anxiety as an attempt to abreact the trauma more and more completely. Still, Freud felt constrained to confess, Rank had raised some interesting issues.

In celebrating his seventieth birthday, the familiar pressure to solve problems had not deserted him. Freud's tactic was to acknowledge that he had abandoned an earlier theoretical position but to minimize the length traveled. The book is aesthetically less satisfying than most of Freud's other writings. It strings together ideas without demonstrating their necessary connection. Some of its lasting contributions to psychoanalytic thinking, the passages on *repression* and *defense*, like those on *anxiety*, are scattered across the text.

The essay begins by distinguishing *inhibitions* from *symptoms*, though Freud was far more interested in the nature of *defense mechanisms* and, even more, in *anxiety*. During the years when Freud began to think psychoanalytically, while he was writing his early papers on hysteria and anxiety neurosis, the psychiatric establishment had very little to say about *anxiety*. Freud thought that more needed to be said.

Some of Freud's earliest neurotic patients had displayed florid symptoms of anxiety, and since he was persuaded that all neuroses originate in sexual disorders, he was driven to the conclusion that anxiety, too, must have sexual roots. The formula was simple: sexual excitement that remains undischarged is transformed into anxiety. *Repression* causes anxiety and vice versa. All anxieties, a sense of helplessness, guide persons in the perils of life. (Freud, pp.484-487)

### Oedipus Complex Mythology and the Origin of Guilt

The underlying premise of Freud in psychoanalysis is the presumption that to engage in therapeutic healing of undesirable tensions and illnesses in patients it is necessary to trace and discover these underlying problems and work with them. The procedure for doing so is the probing into the past of the patient through the use of psychoanalytical techniques to discover the Real sources (etiology) of their problems.

In *Totem and Taboo* Freud presents the anthropological history of primitive tribes and their relationships to Totems, which are holy objects and presences that are worshipped, and taboos, which includes an awareness of activities which are forbidden to them by the presence of realizations that they would be injured by

engaging in these activities and subscribing to the accompanying tabooed beliefs.

Freud's excursion through contemporary theories explaining the origins of totemism is not without some appreciative glosses. After Freud's consideration of the conjectures of Charles Darwin and Robertson Smith and others, where he found the anthropological information on Totemism and Taboo, his own explanation winds its way back to the analytical couch.

Darwin had supposed that prehistoric man lived in small hordes, each governed by a domineering, sexually jealous male; Robertson Smith had hypothesized that the ritual sacrifice in which the worshipped *totem animal* is eaten is the essential ingredient in all totemism.

Adopting the comparative strategy typical of his theorizing, Freud linked these unsubstantiated, quite insecure, guesses to the *animal* phobias of *neurotic children*, children afraid of horses, dog phobias, enjoying seeing chickens slaughtered, etc. Freud then ushered the *Oedipus Complex*, which had been hovering in the wings, to center stage. From the behavior of these troubled children, Freud interpreted the *totem animal* as representing the father, which would have arisen from the Oedipus Complex.

Freud had the grace to recognize that this reconstruction must appear fantastic to everyone, but to his mind it was perfectly plausible: the fierce, jealous father who dominated the horde and kept the women for himself drove away his sons as soon as they grew up. One day the brothers who had been driven out got together, beat their father to death, and devoured him, and thus put an end to the patriarchal horde. United, they dared and managed to do what would have remained impossible for the individual. That they should have made a meal of the potent father they had killed, Freud thought, is how these cannibal savages were.

The violent *primal father* had surely been the envied and feared model for each of the fraternal troop. Now, in the act of devouring, they carried through their identification with him; each of them appropriated a piece of his strength. Its origins once understood, the totem meal, perhaps the first festival of mankind, would turn out to be the repetition and the commemoration of this *primal crime*. This, according to Freud, is how human history and civilization and culture must have originated. Freud noted that all he had done was to add another element to the sources, already known or still unknown, of religion, morality and society.

Emboldened by his psychoanalytic reverie through his discoveries of the connection between Totem and Taboo and childhood *neurotic phobias*, Freud drew the most astonishing inferences. He supposed that the murderous band of brothers was dominated by the same mutually contradictory feelings about the father that psychoanalysts can demonstrate in the ambivalence of the *father complexes* disturbing children and neurotics. (Freud, pp.328-330)

In the *ambivalence* of the father complexes, having at once *hated* and *loved* the formidable father, the brothers were smitten with *remorse*, which showed itself in an emerging consciousness of *guilt*. In death, the father became more powerful than he had ever been in his lifetime. What he had previously prevented by his very existence, his sons now prohibited to themselves in the psychological situation *deferred obedience* so familiar to us from psychoanalysis.

The sons now *erased* their act of parricide and its negative consequences [made atonement for] by declaring the killing of the father-substitute, the totem, impermissible and renounced its fruits by denying themselves the women who had been freed. Thus, having been oppressed by their guilt, the sons established the fundamental taboos of totemism, which had to correspond precisely with the two *repressed wishes* of the Oedipus Complex: the killing of the father and the conquest of the mother. In becoming guilty and acknowledging and overcoming their guilt, they created civilization. All human society is constructed on *complicity in the great primal crime*, which must leave ineradicable traces in the history of mankind.

Freud thought it demonstrable that such traces pervade all culture. The history of religion, the appeal of the tragic drama, the exemplars of art, all point to the immortality of the *primal crime* and its consequences. (Freud, p.330)

For Freud, the demonstrability of traces of complicity in the great primal crime pervading all culture is evident in the arts, for instance, in tragic drama, in Shakespeare's *Hamlet*. Freud's famous pages in *The Interpretation of Dreams* on the guilt feelings aroused in Hamlet by love for his mother and hatred for his father are an indication of this. (Freud, p. 313)

Ironically, the historical reality of the primal crime was by no means essential to Freud's argument. Guilt feelings can be handed down by less fanciful, scientifically more acceptable mechanisms; and thus disarmed the most devastating criticisms to which *Totem and Taboo* would be exposed. Presenting his stunning tale not as fact but simply as mythology of the fact that has plagued families with their young children through the centuries as they confront each other in a variety of family situations.

In other words, he could have dropped his Darwinian (and Lamarckian) thesis. The universality of family

## CHAPTER 17

### Types of Therapy

#### The Multidimensionality of Michael-Adam: The Trio Jefferson-Freud-Lennon

#### Partaking of The Tree of Life

The Lord, who Is Alpha and Omega,  
shewed me a pure river of *water of life*,  
clear as crystal,  
proceeding out of the throne of God  
and of the Lamb.  
In the midst of the street of it, and on  
either side of the river,  
was there, *The Tree of Life*;  
and the leaves of the tree were  
*for the Healing [Therapeuoē] Therapy of the*  
*(people of) the Nations.*

(Rev.22:1-2)

### Types of Therapy

#### Jefferson's "Mapping and Logging" Journal Therapy

Freud was a professional therapist involved in both psychoanalytic therapy with numerous clients over many years, as well as involving himself in self-analysis therapy which healed many of his own personal neuroses. John Lennon sought therapeutic help from a professional therapist as well as engaging himself in self-analysis. Jefferson was neither a professional therapist nor was he under the care of one. Psychoanalytic and psychiatric therapy was not then developed and didn't become so for another century. He was, then, a visionary *pioneer* as a philosophical-political-associates-family-personal self-analysis *therapist*. [for his family therapy Cf.pp.250-251]

In delivering in Congress in 1826 the funeral eulogy on Jefferson, William Wirt concentrated on his vision of liberating the imprisoned intellect of man throughout the world. He began with himself and his self-analysis in his extensive Journal mapping and logging all of his activities in his life, including the affairs of his city of God plantation and his many years of governmental service. A major portion of this extensive mapping and logging Journal was his correspondence. Over these years he mailed over 17,000 letters and received over 5,000 letters. When compiled and published by Julian Boyd a century or so later, largely from microfilm in the Library of Congress, Jefferson's Journals were published in numerous volumes. His Journals were a major resource for him in his therapeutic self-analysis and counseling others. His Maria Cosway Head and Heart self-analysis exemplifies this. [Cf.pp.245-246]

#### Freud's Psychoanalytic-Philosophical Therapy – Transference

experience, of intimate rivalries and mixed feelings – in short, of the ubiquitous Oedipus complex – would have been sufficient to account for the recurrence of guilt feelings and to fit them well into his theory of mind. Alfred L. Kroeber, a distinguished sociologist, recommended this approach in the *American Journal of Sociology*. (Freud, p.333)

Sounding much like the philosopher Auguste Comte nearly a century before him, Freud postulated a sequence of three stages of thought, the animistic of primitive man, the religious, and the scientific (which psychoanalysis Freud presumed to be included in). This scheme implies succession in time as well as a hierarchy of values.

In his development of psychoanalysis, Freud was confined to his situation in life in his time (as all persons, including pivotal persons, are in various ways), so these limitations should not dampen enthusiasm for the fundamental and progressive psychoanalytical insights that psychoanalytical-philosophy can continue to build on. Yet by the time Freud was writing, and certainly in the decades after the publication of *Totem and Taboo*, and up to the present time, cultural anthropologists and philosophers rejected and have rejected accepting the whole package of Freud's *Totem and Taboo* rendition of the Oedipus Complex, some having done so scornfully. (Freud, p.327, f.n.)

As students of the human animal refined their methods and revised their hypotheses, the flaws compromising the argument of *Totem and Taboo* emerged more and more obtrusively, except to Freud's most uncritical acolytes. Cultural anthropologists demonstrated that while some totemic tribes practice the ritual of the sacrificial totem meal, most of them do not; what Robertson Smith had thought the essence of totemism was turned out to be an exception. Again, the conjectures of Darwin and others about the prehistoric horde governed autocratically by a polygamous and monopolistic male did not stand up well to further research, especially the kind of research among the higher primates that had not been available when Freud wrote *Totem and Taboo*. (Freud, pp.332-333)

### Correlating the *Mythology* of The Primal Crime of Freud with the Doctrine of Original Sin

In the late 1890s, moving from reality to mythology had saved Freud from the seeming absurdity of the seduction theory as he had previously formulated, namely, that *all* anxiety and neuroses originated from misused and abused sexuality. Freud now agreed that only *some* anxiety and neuroses have origins in misused or abused sexuality. This agreement saved Freud's other and more adequate contributions to neurosis.

But now, though he hesitated over his assertion and dutifully presented the evidence against it, he finally held fast: *in the beginning was the act!* It did not exactly increase the prestige of Freud's visionary construct that his account of the way the feeling of guilt arose should strikingly resemble, of all things, the Christian doctrine of original sin. (Jaspers, 333-334)

*In the beginning was the act!* was significantly modified with the publication of *The Interpretation of Dreams*, in which he identified dreams as representing *wishes as fulfilled* rather than *acts*. (Jaspers, p.113)

### Oedipus Complex *Mythology* and the Origin and Nature of Neuroses

Freud's early formulations of the Oedipus Complex were comparatively simple; he would considerably complicate them over the years. While the idea of the Oedipus Complex was soon strongly contested, his predilection for it steadily increased; he viewed it as an explanation of *how neuroses originate*, as a turning point in the developmental history of the child and as a marker differentiating male and female sexual maturation.

In *The Interpretation of Dreams*, published in 1900, his central work for his elaboration of psychoanalysis, the *Oedipal struggle* played a modest part in the sense that it was not mentioned by name, though the wider implications are not far to seek. The Oedipal struggle and the related theories pertaining to psychoanalytic therapy was not outlined as directly and vigorously as it was much later. By accounting for those murderous Oedipal dreams about the death of spouses or parents, it provides evidence for the theory that dreams represent wishes as fulfilled. Beyond that, it helps to explain why dreams are such odd productions; all humans harbor wishes they cannot allow to see the light of day in their uncensored form. (Jaspers, p. 113)

Freud's selection of materials for his book on dreams is revealing. The dreams of neurotics present special characteristics. Since there are differences between neurotics and normal people, Freud sought out the dreams of his friends and his children, and dreams reported in literature, to say nothing of his own, to make instructive comparisons for identification and understanding of neurosis. He found some of his patients' contributions irresistible, but he overwhelmed them with instances drawn from what he liked to call normal people. Working out his theory of neuroses, Freud found that the neurotic throws some light on the normal since the two are really

not so different from one another in some ways. (Freud, pp. 117-118)

In spite of and possibly because of the discovery that neurotics are not different in kind but only in degree from normal people, at the time of the publication of *The Interpretation of Dreams*, Freud was unable to give a definition of neurosis that would make it possible to distinctively indicate what neurosis is, other than the etiology of sexuality. Actually, some indication of what Freud was considering to be a neurosis was his reference to himself.

Having learned about resistance to their psychoanalysis from his patients, he now experienced it himself while attempting to write his book of dreams and experiencing difficulty in seeing his way clearly to write it; and in this situation engaging himself in self-analysis. He confessed that "What has been going on in me, I still do not know. Something from the deepest depths of my own neurosis has put up resistance against any progress in the understanding of the neuroses." (Freud, p.99)

The constant in the psychoanalytic theory of neurosis in Freud from the early days of the development of psychoanalytic theory to the end of his clinical practice was his *sexual etiology* (orientation to its *causes*), proposing that the most basic cause of neurosis is misused and abused sexuality.

In October 1895 Freud communicated the great clinical secret: obsessional neurosis is the consequence of a presexual *sexual pleasure*, which later transforms itself into [self]-*reproach*. Presexual, means actually before puberty, he explained. These relevant events, as patient after patient remembered them for him, were sexual traumas "whether the result of glib persuasion or of brutal assault" undergone in childhood.

Obsessional neurotics appeared to have been precocious in their sexual activity and displayed hysterical symptoms; hence they too must have been first victimized as children. The childhood episodes that analysis uncovered, Freud added, were "grave". The villains were above all nursemaids, governesses, and other servants, "as well as, regrettably, teachers and innocent brothers."

In the same year, on April 21, Freud committed himself to this seduction theory before a select professional audience. His listeners were all experts on the twisted byways of erotic life. The great Richard von Krafft-Ebing, who had made sexual psychopathology his own, was presiding. Later Freud noted that, "The lecture had an icy reception from the donkeys and, by Krafft-Ebing, the odd judgment: "It sounds like a scientific fairy tale." (Freud, pp.92-93)

In 1895 Krafft-Ebing published a monograph, *Nervousness and Neurasthenic States*, which illustrates the prevailing viewpoint. The book is an attempt to bring some clarity into the confusion then current in the use of diagnostic terms. Krafft-Ebing defined nervousness (and neurosis) as "for the most part an *innate pathological disposition*, more rarely *an acquired pathological change* in the central nervous system. Heredity is the principal source of trouble, individuals afflicted with a nervous disposition from congenital influences." (Freud, pp. 119-120)

In November 1906, when Adler gave a paper on the physiological foundations of neuroses, Freud praised it warmly. He had little use for Adler's favorite term, organ inferiority, and would have preferred a more neutral term, like "a particular variability of organs." But for the rest, he found Adler's paper, like his work in general, helpful to him and significant. Superficially, he and Freud seemed in broad agreement; both saw heredity and environment alike involved in the etiology (causes) of neuroses. As a socialist activist interested in the amelioration (therapeutic healing) of humanity's illnesses through education and social work, Adler assigned real importance to the environment in the shaping of people's minds.

Adler first used the term organ inferiority in 1904 in a short, hortatory article on the physician as educator, in which he cited the imperfection in some bodily organ as the cause of timidity, nervousness, cowardice, and other *ills* that beset children. He continually cautioned against overstating the impact of traumas on the mind. The mind, detecting some *physical or mental* disability, attempts to compensate for it "at times successfully, but often enough, unsuccessfully." Adler, in short, essentially defined a neurosis as *a failed compensation for inferiority feelings*. The opportunity of the psychiatric therapist, then, is to find ways to assist the clients themselves to succeed in making this compensation.

Freud, as we know, insisted emphatically on the impact of the child's world on psychological development: the role of parents, siblings, nurses, playmates, in the genesis of sexual traumas and *unresolved conflicts* or seemingly unresolvable conflicts (neuroses). But Adler's view of the environment was not Freud's. In fact, Adler openly questioned Freud's fundamental thesis that early sexual development is decisive for the making of character. Refining and revising propositions he advanced from the beginning of his turn to psychiatry, Adler forcefully if not stylishly evolved a distinctive family of ideas which became unmistakably Adlerian; they all centered on his conviction that every neurotic seeks to compensate for some organic imperfection. However seriously Adler might take the external world, in his psychology he elevated biology into destiny. Freud's observation constitutes a virtual counterpart. Adler's theory, he said, neglects the *unconscious* and sexuality. (Freud, pp. 216-217, 222)

justice, in miraculous and subtle and flexible patience, was patiently diffusing and infusing, "non-interferingly", intercessory *light* and liberality into oppressors, was and is remarkable; and his philosophically prophetic insight was far ahead of even his revolutionary times in his situation in life and is still far ahead of current traditional philosophical and religious ideas of God's justice and how it relates to personal freedom. This is God's non-interfering *interpositioning* in human affairs. [Cf.p.164]

John Lennon

In the beginning of their marriage, it seemed that Yoko liberated John through love, liberated him of false values and false roles. But he became over dependent (contingent) on Yoko, the person who had given him freedom. John felt that he could not live without her, so it was a vicarious freedom, and for a time he was living through Yoko. Invariably I saw him retreat behind her to avoid a situation he couldn't face up to.

Later, he discovered through therapy-*enlightenment* that freedom must come from within and must be self-generated. Yoko's achievement was that she helped him with the first step toward becoming free, and helped him to recognize the inhibited part of himself, to remove the mask, to penetrate through the persona, and beyond "and in this sense their relationship was rewarding to John and his freedom became self-generated."

The period of Primal Therapy in 1970 was the dividing line in John's work. Since that time he has been involved with a new kind of creativity and exhibits what Freud has spoken of as a lack of repression. Though there were flashes of this maturity before therapy, something new was happening in "Cold Turkey," and the period from 1968, when John first became involved with Yoko, until the beginning of therapy was a time of intense growth, including into increasing personal freedom. (*John Lennon, One Day At a Time, Ibid.,* p.180)

This review of the pursuit of freedom from slavery of Plato-Augustine-Freud-Jefferson-Lennon suggests, then, the advisability of correlating the connections between this Michael-Adam quintet to reveal the nature of their interconnections in this pursuit of freedom.

'Connections' in the Plato-Augustine-Freud-Jefferson-Lennon Philosophy of Freedom

Common denominators in the Plato-Augustine-Freud-Jefferson-Lennon Philosophy is their pursuit of freedom and is also their Being-*illuminated* in various ways and times that had to do with their personal freedom and their philosophy of freedom. In some significant sense this illumination may be legitimately considered to be illumination in *Divine light*, even in the case of Freud given his strong propensity to-Be *mythological* in A Myth of a Personal God sense. [Cf.Ch.9, p.109] Other common denominators between two or more of the quintet are:

- (1) their philosophies and relationships with God,
- (2) their philosophies of self-sufficiency or what was referred to as personal self-generated independence,
- (3) their objections and rejections of whatever interruptions to freedom was posed by Government, and
- (4) their participation in therapy as a mode of assistance in generating their personal freedom.

God	Self-Sufficiency	Limiting Government	Therapy
Plato	Plato	Plato	
Augustine			
Freud [Mythology]	Freud		Freud
Jefferson	Jefferson	Jefferson	Jefferson
	Lennon	Lennon	Lennon

witnesses, the hidden order governing the human mind. [Cf.p.89]

To whatever extent these freedom- insights emerged from Freud's inherent nature (cosmic genetic nature), he felt that his nurture (environment) as a Jew likely contributed much to his personal freedom and philosophy of freedom. To approach some understanding of Freud's life of freedom, it is advisable to consider Jews theoretically to be either religious or non-religious Jews. Freud considered himself to be a non-religious Jew, and as such to be living in his Jew-Freedom.

Freud further concluded that his Jew-Freedom was an essential ingredient in becoming enabled to find and cultivate his freedom to establish psychoanalytic-philosophy against very great odds. Being a Jew, Freud's exclusion from Austrianness at the University of Vienna had given him an early familiarity with being in opposition, and thus prepared the way for what he referred to as a certain *independence of judgment*. In 1925, exploring the widespread resistance to psychoanalysis, he suggested that one cause must be that its founder was a Jew who had never made a secret of his origins. There is something to Freud's observation that a devout Jew, or Christian, could never have discovered psychoanalysis: it was too iconoclastic, too disrespectful of religious faith and too disdainful of apologetics. [Cf.pp.89-90]

Freud's discovery of the essence of the Oedipus Complex was basically by revelatory *illumination*, though this is not to say that all of his philosophical-psychoanalytical thoughts and beliefs and practices were absolutely correct and were by revelation. There were days when he dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning *illuminated* the connections and lets me understand what had gone before as a preparation for the present. Then he found it impossible to convey any notion of the intellectual (and it might also be said spiritual) beauty of the work. [Cf.p.74]

## Jefferson

Early in Jefferson's career his cosmic genealogy as a fighter for Real freedom began to *emerge*. The measured cadences of his famous Bill No.82 legislating the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence.

Almighty God hath created the mind free To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical *The opinions of men are not the object of civil government, nor under its jurisdiction.* (TJ p.155)

Again, in the trial for the freedom of the mulatto child he argued that:

Under the law of nature, all men are born free, and everyone comes into the world with a right to his own person. [Cf.p.153]

Much later, but again, in the accusations in the Maria Cosway affair he advocated that:

A man is master of his own body and may govern it as he pleases. [Cf.p.153]

These philosophical convictions were then far from being obvious or a part of society. [Cf.p.156]

Jefferson's philosophy of freedom was exercised in essentially the same way in his philosophical participation in the Revolutionary War in his complaints against the tyranny of the British crown and in his philosophico-political disputations with John Adams and Alexander Hamilton and in his maneuvering around in his flexibility toward the institution of chattel slavery, and religious slavery as well, particularly with regard to his disagreements with and concern over the beliefs and practices of the Anglican clergy. The essence of his philosophy of freedom can be *illuminated* with reference to his disagreements with the Anglican clergy.

The difference between Jefferson's philosophically prophetic faith in a God of Justice and the abstract and thus impersonal traditional dogmas about the justice of God of the entrenched and intransigent Anglican clergy was and is remarkable. Jefferson was obviously *illuminated* in being aware of the nature of the Justice of God, which he proposed in and from his own personal faith. To embody his faith that the God of creative

An important factor that should be considered in assessing the debates between Freud and Krafft-Ebing and Freud and Adler is an awareness that the science of genetics at the time of these debates was still in its infancy. What Robertson Smith had thought to be the essence of totemism turned out to be an exception. The conjectures of Darwin and others about the prehistoric horde governing autocratically by a polygamous and monopolistic male did not stand up well to further research, especially the kind of research among the higher primates that had not been available when Freud wrote *Totem and Taboo*.

Freud's stirring portrayal of that lethal fraternal rebellion against patriarchy seemed increasingly implausible. It came to appear all the more fantastic because it required a theoretical underpinning that modern biology discredited decisively. When Freud wrote *Totem and Taboo* in 1913, some responsible students of man were still ready to believe that acquired traits can be genetically handed on through the generations. The science of genetics was still in its infancy around 1913, and could accommodate the most varied conjectures about the nature of inheritance.

Darwin himself, after all, though caustic in his references to Lamarck, had been something of a Lamarckian in hypothesizing that acquired characteristics may be inherited. The fact that Freud could lean on the remaining, though dwindling, prestige of this doctrine and remained partial to it was because he believed it would help to complete the theoretical structure of psychoanalysis. (Freud, p.333)

Another important factor that should be considered in assessing these debates is the realization that the science of *statistics* was not employed in these vigorous discussions. When then Freud refers to *13 and 18 patients to Krafft-Ebing or patient after patient* in his arguments in favor of presexual sexual pleasure, which later transforms itself into [self]-reproach, there is no indication given of *what percentage* of either his clients or youth in general experience this pre-sexual sexual pleasure. There is also no indication of whether or not this particular type of client was attracted to Freud as a therapist. (Freud, p.92)

When Krafft-Ebing asserts in his debate with Freud that nervousness (and neurosis) is *for the most part* an innate pathological disposition and *more rarely* an acquired pathological change, he gives no statistical way of determining precisely this significance. (Freud, pp.19-20)

## The Elusiveness of Freud's Considerations of the Nature of Freedom

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real; one aim of psychoanalytic therapy was precisely to give the patient's ego *freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes. But Freud sternly warned that psychoanalysis should offer such illusory fantasies no comfort. Freud's theory of the mind is therefore strictly and frankly deterministic. (Freud, p. 119)

Given the centrality of *determinism* in Freud's thinking, it is only fitting that while he was studying dreams, he should also have been amassing materials on what he called the psychopathology of everyday life. The results did not surprise him: commonplace, normal pathology offered him literally uncountable instances of accidents that analysis showed to be anything but accidental. To misspell a familiar name, forget a favorite poem or word, mysteriously mislay an object, fail to send one's wife the usual bouquet of flowers on her birthday—these are all messages virtually begging to be *decoded*.

They are *clues to desires or anxieties* the actor is not free to acknowledge even to himself. These findings confirmed Freud's unequivocal respect for the workings of *causality*. The diagnostic gain implicit in his conclusion is only too obvious. Inviting a scientific reading of apparently causeless and inexplicable events, it exhibits, using the most ordinary experiences as witnesses, the hidden order governing the human mind. (Freud, p.125)

## Freud's Jew-Freedom

Among Jews, there are several branches of being a Jew. To approach some understanding of Freud's life of freedom, it is advisable to consider Jews theoretically to be either religious or non-religious Jews.



Freud considered himself to be a non-religious Jew, and as such to be living in his Jew-freedom.

The Jews have seized upon my person from all sides and all places with enthusiasm, as though I were a God-fearing great rabbi. I have nothing against it, after I have clarified my position toward faith unequivocally. Judaism still means a great deal to me emotionally. He described himself as a man wholly alienated from the religion of his fathers as from every other, who cannot participate in nationalist ideals and yet has never denied his affiliation with his people. When a devout American physician told Freud of the religious vision that had sent him to Christ, and urged him to study the matter that he, too, might find God, Freud demurred politely but firmly. God had not done that much for him, had sent him no inner voices, and he was therefore likely to remain in his last few years an infidel Jew. (Freud, p.599)

## Freud's Freedom for Becoming a Psychoanalyst

Being a Jew, Freud's exclusion from Austrianness at the university had given him an early familiarity with being in opposition, and thus prepared the way for a certain *independence of judgment*. In 1925, exploring the widespread resistance to psychoanalysis, he suggested that one cause must be that its founder was a Jew who had never made a secret of his origins. The year after that, in his letter to his fellow members of B'nai B'rith, he made this point somewhat more expansively. He had discovered that I owe only to my Jewish nature the two characteristics that had become indispensable on my difficult life's way. Because I was a Jew, I found myself *free from many prejudices* which limited others in the employment of their intellects, and as a Jew I was prepared to go into opposition.

There is something to Freud's observation that a devout Jew, or Christian, could never have discovered psychoanalysis: it was too iconoclastic, too disrespectful of religious faith and too disdainful of apologetics. Since Freud considered all religious faith, including Judaism, as a subject of psychoanalytic study, he could approach it only from the perspective of the atheist. While all of this may not necessarily be the case, it is a fact that nearly all the first psychoanalysts in Vienna were Jewish. Their society permitted them to train as physicians but did not let them feel very welcome among the conventional medical elite. (Freud, pp.599-603)

## Freud's Anti-Nazi Freedom

During the 2nd World War, Hitler's Nazi forces eventually invaded Vienna and took control of the city. The anti-Semitism of these Nazi forces placed Freud's safety in danger. Friends and protégés world wide urged Freud to maneuver an escape from Vienna and emigrate to London in the care of Ernest Jones, one of his most ardent supporters from the earliest days of the development of psychoanalysis and the author of a book on Freud. For a year or so Freud declined these suggestions and invitations, due to both his loyalty and devotion to Vienna as well as his insistence on his freedom to stay in Vienna in spite of the Nazi occupation.

Eventually, however, he became convinced that his freedom would be enhanced rather than diminished by the freedom to be in London with some of his psychoanalytic associates to continue working on his book in process, *Moses and Monotheism*, a work he was enormously dedicated to finishing in his old age. (His age was 82 at the time in 1938, and his death was a few months later at age 83 in 1939, shortly after the completion of the book.)

The maneuvers to get Freud and his daughter Anna out of Germany were as filled with, as much if not more than, those in *The Sound of Music*, and particularly those maneuvers required to get him a passport. Nevertheless, he became enabled, through much maneuvering and intrigue in the interest of his *freedom* by himself and Anna and in the know friends and associates, that he was able to cross the German border into France and from there across the English channel to England. (Freud, pp.622-651)

## The Contributions of Freud to Creation-of-Life Therapy of Major Current Value Therapeutic 'Techniques'

## Self-Analysis

To prepare himself for practicing psychoanalysis and for his own personal benefit, Freud in the late 1890s subjected himself to a most thoroughgoing self-scrutiny, and elaborate, penetrating and unceasing census of his fragmentary memories, his concealed wishes and emotions. From tantalizing bits and pieces, he reconstructed fragments of his buried early life, and with the aid of such highly personal reconstructions combined with his

and knowledge.

Though the *Good* and the *Ideas* cannot be taught directly, they can be fostered in dialectical thinking. The *illumination* occurs in the thinking itself, but in a thinking that differs from the usual intellectual thinking. It occurs in a *transcending* of all clear determination in the usual intellectual thinking. Every *transcending* thought is once again *transcended*, until it is fulfilled in the failure of usual thinking but only through engaging in this very same thinking and thereby becoming enabled to envisioningly *transcend* this usual mode of thinking. This is in keeping with Plato's statement that his actual philosophy is communicated not only in writing nor only by word of mouth, but is *actualized* only when *the spark of illumination* passes between two or more persons. [Cf. pp.40, 42-43,99]

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his instinct for, revolving into intelligence, and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. When Plato's philosophy of the Reality of the existence of Creation-of-Life *Ideas*, available to them from heavenly realms in heaven-earth fusion, become translated into persons lives, then they become enabled to benefit from the heritage of the philosophy of Plato and so in the Creation of their own lives in the City of (the) God(s). [Cf.p.125]

## Augustine

On the one hand, Augustine's Christian philosophy of freedom is problematical on two counts (1) there is no freedom apart from his conception of God and (2) his rejection of personal self-subsistence in his disputations with the Pelagians along with his counterattack to advocate predestination as the ultimate validation that there is no freedom apart from his conception of God.

On the other hand, Philosophical Prophecy can visualize why Augustine, whose Christian faith was based in a direct spiritual encounter with God, would reject the Pelagian philosophy of self-subsistence. Apparently, in some sort of revolving instinct and intelligence, he was, though not consciously but likely unconsciously (as per Freud) but yet in some sense, aware that Pelagian self-sufficiency was not adequately founded in personal ontology. [Cf.p.150]

Augustine's Christian philosophy of freedom makes a major contribution to the philosophy of freedom whenever and to the extent that his thought-provoking proposal that there is no freedom apart from God is based in a true and personal relationship with that God (or those Gods) who are enabled to reveal to those persons who are enabled to receive those revelations in their *personal Realities* in such ways that they know how and when and why they may become enabled to establish their own personal freedom in their own *personal* self-subsistence.

Without these insights, and given his direct encounter with God and his awareness that there is no freedom apart from direct encounters with God, it is understandable that his philosophical encounter with Pelagian self-sufficiency could drive him into his Christian philosophy of predestination as the only antidote he could devise in his situation in life to Pelagianism. [Cf.pp.47, 50, 63-64]

## Freud

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real. One aim of psychoanalytic theory and therapy was precisely to give the patient *se ego freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes.

While he was studying dreams, Freud was amassing materials on what he called the psychopathology of everyday life. Normal pathology offered him literally uncountable instances of accidents that analysis showed to be anything but accidental, but these are all messages virtually begging to be *decoded*. They are *clues to desires or anxieties* the actor in normal pathology is not free to acknowledge even to himself.

These findings confirmed Freud's unequivocal respect for the workings of *causality*. Inviting a scientific reading of apparently causeless and inexplicable events, it exhibits, using the most ordinary experiences as



It was in his negotiations with European powers that Jefferson's equanimity and control – what Max Beloff has called the tension between – his instinctual view that an enlightened democracy has no need of war and the facts of his own age – were most severely tested. That he would avoid being drawn into the slaughter in Europe during Napoleon's pursuit of hegemony was predictable. That he would be derided as a coward for maintaining neutrality in the face of repeated humiliations to the nation was also predictable. Josiah Quincy in a letter to John Adams called him – a dish of skim-milk curdling at the head of our nation. – It is notable that this was another instance of Jefferson avoiding being contingent to the misguided opinions of others.

Jefferson had lived with the taunt of cowardice over many years, and while he may not have liked it he was not afraid of it. He had untraditional notions about honor, whether his own or that of his country. – The unailing mark of a primitive society, – Henry Adams would write, – was to regard war as the most natural pursuit of man, – and he described with some awe how Jefferson distinguished himself from other leaders of his time not only by his dislike of war as a profession but also by his obstinate pursuit of other means to obtain political ends. The President, Henry Adams said, – had a genius for peace. – (TJ pp.557-558) [Cf.pp.215-216]

## Negotiations with European Powers

During his last two years in office the provocation to war against England was intense and persistent, but in these years, more than any other in his life, reason as well as imperturbability was truly his guide. The volatile impulses of resentment and anger, as well as anxieties about – honor – which in effect project images of masculinity into the international sphere, were contained and stifled for the public good. None of this would have been possible had Jefferson not been at peace with himself both as president and as a man. (TJ p.558)

It was England that Jefferson always looked upon as the major European threat to America, that England which by Nelson's brilliant victory at Trafalgar in October 1805 was now able to dispose its warships off every major port, impress American seamen at will, and threaten hanging to those who would not serve on British decks.

On June 23, 1807 the U.S. frigate *Chesapeake* was captured by the British frigate *Leopard*. The British captain took off 1 British deserter and 3 American citizens. The British deserter was hanged and the others threatened with hanging unless they agreed to enter British service. To declare war was to invite the British navy to the American coast. As Jefferson saw it, he now had 3 choices: war, submission and tribute, or a self-imposed embargo which would deny the British their important American market.

With great dexterity he had persuaded Congress in November 1806 to pass an embargo instead of declaring war. By this device he hoped first to bring home the 30,000 American seamen, thus protecting them from European jails, as well as their 2,000 ships and \$80 million in cargo. Second, he planned to test the effectiveness of economic sanctions in place of war, hoping to pinch the British economy with sufficient severity to coerce the government into repealing the Orders in Council by which they were capturing American and European ships. Though some unemployed American seamen and merchants, especially cotton and tobacco shipments abroad, suffered, many local manufacturers replaced those goods made in England. (TJ pp.562-564) [Cf.pp.216-217]

## Plato-Augustine-Freud-Jefferson-Lennon: Freedom from Slavery

### Plato

As to all that love is, that is unfathomable, but is partially a knowable and partially an unknowable *mystery*. Plato circles around the reality, touching on it only mythologically. Plato's *Eros*-Love thinking has its source in his *Eros*-Love of Socrates. The *freedom of the autonomous thinking* of Plato is grounded in an *eros*-love bond – with the historic city Athens, enabling him to still remain a true Athenian in the days of its atheistic deterioration of much of the populace. Without this, the movement of many of the Sophists led directly to a rootless and deteriorating cosmopolitanism. [Cf.p.37]

But this autonomous thinking is not just autonomous. To lead to personal freedom from slavery it cannot be that of the sophistry of the Sophists but needs to be thought not based in subjective distortions like theirs. Personal freedom through autonomous, that is in personal *self-subsistence* and thereby *self-sufficient* thought, is only based in this thought being generated in and by personal *enlightenment* cultivated through their virtue in *aretai*. [Cf.p.177]

The crowning glory of Plato's theory of Ideas is the concept of the Good. He compared it with the sun in the visible world, for as the sun is the source of all light, so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of *divinity*, for it is the source of Being and superior to truth

clinical experience, sought to sketch the outlines of human nature. – To be honest with oneself in this way – , he wrote, – is a good and important exercise – . The way to his sustained self-analysis, to the recognition of the Oedipus complex and of unconscious fantasies, now lay open.

## Psychoanalysis and Transference

Freud emphasized and practiced in his own life and therapy sessions the – crucial advisability – of both *self-analysis* and client *psychoanalysis*. Freud defended self-analysis as a way for the analyst to recognize, and thus neutralize, his own complexes. Even if at times the psychoanalytic situation may seem to be one-sided, it is and should, awaringly, be a *dialogue*. Freud was known to be a very dedicated – listener – . When the analyst is, at times, largely a silent partner, nevertheless in appropriate – timing – they offer interpretations and suggestions and insights that the client evidently could not reach on their own. If they could have reached them on their own, there would have been no neuroses. As the patient may be swollen with overly narcissistic grandiosity and pride or bowed down with guilt feelings, they thus distort the world and thus their place in it. The analyst neither praises nor condemns but *precisely* points out what the client is really saying and thus provides a *therapeutic* glimpse of *Reality* for the client to which they may then give in-depth consideration.

What is equally important in both self-analysis and psychoanalysis with the client is that the analyst – relatively – anonymous and attentively passive – offers themselves as a kind of screen onto which the patient projects their passions, love and hate, affection and animosity, hope and anxiety. This is a therapeutic *transference* – back and forth – , on which so much of the *curative work* of the psychoanalytic process depends, and is by definition a *transaction* between two human beings. It thus becomes evident here that the analyst and the client are consulting together in their own – free-will – and in-depth desires to do so.

Even if analyst and client scrupulously observe all of Freud's technical injunctions, the *healing* work of the analysis is always slow and not always certain. Freud excluded from analytic treatment many types of mental disorder, notably the psychoses, on the ground that the psychotic cannot establish the necessary *transference* to the analyst. But even hysterics and obsessional neurotics, peculiarly suitable to analytic treatment, often showed snails' – progress and dismaying relapses.

Elusive memories, stubborn symptoms, and abiding affection for neurotic habits, proved potent obstructions to effectual interpretations and to the kind of *transference* that assists in the cure. The most trying obstructions to deal with were those transferences which induced the patient to repeat earlier conduct instead of remembering it. Clearly, Freud saw, the one quality the analyst can least afford is *impatience*. Clinical experience showed that for the patient to know something intellectually is never good enough. But at long last the time may come when the patient, steadily relapsing, steadily forgetting insights painfully won, will begin to *absorb*, to – work through, their hard-won knowledge.

In his paper – Remembering, Repeating, and Working Through – Freud noted, – The psychoanalyst is well advised to wait and *let things take their course*, which cannot be avoided nor seldom if ever speeded up. – Again, both partners in the *analytic* enterprise must cultivate *patience*. – This working through of the resistance may in practice become a wearisome task for the patient and a trial of patience for the analyst. But it is that part of the work which has the greatest *transforming power* and impact on the patient – and which, indeed, distinguishes psychoanalysis from all those treatments that attempt to influence the patient *only* by means of *suggestion*. This is – a participation of analyst and client in Letting-Be what Really and Essentially Is; the essence of truth. – (P&P, Vol. I, p.98)

The analyst is not *only* passive in this important phase; if they find sufficient compliance in their patients, they should manage in due time to – give all the symptoms of the *illness* a new *transference* meaning, to replace his common neurosis with a transference neurosis. – This transference neurosis is a unique sort of ailment, a disorder peculiar – and necessary – to the treatment. The analyst may participate with the patient in ridding the patient of it – by means of the therapeutic work.

## The 'Environment' of Psychoanalysis

The – environment – of psychoanalytic consultations, to be creatively effective, is one of a *regressive* atmosphere in which the problems of the patient are carefully traced to their – roots – , their sources. This regressive atmosphere that the analyst and client must of necessity – grow together – into mutually providing, if the sessions are to be productive, is by definition a transaction in which the analyst must lead the way by an appropriate and in a way – invisible – , at first, *personal presence* conducive to the occasion and providing an even and restful and calm tone and comfortable times of silence. (Freud, pp.96-97)

Admittedly the analytic situation, to begin with, may be stressful for the patient. An important objective of

the analyst is to work toward orchestrating the situation for fostering a way to ease those patients experiencing stress into realizing the necessity to their relief being an increasing comfortable regression. The couch and the analysts' *compassionate* silences yet simultaneously neutral-Reality tone aid in the work of the analysis itself. (Freud, p.296)

## Free Association in Psychoanalysis

Among the communications the analyst makes to his patient at the very outset, the fundamental rule is the one that is truly indispensable; the analyst enjoins his client to yield themselves up to free association, to say absolutely everything that comes to their minds. The patient's talk with their therapists will not resemble any conversation they have ever carried on; they are requested to not be concerned in their discourse with order, syntax, logic, discipline, decorum and considerations of style. What the client is most disinclined to mention is precisely what most urgently needs to be ventilated.

## Ego, Superego and Id

In psychoanalytic theory, character is defined as a configuration of stable traits. But this orderly grouping does not necessarily connote a persistent serenity; as a cluster of fixations to which the individual's life history has tethered him, character often stands as the organization of inner conflicts rather than their resolution. What Freud was particularly interested in, and had already investigated in his *Three Essays on the Theory of Sexuality* (1894) three years before, was the part these traits play in the making of what he would soon call the *ego*. In 1910, Freud read his paper, "Formulations on the Two Principles of Mental Functioning", which sharply distinguishes between two ways the mind works: the primary process, the first to emerge, is characterized by an inability to tolerate the modulation of wishes or any delay in their gratification. It obeys the pleasure principle. The other, the secondary process, which ripens with the course of maturation, develops the human capacity for thought and is thus an agent of judiciousness, of beneficial postponement. It obeys the reality principle at least some of the time.

Every child must experience the enthronement of the reality principle as a consequential step, one that life forces it to take. Once it has discovered that hallucinating the fulfillment of its desires is not enough to secure their real satisfaction, it begins to cultivate its gift for understanding and, if possible, manipulating and controlling the outside world. This means, concretely, that the child learns to remember, to pay attention, to judge, to plan, to calculate, to treat thinking as an experimental form of action, to *test reality*.

There is nothing easy, let alone automatic, about this secondary process: the heedless, imperious pleasure principle is slow to surrender its hold on the growing youngster and at intervals reasserts that hold. The child, with its conservatism, recalls pleasures once enjoyed and is unwilling to give them up even for the prospect of later, greater, more secure gratifications. The two principles therefore coexist uneasily, often in conflict. (Freud, pp.336-338)

## Narcissism

In his paper "On Narcissism" (1914), Freud carries further, and suitably complicates the ideas about mental development he had launched five years before in commenting on a paper by Isidor Sadger at the Vienna Psychoanalytic Society; the infatuation in one's own person is a necessary stage in the development in the transition from autoerotism to object love. Narcissism was an appealing term that recalled one of Freud's prized Greek myths of the beautiful youth who had died of self-infatuation.

Psychoanalytic observers had discovered massive evidence of narcissistic traits among neurotics, children, and primitive tribes. In *Totem and Taboo* Freud had already added lovers to this growing list. He could not evade the conclusion that in this more comprehensive sense, narcissism is not only a perversion, when it is, but the libidinal complement to the egotism of the self-preservative drive. The word gained a rapidly enlarging sphere of signification, first at Freud's hands and then far more irresponsibly in general usage, much to its damage as a diagnostic term.

In further defense of the use of the term narcissism, Freud added that one had an obligation to make an attempt at clarification. This attempt compelled the recognition that the self can, and does, choose itself as an erotic object no less than it chooses others. There is, in short, an ego-libido as well as an object-libido. The narcissistic type, under the sway of the ego-libido, loves what they are, what they once were, and what they would like to be; in other words, Freud's prelude to the revelation of ecstatic-spatio-temporality in philosophical prophecy. (Freud, pp.339-340)

than himself in his situation of life in which he lived. These included injustices against Indians and blacks institutionalized in slavery and the tyranny of the British over the colonies. His election to this position followed a lifetime of participation in philosophical endeavors.

Jefferson's answer to the question of whether or not persons could create a living environment of life, liberty and the pursuit of happiness was influenced, significantly refined by himself, by the philosophers John Locke and Sir Francis Bacon, focusing on the rights of man, and Sir Isaac Newton, a philosopher of science with social applications, about each of whom he had engaged in much study and advocacy and application in his own life and influences on others. John Locke, in particular, advocated the natural rights of man to life, liberty, and property. He added in the Declaration of Independence the pursuit of happiness. [Cf.p.155]

## John Lennon: Publicizing Peace

Once Yoko had shown John a way in which they could demonstrate for peace, he was able to use all his influence as a Beatle and as a public figure, enhanced, of course, by his persuasive words, his tremendous reserve of energy and capacity for endurance. We worked for three months thinking out the most functional way to boosting peace before we got married, and spent our honeymoon talking to the press in bed in Amsterdam, and for now Bed-ins seem to be the most logical way. They ensconced themselves in the Amsterdam Hilton and word quickly got out that the Lennons were spending seven days of their honeymoon in bed for peace and as a protest against all forms of violence. The world's press were formally invited to interview them to discuss their campaign.

For seven days, from 1:00 to 10:00, John and Yoko talked nonstop about peace. Plane loads of journalists flew in to cover the event. John said, "We're trying to interest young people into doing something for peace. But it must be done by nonviolent means. What about talking to people who make the decisions, the power brokers?" a reporter asked. John replied, "It doesn't happen like that. In the U.S., the Government is too busy talking about how to keep me out." After a struggle for several years John finally was awarded a green card and permission to remain in New York.

During his peace crusade, John had focused on a troubled world. His eyes were opened visionarily to the human condition, to man's inhumanity to man, and the cruelty of the system. John was a part of a general awakening, but his eloquence on behalf of peace revealed the strength of his beliefs, and the part he played was important.

John's dream did not end. Imagine showed a renewed optimism and effort in behalf of peace, which he then continued to pursue with and through his *soul* words and song *music* Imagine. You may say that I'm the dreamer/but I'm not the only one.

John wrote to the eminent British philosopher Bertrand Russell, pleading with him to help their campaign. A letter arrived from Bertrand Russell, saying that he was very pleased to see in the press John's strong condemnation of the British Government's role in the wars of Vietnam and Biafra. Whatever abuse you have suffered in the press as a result of this, I am confident that your remarks will have caused a very large number of people to think again about these wars. This was a morale boost for them. (*John Lennon: One Day at a Time*, Ibid., pp.47, 49, 53, 57, 58, 180)

## Thomas Jefferson: A Genius for Peace

### Jefferson-Lennon

Mature knowing what peace is and establishing peace is a province of philosophy in revolving instinct and intelligence in transcending-subjectivity-objectivity in ecstatic-spatio-temporality. Philosophers involved in establishing peace are gifted with imperturbability cultivated through non-contingency to the uninspired opinions and persuasions of others; with shrewdness cultivated through a truly creative spirit of inquiry at the heart of which is a statistical expertise to unveil the significant details as well as the total context of that which is being investigated; virtue cultivated through overcoming dispositions to have destructive power over others; being wily which is a maturity in knowing when and when not and how to unveil truth to others in appropriation; and being mature in embodying a spirit of gentle strength and creative patience and appreciation for all their blessings. Such a person was-Is Thomas Jefferson, who became and Is thereby a genius for peace. [Cf.p.215]

## Neutrality with European Powers

Thomas Jefferson was visionary enough to discern between the benefits in the French revolutionaries eventually establishing a Republic of freedom after the reign of terror, which in the long range has benefited France ever since and the disasters of the reign of terror with the beheading of thousands, not only aristocrats but others as well. So when Jefferson continued a correspondence and association some visited with him in Monticello with French leaders and philosophers, the xenophiles faulted and mistrusted and gravely misunderstood his philosophical wisdom. But these French influences were, in fact, major resources for Jefferson's philosophical-political-humanitarian wisdom in his growth toward and becoming the first pivotal president of a Republic of Democracy. [Cf.p.205]

## Revolution and Counterrevolution

Neither Americans nor citizens of other nations are aware of what the nature of revolution and counterrevolution were or are, and the enormous challenges Thomas Jefferson faced and dealt with in *revolution and counterrevolution* in American history. The American revolution began with and was abstractly successful in overthrowing the British tyranny of aristocracy in the American colonies.

The counter revolution then occurred when leading public officials in and associated with the American government attempted to lead the American government in tyrannical ways like those the British did before the revolution. The leading counter revolutionaries of the time were John Adams and his wife Abigail, Aaron Burr, John Marshall, Patrick Henry, James Thomson Callender; and John Walker challenging Jefferson regarding a rumored affair with his wife Betsey. These counter revolutionaries, in every way they could devise, attempted to destroy Thomas Jefferson politically and in other ways and replace him in their attempting to govern and participate in the governing of the nation with themselves as the aristocratic leaders of America. [Cf.p.206]

## The Nature of a Republic of Democracy

Like Jefferson, the president of a Republic of Democracy should be selected by the people through a democratic process. This democratic process should include the education of the people, this necessity so dramatically illustrated by the uneducated democratic mobs in the French Revolution reign of terror by them. To transcend the usual subjective-objective distortions in the minds of persons in ordinary everyday life, this education needs to supply the ways and means adequate to transcend these distortions. The facilitation of this education seldom if ever has happened or now happens in the contemporary American way of life. There is no contemporary forum for philosophical-political education. This can only be accomplished by numerous statistical percentile studies in transcending-subjectivity-objectivity by experts into the political, social and economic problems the people in Reality face and are involved in. [Cf.p.208]

## Thomas Jefferson's Views of the Role of Government

Thomas Jefferson's inaugural address at the beginning of his 1st term as president, one of the great seminal papers in American political history, was to have an almost Biblical impact. Tactically it was a speech of healing and conciliation. We are all republicans; we are all federalists, he said, and those among the most frenetic of his enemies in the audience relaxed in surprise. He even reached out to define the rights of these enemies the monarchical Federalists.

With great precision of expression and Miltonian beauty of style, he made one of the supreme definitions of minority rights in the American political record: If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it.

Jefferson radiated confidence. I know, indeed, that some honest men fear that a republican government cannot be strong. I believe this to be, on the contrary, the strongest government on earth. And he went on to define the sum of good government in terms that could apply as equally to a man as to a state a wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and not take from the mouth of labor the bread it has earned. (TJ pp.446-447)

Thomas Jefferson was born in the last half of the 18th century in Virginia. In 1797 Jefferson became the new president of the American Philosophical Society, established by Benjamin Franklin in pre-revolution days in Philadelphia. In his inaugural address, Jefferson spoke of the integration of philosophy with the practical sciences and their effect on the way persons lived their lives. The background of this address included the visionary attitudes he held and emotions he deeply felt not appreciably shared by his fellow Virginians or anyone else other

## Maturing Concepts of the Ego, Superego and Id

In April 1921 in his correspondence, Freud illustrated his tentative new view of the ego with a suggestive diagram of mental structure, commenting, The ego is in its depths also deeply *unconscious* and still flows together with the core of the repressed. That Freud inserted a revised version of this sketch in *The Ego and the Id* (1923) two years later is another indication of how long ideas sometimes germinated in him. (Freud, p.409)

Freud's work opens with a rehearsal of the unknown; that old psychoanalytic division between the *conscious* and *unconscious* realms is absolutely fundamental to psychoanalysis. Moreover, the unconscious is dynamic. It is no wonder that analysts first stumbled on it through the study of repression: The repressed is for us the prototype of the *unconscious*.

Repression implies a repressing agent, and analysts have come to place that agent in a coherent organization of mental processes, the *ego*. The patient who is resisting is often wholly unaware, or only dimly suspects in his neurotic misery, that he is obstructing the progress of his analysis. It follows that the ego, from which the resistance and repression originate, cannot be wholly conscious. Yet, while everything that is repressed is unconscious, what is unconscious is not necessarily *only* what is repressed. A part of the ego is surely unconscious.

The *ego* began in the developing individual as a segment of the *id*, gradually differentiating itself, and was then modified by influences from the external world. Putting it rather too simply, the *ego* represents what one may call reason and deliberation, in contrast to the *id*, which contains the passions. In the decade and a half left to him, Freud was not wholly consistent in deciding just what powers to assign to the ego and the id respectively. But he rarely doubted that normally the id holds the upper hand.

The id is not the ego's only troublesome adversary. The ego is compelled at the same time to contend with a cloud of angry bees, the superego, swarming about him. We see the ego, Freud wrote, as a poor thing, which is in threefold servitude and in consequence suffers under the menace of threefold dangers: from the external world, from the libido of the id, and from the severity of the superego, the *punitive conscience*. (Freud, p. 373 and f.n.)

The ego labors to make the id tractable to the pressures of the world and the superego to comply with the id's wishes. Yet the ego, this servile and pliant time-server, controls the defense mechanisms, the ambiguous gift of *anxiety*, rational discourse, and the ability to learn from experience. It is humanity's best instrument for coping with internal and external demands. Freud insisted that the ego is first of all a bodily ego; that is, it is ultimately derived from bodily sensations. In his *Group Psychology* Freud maintained that the ego acquires not only much of its knowledge but much of its very shape from its commerce with the outside world from its experiences with sights seen, sounds heard, bodies touched, pleasures explored. The ego's complexification then, is due to both *nature* and *nurture* combined. (Freud, pp. 412-414)

## Inhibitions, Symptoms and Anxiety

In *Inhibitions, Symptoms and Anxiety* (1926), Freud's tactic was to acknowledge that he had abandoned an earlier theoretical position but to minimize the length traveled: The conception of anxiety put forward in this essay diverges some distance from the one that had hitherto seemed justified to me. The essay begins by distinguishing inhibitions from symptoms, though Freud was really far more interested in the nature of defense mechanisms and, even more, in anxiety.

Anxiety had forced itself on Freud's attention from the mid-1890s onward; his sense that it demanded not just clinical but theoretical consideration shows an astute alertness to phenomena that other investigators were neglecting. During the years when Freud began to think psychoanalytically, while he was writing early papers on hysteria and anxiety neuroses, the psychiatric establishment had very little to say about anxiety. (Freud, p.484-485)

Freud thought that more needed to be said. Some of his earliest neurotic patients had displayed florid symptoms of anxiety, and since he was persuaded that all neuroses originate in sexual disorders, he was driven to the conclusion that anxiety, too, must have sexual roots. It's genesis, then, was in Freud's view not very mysterious, and the formula for it was simple: sexual excitement that remains undischarged is transformed into anxiety.

One matter Freud clarified was that the emergence of anxiety is not simply a blind physiological process but draws on psychological mechanisms as well: repression, as he put it, causes anxiety. At this point of junction there emerges the intimate but not very conspicuous link between the two principal themes of *Inhibitions, Symptoms and Anxiety* anxiety and defense mechanisms. But Freud did more than revise his first explanation of that

relationship. He reversed it. Repression, he now said, does not create anxiety, rather, anxiety creates repression.

In this new theoretical formulation, Freud assigned to anxiety a task that neither he nor other psychologists had recognized before: the child, as it develops, learns to predict what Freud called danger situations and responds to their expected advent with anxiety. In other words, anxiety can work as a signal of possible future traumas. Thus Freud now saw anxiety not as a mere passive response, but as a piece of mental action.

Startling as this reversal may seem, Freud had been aware for decades that the serious study of anxiety was sure to produce complexities upon complexities. In some of his first analytical papers, he had already differentiated between neurotic and realistic anxiety and noted that anxiety attacks may be responses to inner pressures or to external dangers. In either event, anxiety springs up when the mind cannot handle the stimuli bombarding it. What remained was to define the nature, catalogue the sources, and perhaps discriminate the types, of anxiety. This became the assignment to which Freud devoted the essay of 1926.

For Rank, we know, the experience of birth was really the only cause of anxiety that mattered; all later anxiety attacks were simply the mind's way of coping with that *Ur*-trauma. Freud, suspicious of simple schemes and causes, read Rank's account as a tendentious exaggeration that privileged one aspect of the rich and varied anxiety experiences over all the rest.

Anxiety, as Freud now defined it, is a painful affect accompanied by definite physical sensations. The trauma of birth is the prototype of all anxiety states; it evokes the response pronounced physiological changes that these later states will imitate. Freud had no doubt that the infant carries a certain preparedness for anxiety with it; the anxiety reaction is, in a word, *inmate*. But to the experience of birth: fear of the dark, fear of the absence of those who minister to their needs: the trauma of birth is followed by separation anxiety, which is succeeded in turn by the fear of the loss of love, castration anxiety, the feeling of guilt, and the fear of death. Thus the anxieties generated by a punishing superego emerge only after other anxieties have already done their work.

All anxieties, early or late, share an urgent, highly uncomfortable sense of helplessness, of an inability to deal with overwhelming excitations—terrors, wishes, and emotions. Anxiety is a monitory report that there is danger ahead. Whether the danger is real or imagined, rationally appraised or hysterically overestimated, is irrelevant to the feeling itself; its sources vary enormously, its physiological and psychological effects are much the same.

Freud acknowledged that he had long neglected the question of just how the ego defends itself against its three adversaries: the Id, the superego, and the world. In connection with discussing the problem of anxiety, I have once again taken up a concept—or, put more modestly, a term; I am speaking of *defensive process*. This therapy is to turn around the *resistances* of patients to change their neurotic habits into the same kind of *resistance* to their anxieties and anxiety attacks. (Freud, pp. 484-489)

killed.

On his John Lennon/Plastic Ono Band album John had expressed his anger over the fact that nothing had really changed, that in spite of all the peace demonstrations and youth protests the same people still controlled the system. He began to realize that the only way to effect a peaceful revolution was to start with the kids and the young workers.

In February 1971, John recorded *Power to the People*, a hypnotic song with a simple, driving message. It was a slogan, it was youth graffiti, but it reflected the moment. I began to realize that we are all oppressed, which is why I would like to do something about it, though I'm not sure where my place is. He felt strongly about the oppression of the workers, and came to the conclusion that the only solution was to make them aware of their really unhappy position. They're dreaming someone else's dream, it's not even their own. They should realize that the blacks and the Irish are being harassed and repressed and that they will be next. As soon as they can start being aware of all that, we can really begin to do something. The workers can start to take over.

The English press construed John's comments as extreme leftwing and even communist. In reply he retaliated: They knock me for saying *Power to the People* and say that no one should have the power. Rubbish. The people aren't a section. The people means everyone. I think that everyone should own everything equally and that the people should own part of the factories. It might be like communism but I don't really know what real communism is. There is no real communist state in the world. Russia isn't. It's a fascist state. The socialism I talk about is British socialism. That might suit them.

The *Imagine* album, recorded immediately before John and Yoko moved to New York, revealed more of John's increasingly radical ideas. The music was strong and vibrant; much of the album had the spontaneity and impact of a live performance. The critics' unanimous dislike of the album was harsh, and for the most part, I felt, unwarranted.

Looking back at the negative response, John said: That's when I got into the so-called political songs, which I don't think are the best songs I've ever written, because I was trying too hard—but the (philosophical) concept I was trying to get over was writing about what the people are saying now. And that's what I lost myself in—by not writing what I was thinking and saying. It worked in *Give Peace a Chance*, but it didn't work in other songs. Considering his musical progression John felt strongly that this period of radicalism was detrimental to his work. It almost ruined it, in a way. I became journalism and not poetry. And I basically feel that I'm really a poet. But I was making an effort to reflect what was going on.

All I'm trying to do is make people aware that it is they themselves who have the power. It is the people themselves who must take the initiative, and especially so if the Government does not. And the way to mobilize this power is not through the use of violence. Just the idea that the individual is capable of looking after himself, that we don't need centralized government, that every child is an artist until he is told he's not an artist. Government was an invention that I think didn't work. The organization called *Apple* was conceived in 1967 in an attempt to facilitate in actual practice what John Lennon was philosophizing about to replace government to help the people govern themselves. While at the Maharishi's retreat in India they formulated the general idea.

We wanted to help other people, but without it being like charity; and without having to go to the big man on our knees and say: Please can we do so and so? And most of the big companies are so big and so out of touch with people like us, that the people have a bad time. If you had come to me and said: I've had such-and-such a dream, I would have said, here's so much money, go and do it. (*John Lennon: One Day at a Time*, Fawcett, Grove Press, 1976, pp.119-124,55,78)

## **Thomas Jefferson: The Revolutionary – On Government**

### **Jefferson-Lennon**

Included in Jefferson's six year tenure as the U.S. Ambassador to France and being in some sense both a participant in and observer of the French Revolution, he became personally acquainted with the tyranny of a republic of aristocracy and the democracy of the democratic revolution of the common citizen against this tyranny; and then the subsequent reign of terror of and the murder by the guillotine of thousands by these unschooled democratic masses.

Xenophobia is a fear, and at times a hatred, of foreign governments and foreign influence. Though American leaders sought and received, without which the American revolutionaries would have been defeated, the help of France, a perennial enemy of Britain, in the Revolution against Britain. One of the understandable problems of American leaders after the French Revolution was presuming that the reign of terror during the revolution destroyed all the benefits French people received from the French revolution.

and international political tragedy. One of the defining days for a significant proportion of the population was June 2, 1967, the day that Sergeant Pepper's Lonely Hearts Club Band was issued in America. Of course by that time the music of the Beatles was everywhere. Some of it was mindless noise. The best of it, represented by Sgt. Pepper, was doing what all significant art does – it was *out there ahead of you, anticipating what you thought and what you felt*, and making you feel good while it was happening.

John Lennon wrote words and he knew how to find out musical tunes. Because he was John Lennon the words and music immediately became something else – a political statement, a sociological phenomenon, a source of controversy and, for many, a further turn in a continuing, highly personal conversation.

## Mythology

The word *myth* is often used to designate stories and fairy tales whose source is not Real, but is imaginary in world literature. Readers understand this. But the word myth may become translated into a philosophical term and in doing so is the word *mythology*, meaning a philosophical investigation into those aspects of myth which do in fact refer to aspects in human nature which are not restricted to solely scientific methods and objective disclosure. In other words, philosophy is the investigation of those personal Realities that are *meta-physical* beyond ordinary everyday physical realities but are nevertheless Really Real.

### Mythology and Philosophy in the lives of Plato-Augustine-Freud

The origin of philosophy is embedded in mythology and the origin of mythology is embedded in philosophy. The lives of the pivotal triumvirate Plato-Augustine-Freud were embedded in mythology embedded in philosophy. Their philosophical mythology, however, limited to their situation in life, was unable to reach philosophically prophetic insights. [Cf.p.135]

## The Myth and Mythology in the Life of John Lennon

Richard Dyer, The Boston Globe, Dec. 14, 1980: John Lennon lived a life of allegory, really, right up through the end. He embodied one of the central *myths* of Western society, the rise from humble origins to unimaginable wealth, popularity and influence. His interests turned outwards in sympathy toward victims in society and against the conditions that created the victims. They reached out to international problems of the widest scope; and then ended back at the center, in the love of individuals bonded into a family.

John was a Voice  
His voice went to many lands and affected them,  
Sometimes like a storm, sometimes as a breeze.  
His voice was loved because it was the voice of truth.  
We felt good that he was saying what we wanted to say but couldn't.  
Then there was a time when the world thought his voice was silenced  
by a gunshot. It wasn't. John is still singing. John is still talking.  
I said long ago, There is a wind that Never dies. That was you, John.  
Yoko One *Imagine*, 1988.

### John Lennon: The Revolutionary – On Government

Clive Barnes, Chicago Sun-Times, Dec. 14, 1980: Lennon was one of the pacemakers of the 20th century. He made changes in our behavior, in our attitudes and thoughts. As a guiding light, he, together with Paul McCartney, created a social revolution. He was the iconoclast of the 60's, and, more than anyone else, he marked out that area in green paint. He was an apostle of freedom. A man of infinite delicacy.

John had been concerned about the idea of revolution for a long time but he had always approached the subject with hesitation. When he recorded *Revolution* in 1968, he made two versions. One said 'Count me in,' the other said 'count me out.' I put in both because I wasn't sure he said. I didn't want to get

## CHAPTER 9

### A Philosophically Prophetic Evaluation of the 'Pivotal' Triumvirate

## (Michael-Adam)-Plato-Augustine-Freud

Philosophical prophecy approaches understanding human history with particular emphasis on those persons whose lives were pivotal through their investment of philosophical insights into their own lives and applying these insights in their participation in the lives of others. A philosophically prophetic approach to understanding the pivotal meaning and significance of their lives includes comparisons of typical understandings of the nature of philosophy with those of philosophical prophecy.

### Traditional Definitions of Philosophy

## Abstract Concepts and Theory

Philosophic thinking differs from ordinary reflective thinking in one characteristic which it shares with the thought of the scientist. It employs *concepts* or *abstractions*, and in terms of these formulates *principles* or *laus*. This is what is ordinarily meant when philosophy and science are called theoretical pursuits: they are interested in formulating theories of a wide range of applicability. This does not mean that their theories may not have grown out of practical problems, or that they have no bearing on practice. The relation between theory and practice is itself a philosophical problem on which there has been wide differences of opinion.

In any event, history has proved again and again that nothing is so practically valuable as pure theory. But the ordinary man does not often especially concern himself with such abstractions. The industrialist is not necessarily an economist, the lawyer not necessarily a legal philosopher. They are interested primarily in specific objectives, and in concepts and principles only in so far as these may apply to a given situation.

The philosopher and scientist, on the other hand, are interested primarily in concepts and principles, and only secondarily in their application – though what particular concepts and principles they are interested in may be very intimately bound up with the activities and problems of society.

This abstractness and generality of its concepts and principles, which philosophic thinking shares with that of the scientist, may serve also to distinguish the two types of thought. The concepts of each of the sciences relate to different specific fields of inquiry, such as astronomy being concerned with stellar phenomena and chemistry with the configuration of chemical elements. The concepts of philosophy are not limited in this way but apply to broader and more general and a wider range of phenomena. Indeed, one branch of philosophy, metaphysics, has been traditionally defined as the science of existence as existence, that is, as the examination of those pervasive traits that appear in every field of inquiry, and the analysis of the concepts in which they are expressed, like matter and form, contingency and law, and cause and effect in personal existence. (PI, pp.3-4)

In the issue of *Mind* for July, 1934, Mr. A.J.Ayer (a prominent philosopher of the Logical Positivist school of philosophy) published an article entitled 'A Demonstration of the Impossibility of Metaphysics' in which he outlined the contentions of the logical positivists that all metaphysical propositions are meaningless; that they are, in fact, merely sets of words which, although arranged in a propositional form, do not actually assert or deny anything.

The word *metaphysical* may, of course, be variously defined, but in this context what is meant by it is evidently any type of thought which depends upon the distinction between an outer appearance and an inner reality, and which asserts that there is a reality lying behind outer appearances, which never itself outwardly appears. If any proposition which purports to assert a reality of this kind is meaningless, then presumably the central tenets of many of the most famous philosophers of the world, such as Spinoza, Kant, Hegel, Schopenhauer, and Bradley must fall under this condemnation. For all these philosophers maintained that reality is somehow quite different from anything which ever appears only outwardly, though they differed among themselves as to its nature. Spinoza called it substance, Kant the thing-in-itself, Bradley the Absolute, and so on.

This attack upon metaphysics is based upon the now famous principle of verifiability, which asserts that what never appears outwardly can never be experienced or verified. This principle is supposed by its adherents

to render meaningless all metaphysical propositions and most other problems hitherto agitated by philosophers. For example, the question of whether moral and other values are objective or subjective is said to be destitute of meaning. For verification is possible only of what *is* and appears outwardly to be verifiable, never what *ought to be*. (MI: pp.565-566)

## ***The Philosophies of the ‘Pivotal’ Triumvirate Plato-Augustine-Freud***

### **Plato**

After the death of Socrates, condemned by political and religious forces and by those philosophers referred to as Sophists, expert in rhetoric and argumentation and persuasion and disturbed by Socrates’ philosophical teachings, and Socrates, being forced by them to drink hemlock poison, Plato made the pivotal decision to withdraw from public life and some nebulous political aspirations and to live for philosophy and a philosophical way of life.

The Sophists claimed to teach *aretæ*, or that kind of excellence necessary to succeed in political life. They aspired to and did teach men how to achieve success and power and win in dialogue and discussion and argument, without establishing a moral foundation from which to proceed. Socrates argued in favor of pursuing that *aretæ*, or excellence, in what is most important of all, and which relates to being and to what men *ought to do*, and to the particular qualities of justice, courage, wisdom, prudence, piety, magnanimity, and thus to find and be fulfilled in the epitome of all *aretai*.

Plato’s philosophy began with the overpowering impact of Socrates upon him as a young man. Socrates awakened him to the one thing that is important: to *care* for your soul by leading the right life of *aretæ*, oriented *toward eternal being*. [Cf.pp.35-36]

Not willing to simply give up on Athens, Plato established a sanctuary for continuing visionary academic pursuits, the Academy. It has been identified to be a school of visionary views and systematic philosophical investigation which provided the background for *dialogue*, including the writing of Plato’s dialogues, devoted to success in attempting to cultivate philosophical wisdom. [Cf.p.38]

### **Plato’s Dialectic**

Dialectic is both thinking in its *ascending movement* and *thinking in being-itself*. Dialectic is involved in both *differentiation* and *synopsis*. Dialectic begins when persons engage themselves in studying carefully *both sides of an issue* relating to the discovery and growth and creation of life. The *essence* of this philosophizing can be grasped only through an over-all *vision* and synopsis. Plato is not primarily thinking of the *abstracting* of a universal from many individual cases; what he has in mind is an *apperception of unity in the essence of personal existence*. [Cf.p.42]

### **Plato’s Being-Toward Creation-of-Life Ideas**

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his instinct for and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. Yet, Plato’s philosophy, in and of itself, is unable to provide the means for persons to follow for them to actually reach the stage and plateau of themselves *personally* Being-in and participating in the creation of their very own lives and that of others, since his recognition of the philosophy of Socrates, that to care for your own soul, remained for Plato at that time an *impersonal* philosophical precept. This becomes evident upon a philosophically prophetic examination of Plato’s theory of the creation of life, for instance in the *Timæus*, though the creation of the life of persons is *implied* in the *Timæus*.

We are told by *Timæus*, the narrator, why the Creator made this world. The main reason was his goodness: He was good, and the good can never have any jealousy of anything. And being free from jealousy, he desired that all things should be as like himself as they could be. This is still an abstract *impersonal* mythology without personal reference to those created. [Cf.p.36]

### **Plato’s Mythology in Unsystematic Philosophy**

simply and only ticking away. The technical terminology of philosophical prophecy for personal time and temporality is *ecstatic-spatio-temporality*. A person’s personal ecstatic temporality in his *Care* means that as existing he is constantly ahead-of-himself, or he couldn’t think of the future; and behind-himself, or he couldn’t remember the past; and is already-being-himself-in-himself or he couldn’t be present as a person. (Vol. I, Ch.13, p.196)

I feel that John’s greatest musical achievement has been the synthesis of past, present and future, of inner and outer. From his own pain and conflict he has created a musical fusion that reveals the quintessential man.

I’m always at it, John says, the best stuff always comes out on impulse, or inspiration, and I hardly have to think about it. But I’m always writing, either in the back of my head, or if somebody says something I’m storing it away for a line or an idea, so there’s never a moment when I’m not writing, almost. I like it when I get the words, then the music just comes the music is easy the music’s all there, all the time.

### **John Lennon Becoming Aware of his own Personal Ontology**

On his journey to self-discovery John has progressed through many changes and has been led in many wrong directions. Yet John had somehow felt responsible to produce peace, felt an obligation to write songs that people would sing in the pub or on demonstrations. But time and again he would come back to the philosophy that it’s in your own head, the answers are within yourself.

For a time John was living through Yoko. Later, he discovered that freedom must come from within and must be self-generated. He had separated himself from her for a year and a half and then voluntarily returned to her.

The Dream is Over

The Dream is over, Yesterday

I was the dream weaver, but now I’m reborn.

I was the walrus, but now I’m John,

and so dear friends, you’ll Just have to carry on.

John Lennon

### **Jefferson-Lennon**

Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable on the third offense by 3 years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that *Religion consists in the inward persuasion of the mind*, that the care of every man’s soul belongs to himself. (TJ pp.154-155)

While U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases*. This was far from being obvious or a part of society in his own time. [Cf.p.153]

### **Being ‘Visionary’**

Being-ahead-of-himself ontologically allows persons to be visionary with regard to the future. John Lennon was visionary.

Tony Kornheiser and Tom Zito, Washington Post, Dec.10, 1980: Lennon was the key to the cultural phenomenon that was The Beatles, and the key to Lennon was his rebellious desire always to go beyond the norm, always to push the limits outward. To create a new style, a new ethic. It went far beyond the hair, into the psychedelic era of hallucinogenic drugs, into the contemplative era of transcendental meditation, into the passive and ultimately active resistance of the anti-war movement during the Vietnam era.

Richard Dyer, The Boston Globe, Dec.14, 1980: Certain days in history change our lives and define what it is like to be a citizen of the world in our time. Most of those days that we usually talk about are the ones of national

Reality; they reach me as Being fake , glitteringly superficial , contrived for selfish (being popular to make money and get praise) reasons both to become a noted movie maker and to enjoy being in the public eye and to be continually noticed. That art that deeply moves and inspires me is that which reaches me in Being Really Real in revealing to me the particular aspects of the essence of the artist and myself Really Being a Person, in and to and for both themselves and myself.

So far as I can tell, my taste for humor is unconventional. Again, I have a *distaste* for forced humor and persons trying to be funny . I enjoy the spontaneous humor of a few persons. I enjoyed the humor of David Letterman before he went to CBS. My view is that he has changed, somehow possibly related to the difficulties of his termination from NBC and his competition with Jay Leno to replace Johnny Carson, who I was and remain a big fan of. My view of Jay Leno's humor, whose forced humor is *distasteful* to me and who I avoid watching, is much the same, ironically, as that of the CBS David Letterman, who now uses crude gestures and laughter and tries to make funny faces and forces jokes to try to be funny, so I also avoid watching him.

Humorists I do watch on video tapes in my possession and really enjoy are Red Skelton and Victor Borge. The kind of all in good fun ridiculousness of Red Skelton and the contrasting subtle and quiet ridiculousness of Victor Borge I enjoy because they are not artificial or superficial or trying to be funny or forced but are spontaneous and what they Really feel is humorous I Really feel is humorous.

For these reasons, among others, for me some of the art of John Lennon is classical and some of his philosophy is philosophically prophetic and he is genuinely humorous; in contradistinction to ~~The Catcher in the Rye~~, Mark Chapman, the assassin of John Lennon.

### ‘Elements’ of ‘Classical’ Art by The Beatles – the Testimonials of the ‘Survivors’

Something of their participation at times and in their ways was referred to in their summary of the Beatles at the end of *The Beatle Anthology* assembled in 1988.

Ringo: Being with and performing with the Beatles was magical. There was really loving caring songs between four people a hotel room here and there a really amazing closeness. The four guys really loved each other it was pretty sensational.

George: They (the fans) gave their money and they gave their screams, but the Beatles gave their nervous systems, which is a much more difficult thing to give.

Paul: I'm really glad that most of the songs dealt with love, peace, understanding; they really did. If you look back there is hardly anyone who says, go on kids, leave your parents It's all very much All you Need is Love and John's (a post-mortem representing him), Give Peace a Chance . There is a very good spirit behind it all.

### ‘Revolving Instinct and Intelligence’ Developing Personal Ontology Awareness in Lennon

Personal ontology is persons self-subsistently *always* Being and Being-in their very own ways of Being themselves *essentially*, whether or not or the extent to which this may be at times lost .

Personal ontology is the discovery in philosophical prophecy in the current generation of the need and desirability of philosophy becoming and being *personal* and thereby *personalized* . To become and Be so, it is necessary for philosophy to be understood and made applicable by persons in their very own personal ways of Being themselves *essentially*; which can only be discovered envisioningly and thereby dwelt in awaringly , since personal ontology is not objectively and publicly observable.

Through his revolving instinct and intelligence in his personal ontology, John Lennon reached an awareness above the 75% statistical percentile of awareness level of his personal ontology, though he did not refer to it by this terminology. But the philosophical terminology he did use, and columnists who had a deep feeling for his life also used, was and is some of the terminology used in philosophical prophecy to refer to and explicate the nature and Reality of personal ontology in the personal existence of every person.

### John Lennon’s Awareness of Being and Being-in his own Past and Present and Future

Time and temporality in personal ontology cannot adequately be calculated only in terms of linear-sequential time as indicated by the clock on the wall . When bored, an hour of a person's time goes by much slower and is much longer than an hour by the clock on the wall ; and when engaged in something of interest, goes by much faster. This is the case since persons are not simply objects whose time is

From early Greek philosophy to modern philosophy, philosophy is ordinarily a systematic investigation and analysis of phenomena related to human thought exploring questions related for the most part to non-object Reality. Being largely *unsystematic* in this sense and in comparison with the majority of philosophers, Plato approaches non-object Reality through a philosophy which is primarily a *phenomena work of art*. Each dialogue has its questions and themes. They deal with logic, politics, physics, cosmology, in short, almost every aspect of the world and of human existence. Plato guides our attention to something that cannot be understood or demonstrated by reason (or the principle of verifiability ) alone, the general method of philosophers, something that is not analyzed but merely narrated, namely the *myths*. (Cf.p.41)

Embedded in Plato's philosophy, in his dialogues, is *mythology*. In the *Republic*, he makes it clear that the gods cannot be creators of evil and that therefore we must seek other causes. In the *Phaedo*, the gods are our guides after death, but still they do not play a prominent part. In the *Timaeus*, we find the myth of creation. [Cf.p.38]

Inasmuch as mythological dialogues are the primary mode of expression of these works of art, it is well to refer to Plato's philosophy to be *mythological* philosophy. As such, Plato's philosophy is a rather unique approach to a philosophical exploration of the meaning and significance of non-object Reality as well as a pivotal contribution to the possibility of comprehending the meaning and significance of life. *Mythology* here is those ways through which Plato expresses myth, dialogue, poetry, metaphors, images, ciphers, and symbols. [Cf.p.42]

Plato's *mythological* philosophy interweaves several themes, all of which are *mythology* relating to the *Soul*, the *One*, the *Good* and the *Ideas*. [Cf.p.39]

### The Soul, The One, The Good and The Ideas

Much of Plato's philosophy depends on his concept of the *soul*. Plato considered the soul to be superior to the body and made this the basis for his belief in the immortality of the soul. *Death must turn into life*. When death attacks a man, the mortal portion of him dies while the immortal substance is preserved for eternity and dwells, as they say of the initiated, in company with the gods. [Cf.p.54]

In the essential characteristics of Plato's thinking, it is directed toward the *One*: *Arete* is one, not many. The highest authority is One. When the theory of Ideas was developed, the One was called the Idea of the Good. The Good is the creative power that confers being itself. The Good, that which is beyond being, is also called an Idea. But the name is misleading. For the Good is distinguished from all other Ideas. They are the static, inactive prototypes of models of the things that are, while The Good is the creative power that confers being itself.

The reasoning behind the theory of Ideas is their being a thought content which as such is always *timeless*. We do not derive what we recognize as enduring from sense perception, but we discover it with the help of sense perception. To our sensory perception of the continuously changing world we add a knowledge that is timeless and enduring. We had this knowledge before our perception (later it came to be termed *a priori* knowledge [Kant]).

The crowning glory of Plato's theory of Ideas is the concept of the Good. He compared it with the sun in the visible world, for as the sun is the source of all light, so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of divinity, for it is the source of Being and superior to truth and knowledge. [Cf.p.40]

### Illumination of The Good and The Ideas

Though the *Good* and the *Ideas* cannot be taught directly, they can be fostered in dialectical thinking. The *illumination* occurs in the thinking itself, but in a thinking that differs from the usual intellectual thinking. It occurs in a *transcending* of all clear determination in the usual intellectual thinking. Every *transcending* thought is once again *transcended*, until it is usual intellectual thinking. Every *transcending* thought is once again *transcended*, until it is fulfilled in the failure of usual thinking but only through engaging in this very same thinking and thereby becoming enabled to envisioningly *transcend* this usual mode of thinking .

Such *transcending* thought strives *toward* where the *Good* itself and *truly and authentically Being a person*, which surpasses ordinary comprehension, is *present* to the *insight*. This is in keeping with Plato's statement that his actual philosophy is communicated not only in writing nor only by word of mouth, but is *actualized* only when the *spark of illumination* passes between two or more persons. [Cf.pp.42-43]

To summarize Plato's view of the Idea of the Good, we find that it is superior to all truth. As the creator of both existence and *essences* it *sustains* all Being. Thus, we have a three storied universe; first, the sensible world;



second, the Ideas; third, the Idea of the Good. (Cf. p.40)

## Augustine

The philosophical disposition in Augustine's life-long searches and researches toward and into the discovery and maturation and fulfillment of himself in ways of Being himself essentially were remarkable and miraculous, especially in the sense of his tenacity and dedication to work toward finding whether or not and if there should and would be a philosophical dimension to his life.

## Cicero

In 373 A.D., when he was 19 years old, Cicero's *Hortensius* inspired Augustine with a passion for philosophy. He was exposed to a rigorous education in his youth. He liked Latin literature, especially Cicero, whom he regarded as one of the great thinkers of all time. But sometime after reading Cicero, he realized that the study of literature is rather superficial and that the goal of all intellectual endeavor is the possession of philosophical wisdom. He was drawn to philosophy; he strove for a knowledge that would lead him from the surface of things to *the essence*. For the first time he began to ask searching questions relating to his destiny and his final goal in life.

## Manichaeism

Cicero's philosophy was supplanted by Manichaeism as the main influence on Augustine, who was attracted to this philosophy because of its *dualism*, its rejection of Old Testament ideals, and its intellectual version of Christianity. But he retained some reservations about Christianity. Though not yet aware of his future conversion, he felt he could be accepting of this faith, for it was in accordance with his own philosophical outlook. On the other hand, he felt contempt for the ideals of his mother, who was a Christian and who, he thought, represented the religion of the unlearned and ignorant. Later, however, Augustine gave up Manichaeism. His main disagreement was with their astrological views.

## Skepticism

After Manichaeism Augustine became a Skeptic, one of the types of philosophy espoused by some, since he decided that the way of doubt represents real intellectual honesty. Yet even as a Skeptic, he did not challenge the existence of God and his providence; but he could find no assurance about the immortality of the soul and about man's ability to find an ultimate metaphysical truth.

Skepticism did not prove to be a lasting solution. It made Augustine doubtful and uncertain and filled him with anxiety and confusion. For a time he felt that life itself was completely black and had lost its meaning. He was saved from this intellectual chaos by Neo-Platonism, to which he was attracted by its insistence that the *soul is immortal* and by its explanation of the *unreality of evil*. Neo-platonism was a bridge which led him to Christianity, in which he found complete ~~certainty~~.

## Neo-Platonism

Augustine took over the philosophy of Plotinus. No other philosophy had so great an influence on him. His judgments of the Stoics and Epicureans were always negative. He seldom mentions Aristotle. He had no knowledge of Plato, whom he identified with Plotinus.

Augustine agreed with the fundamental structure of the universe in the *cosmology* of Plotinus, but transformed it into the idea of God; everything has its ground in God. He is *reality* and as such the source of the existence of things; as *logos*, *the intellectual light*, He is the source of the truth of all things; as *the good per se*, He is the source of the goodness of all things. The three philosophical sciences, metaphysics, logic, ethics, relate to Him in these three aspects.

But Plotinus' philosophy as assimilated by Augustine undergoes a radical transformation: Plotinus' One, beyond being, spirit, and knowledge, becomes in Augustine identical with God, who is Himself being, spirit, and knowledge. Plotinus' triad—the One that is above being, the spirit that is being, and the world-soul that is reality—becomes in Augustine the Trinity, the one God in three persons.

In Augustine not *eternal emanation*, but a unique creation is the ground of the world, which has a beginning

Plato-Augustine-Freud-Jefferson were vividly aware of the presence of a *life force* in persons enabling them to in some sense Be Alive, and addressed the nature of this life force in their philosophy(s): Plato-Augustine referred to it as *soul*, Freud as *ego-id*, and Jefferson as the Inward Persuasion of the *moral conscience in heart and mind*. Plato-Jefferson included music as a component of this life force. The curriculum in Greek education in Plato's day included the central core of the curriculum as mathematics and music. Plato then philosophizing on the cosmic music of the spheres. Jefferson was a musician and required it in the curriculum at Monticello. Augustine-Freud were life-long researchers in a wide variety of literary and philosophical literature they could make available to themselves, including being well-versed in what was offered and known about music in their situation in life in their day.

Though Plato-Augustine-Freud-Jefferson did not make *soul* word and song *music* a central focus in their philosophy in their life as did John Lennon, that which all of them did involve themselves in in their life was the classics as a foundation for their lives. The philosophy of *soul* of Plato-Augustine is classical. The philosophy of *Ego-id* of Freud is classical. The philosophy of *moral conscience* of Jefferson is classical. A special meaning of the word classical is meant here, a meaning whose roots are to-Be found in Nietzsche's philosophy of *Will* and *Musik*.

A primordial and foundational aspect of Reality IS *Will* a reality which is the inner nature of the existing world. It is always manifesting itself in one way or another. Will is not essentially persons rigorously setting their mental determinations this way or that. Will is always a primordial personal urge moving into expression. Will is expressing itself as urge to power in and over oneself, to create, to procreate, to Really live, to *personal* truth, to *self*-Realization.

These modes of personal destiny will-to-Be expressed in their primordial music. This is not the music of epic poetry, sculpture, later Greek drama, Euripidean tragedy and chorus. These are *plastic arts* molded by acknowledged genius to answer to criteria of *proper establishment beauty*. This is a misdirection of the essential Dionysian jubilation and the opening a path to envision the womb of Being. Primordial music is the primordial urge to-Be itself, expressing itself, will-ing-ly; *singing the soul-song of a lover in Chorus*. (Vol.II:Ch.9, p.94)

The test of what Is and what is-not classical is not only the test of whether or not it endures in the repertoire for performance at the theatre and is occasionally requested and even demanded by and performed by and for the criteria of proper establishment beauty. That which is only adequately and accurately and appropriately discovered and enjoyed as -Being classical is tested and approved by whether those involved experience it in the depths of their *soul*, the urge to create, to procreate, to Really live, to *personal* truth, to *self*-Realization. These performances are sought out and scheduled and attended personally in that personal venue where they can be life-fulfillingly enjoyed often in their Being daily nourished thereby.

## The Contrast Between 'Classical Art' and 'Fad' and 'Pop' Music and "Hacked out" Hollywood Movies – A Personal Manifesto

In tracing my own personal genealogy that is related to deliberately limiting my association with the arts to classical art, I have discovered that one of, if not The, the most essential ways in and of and for my very own ways of Being-myself is Being philosophically prophetic. I noted in my mapping and logging my boundaries of life that during engaging myself in my M.A. degree in philosophy I discovered that I had very strong instincts, growing gradually into more and more intelligence, in and for philosophy; and thoroughly enjoyed devoting my life to this field of endeavor.

Philosophy, the love of wisdom, has been from the days of Socrates, Plato and Aristotle to the present and Is searching in wisdom for the nature of Reality; and philosophical prophecy introduced in this generation, is engaging in this search for personal Reality *envisioningly*. I find my love for this *search for personal Reality* to-Be so deeply ingrained in me that it has involved me in Being-*nauseous*, destructively. So, the time came when I decided I Really needed to come to grips with this personal problem; which I did in Vol. II, Ch.12, Prophetic Ethics, pp.125-126, under the subtitle Rest from Nausea and Vengeance.

Now, I am inclined to confess [like unto Being-embodied in the confessions of St. Augustine in the 5th century A.D.] more of the personal Reality of my coping with my problem of Being-*nauseous*. At the time Vol. II, Ch.12, was written in Montezuma Creek, Utah over 30 years ago I was much less successful with coping with this problem than I am now. The symptoms of my Being-*nauseous* is a mostly spiritual and mental but partly physical feeling of revulsion- illness when being exposed to, in this case, art and artists and acting and accompanying fad and pop music and hacked out movies that are not Really Real; as-Being antagonistic to the philosophically prophetic search for and discovery of Real Personal



## The Provocativeness of John Lennon

John Lennon had at one time said, "The Beatles and myself are greater than Christ", meaning their Beatle music, including both sound and lyrics, were having more provocative influence on portions of a generation of humanity than exposure to the lyrics of the New Testament could. During the furor caused by the general misunderstanding of this statement he simply apologized for having made the statement. Realizing that it couldn't be really understood in the Reality-spirit in which he had made it. Nevertheless, this still infuriated Mark Chapman, considering himself to be an apostle of Jesus whose mission was to be a catcher in the rye, as he was trying to grow up and overcome his childishness and thereby to be enabled to eliminate *phoniness* in the world and especially John Lennon, the archenemy of Jesus, who claimed to be greater than Jesus. So, he became determined to kill John Lennon in the service of Jesus, to eliminate this ultra-*phoniness* from the world.

## Tributes to John Lennon

In December, 1980, shortly after the assassination of John Lennon tributes to him were written by Newspaper Columnists from all over the U.S. Seventy-five of these columns are collected in the book, *A Tribute to John Lennon*, Proteus Books, London & N.Y., 1981. (pages are not numbered in the book and there is no index)

John Lennon was recognized directly as becoming and being a philosopher through his revolving instinct and intelligence by Richard Dyer, columnist for the Boston Globe in his column for Dec.14, 1980. He recognized both the Beatle influence as a whole on John Lennon and vice versa, and that in a major sense John Lennon was the philosophical composer of music, both for the Beatles and for his life after the Beatles.

The music is usually discussed in terms of the amalgamation of influence in it: black music, blues, Presley, Dylan, Chuck Berry, British songs, cabaret tunes, ballads, etc. But what is significant is that it is always a highly *personal* amalgamation, at once *instinctive and intelligent*, and that most musically literate persons could tell you which Beatles songs are really chiefly by Lennon and which chiefly by McCartney. (only the earliest songs were actually jointly composed, though most of the later ones were jointly credited).

John Lennon was the most restless and searching of the Beatles, though his audience resisted most of the changes in his life and work (resulting from this philosophical searching), Richard Dyer, Columnist, *The Boston Globe*, Dec.14, 1980 (continued).

It was interesting how when John sang in unison with Paul it sometimes sounded like one voice, one more complete than either alone, *innocence and experience allied*. In the post-Beatles period Lennon's voice developed still further, partly as the result of further exposure to the Oriental sound of Yoko Ono's ululant singing and its connections to the world of avant-garde worldless vocalism and his further assimilation of black singing and gospel shouting.

The day of the much criticized new album, Double Fantasy, may yet come, for in it Lennon takes up McCartney's subjects (philosophical) but with his own tough-mindedness, and his voice, alone and in duet with Yoko's, is everything the two voices used to be: *paradise* regained after *innocence* had been tested but not fully restored by experience. These are the things that will remain. The memory of Beatlemania will fade. The meaning of Lennon's life and the meaninglessness of (why he was assassinated) his death will be something to read about in the textbooks. What will still be there will be words and music (*soul* word and song *music*). And for future generations, that will be enough.

The tribute of Clive Barnes, Columnist for the Chicago Sun-Times, Dec.14, 1980, suggests the *soul* word and song *music* impact of John Lennon on the world, with philosophical overtones:

Lennon was one of the pacemakers of the 20th century. He made changes in our behavior, in our attitudes and thoughts. As a guiding light, together with Paul McCartney, he created a social revolution. His voice was the voice of freedom over the chasms of generation gaps. It was also the voice of the blue-collar oppressed trying to find its way into the new, technological society.

History is going to have to record Lennon's gift not only to the world of music, but to the world itself. Lennon was an intellect without being an intellectual. In his mid-career, he had certain problems with drugs, but he battered those away into a new and humorously aware vision of the world. *He was an apostle of freedom. A man of infinite delicacy.*

## Soul 'Word and Song' Music

and an end.

## Being a Christian Philosopher

After his conversion Augustine went to live with friends near Milan. Here, in secluded peace, the friends met each day in earnest discussion of the question of truth. Their medium was the world of classical culture (they read and interpreted Virgil among other authors).

In the early writings of Augustine something of the force of ancient philosophizing seems to be reborn: we perceive the ancient *passion for clear thinking*. But there has been a change. These early works disclose an ancient philosophy that seems to have lost its original vitality and become an empty idiom in which the young Augustine could no longer think any fundamental or satisfying idea. *A great new spiritual reality had dawned*, bringing to philosophy new blood without which it would have died.

What did the conversion mean? *The consciousness of a direct encounter with God* transformed the very heart of his existence, his impulses and aims. It should not be concluded, however, that his Christian-philosophical life was at that time the completed fulfillment of his personal philosophical and spiritual growth. Augustine's development has its one crisis in the conversion, but this act of conversion is repeated throughout his life and only thus completed. Consequently, Augustine's baptism was not an end but a beginning. In his writings we may follow a process by which he grew in his controversies with the Manichaeans, the Pelagians, the Donatists and the attacks of the pagans who, after Alaric's seizure of Rome, declared that the catastrophe had been brought about by the forsaking of the old gods.

But above all, his evaluation of traditional philosophy had changed drastically. As a young man he had set rational thinking at the summit. Now the *inner light of eternal reason* stands higher and is the source of a greater than traditional philosophy. [Cf.pp.44-47]

## Redefining Philosophy and Metaphysics to Incorporate Multidimensionality

To adequately comprehend the meanings in and the pivotal significance in human history of the triumvirate (Michael-Adam)-Plato-Augustine-Freud, it is necessary to Realize the nature of His-Their intricate and intimate various orientations toward and in philosophy and to understand something of what philosophy is and why it is of such a major value in human history. It may be advisable to note that two of the descriptive words in the history of philosophy that refer to and identify what (who) philosophy is is the word philo-sophy itself as well as the word meta-physics, two Greek words meaning *love of* (philo) *wisdom* (sophia) and *beyond* (meta) *physics* (Physico). This of course raises the questions of what (who) *wisdom* Is and what (who) Is, beyond physics; and what (who) Is Reality and what (who) Really exists *personally* in the creation of their lives and what (who) is Really *aware* of the nature of and meanings in and significance of their very own *personal existence*.

It may be concluded that persons maturing in philosophical wisdom are those who make a thorough investigation of things that may possibly be meaningful and significant in their very own personal existence. It is imperative that this search and research be conducted in personal *modesty*; that is, continually seeking to discover one's personal truth as a basis for moving toward ever increasing accuracy and discovering and overcoming objective and subjective distortions to foster this increasing accuracy. This searching and researching, to cultivate accuracy in one's conclusions, requires a statistical analysis of when and where and why and how each component involved in this research relates to each and every other factor. This involves continually bearing in mind in these relationships how they fit into propositions and relationships involving the metaphorical categories of: either...or; both...and; if...then; some are...some are not; it is all or none or some or not-yet.

Meta-physics is the search and research into whether or not something or some aspects of a persons personal existence in Reality exists beyond physics; that is, beyond physical objects, including oneself, which are ordinarily sense perceivable; and if and how these Realities may be discovered and understood. Metaphysics-Philosophy has long involved *mythology*.

## Metaphysical Mythology

The philosophical disposition in Augustine's life-long searches and researches toward and into the discovery and maturation and fulfillment of himself in ways of Being himself essentially were remarkable and miraculous. Traditional philosophy in general is dedicated to a search for and advocacy and valuing of the nature of Realities whose nature is not susceptible to common sense observation, whose approach to acquiring information is

some combination of subjectivity and objectivity with accompanying successes and limitations and distortions, or the practice of the scientific method, whose success is predicated on strict objectivity, that is, in doing research and reaching conclusions about things which are only and always *publicly observable*. Engaging in philosophy and its *mythological* components is making investigations into areas of life and personal existence which are *metaphysical*; that is, are not either just common sense or scientific in the sense of investigating only that which is publicly observable as the scientific method requires.

## Mythology in the Life of Augustine

Augustine's development has its one crisis in the conversion, but this act of conversion is repeated throughout his life and only thus completed. Consequently, Augustine's baptism is not an end but a beginning. The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies.

Clarity brings depth. Lucid discourse leads faith to fulfilling self-awareness of itself. The nature of God and of *evil* is clarified in the polemics against the Manichaeans; *freedom and grace*, *original sin* and redemption, and the Roman Catholic Church as the one *corpus mysticum*, the body of Christ, are elucidated and clarified in these polemics and controversies. [Cf.p.47]

The bulwark of Augustine's system of morality is Adam's sin, which, according to his philosophy, has infected all humanity. Originally, both Adam's spirit and his body were completely good, but through pride he gave up his divine heritage and fell from his innocence. The sin of Adam is expressed in man's sexual lust. Though Augustine wasn't directly conscious of it, this philosophy was and is *mythological*, with the modified exception of the specific event of his conversion. [Cf.p.58]

*Mythology* was an intimate and intricate portion of the lives of the Plato-Augustine-Freud triumvirate. Plato-Freud were quite vividly *aware* of this. Yet in his situation of life, Augustine was not consciously aware of this. Augustine's life after his conversion was characterized by the power of his passion for *clear thinking* and his consciousness of a direct *encounter with God* and the great *new spiritual reality* that had *dauned* in him in which this *inner light of eternal reason* stands higher and is the source of a greater than traditional philosophy. [Cf.p.101]

It is likely that this *luminosity* was such that in his situation of life he was unable to Realize the intimate correlation between *mythology* in philosophy and religion. There is always some philosophy in religion and some religion in philosophy and *mythology* in both, since all three are essentially meta-physical, whether persons are aware of this or not.

## Augustine's Philosophy and Religion and Mythology Seen in the Light of Philosophical Prophecy

Philosophical prophecy is aware of the misconception persons may have who are personally inexperienced with this inner light of eternal reason to which Augustine refers. In this lack of experience persons are liable to inadvertently and unawaringly presume that with revelations of the inner light of eternal reason, God reveals all that He knows. Philosophical prophecy is aware that this inner light reveals that for which a person is prepared precept by precept in the situation of life of a person at the time; and especially that which will be appropriate to the growth and development of the *personal possibilities* of each person to mature and fulfill that person's own personal ways of and for *Being themselves essentially*. As further evaluations of the triumvirate of Plato-Augustine-Freud continue here, limitations and ways of improvement in the philosophies of each will be seen in the light of philosophical prophecy.

## Mythology and History and Science

Paul Ricoeur, distinguished professor of philosophy at the University of Paris, published profoundly on the nature of symbolism and mythology from the perspective of what he referred to as *modern man*. When he refers to primary and secondary symbols used by his contemporaries as mediums for conveying understanding of defilement, of sin, and of guilt, he notes that this new level of expression *embarrasses the modern man*. He designates this as a crisis which signifies the loss of the mythical dimension. For him, modern man alone can recognize the myth as myth because he alone has reached the point where history and myth become separate. This is a crisis of the loss of the mythical dimension because mythical time can no longer be co-ordinated with the time of events that are historical in the sense required by historical method and historical criticism, and because mythical space can no longer be co-ordinated with the places of our geography on our maps produced by modern civil

against Indians and blacks institutionalized in slavery and the tyranny of the British over the colonies. William Wirt, when delivering in Congress the funeral eulogy of Jefferson, concentrated on his *vision of liberating the imprisoned intellect* of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his *luminous and visionary mind* and its impact on society.

## John Lennon Being a 'Visionary' Philosopher

### 'Revolving Instinct and Intelligence'

John Lennon embodied various facets of the inspired philosophy of Plato-Augustine-Freud-Jefferson and at the same time added elements of his own visionary philosophy to that of this pivotal philosophical quartet.

Though John Lennon was not a formally trained philosopher as this visionary quartet was, and though he did not directly and specifically refer to himself as such, he was in Reality a visionary philosopher, continually growing as such through his revolving instinct and intelligence. John Lennon was assassinated late in 1980 during the Christmas season as a world-wide acclaimed public figure, in New York City, by ~~The~~ *The Catcher in the Rye* assassin Mark Chapman, in a similar manner to that of John F. Kennedy in Dallas and Anwar Sadat in Cairo, Egypt were.

### Value in Comprehending John Lennon Being the 'First' 'Pivotal' Soul-Music Philosopher

The question of Who Is-Was-Will-Be John Lennon is thought-provoking. His martyrdom Is-Was-Will-Be a crisis through which there is transcending-subjectivity-objectivity possible in which there is now greater possibility of making progress in answering this question than prior to his martyrdom. A Reality of this possibility is that his martyrdom is in close proximity and correlation with that of Michael-Adam and Abraham and Moses and Jesus and Peter and Paul.

The martyrdom of Michael-Adam Is-as-Having-Been-and-Will-Be his death in persons, for example Christians, whose misunderstanding of original sin in the human race prevents them proximally and for the most part from deriving personal benefit from being aware of the multidimensionality of Michael-Adam above and beyond whatever responsibility and activity there Is-There (Dasein) for original sin in himself and the human race. Abraham's martyrdom occurred through his sacrificing Isaac and his attending death and resurrection in connection with that event; through which all of the children of Abraham experience this martyrdom in their lives. The martyrdom of Moses is on the one hand being denied the privilege of entering the promised land with Caleb and Joshua but simultaneously dying and going to his compensatory promised land, heaven. All of these events Are-as-Having-Been-and-Will-Be in the similitude of the martyrdom of Jesus in Jerusalem and Peter and Paul in Rome; thus these cities being sanctified as The New Jerusalem coming down out of heaven into heaven-earth fusion.

The life and martyrdom of John Lennon fits this pattern, and as such may be of value for philosophical investigation to those who may desire to improve comprehension of personal ontology in the personal multidimensionality in heaven-earth fusion in and, in particular, of the pivotal contributions to the creation of life of and by the pivotal person(s) Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Jefferson-Lennon.

## The Catcher in the Rye

Mark Chapman was the stalker who eventually shot and killed John Lennon. He was addicted to J.D.Salinger's book, *The Catcher in the Rye*. He searched and researched this book continually for years prior to killing John Lennon. In the course of this research and while being addicted to drugs and hearing voices from time to time he reported that he was in church when Jesus Christ came to him and healed him from his addiction to drugs. He then became transformed into Holden Caulfield, the hero of *The Catcher in the Rye*, whose mission in life was to crusade against *phoniness*. As such he, in turn, became addicted to the Esquire magazine article on John Lennon, which reinforced his conviction that, in spite of the article referring to John Lennon as a towering figure, he, John Lennon, was really a *phony*. (from the TV Documentary, *The Man who Killed John Lennon*)

would pursue his own philosophical goals all his life.

Freud gave philosophy a special meaning. In true Enlightenment fashion he denigrated the philosophizing of metaphysicians as unhelpful *abstractions*. He was equally hostile to those philosophers who equate *the reach of the mind* with *consciousness*, always maintaining that much of the functioning of the mind is *unconscious* and successful and productive psychoanalytic philosophy required exploring the subconscious in such ways that its messages about a persons life became ever more conscious. His philosophy, and application of it in his professional practice and other related endeavors, was and is psychoanalytic-philosophical-scientific empiricism. [Cf.pp.68-70]

Freud's discovery of the *essence* of the Oedipus Complex was basically by revelatory *illumination*, though this is not to say that all of his philosophical-psychoanalytical thoughts and beliefs and practices were absolutely correct and were by revelation. There were days when he dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning illuminated the connections and lets me understand what had gone before as a preparation for the present. Then he found it impossible to convey any notion of the intellectual (and it might also be said spiritual) beauty of the work. [Cf.p.74]

## Thomas Jefferson

Thomas Jefferson was born in the last half of the 19th century in Virginia. In 1797 Jefferson became the new president of the American Philosophical Society, established by Benjamin Franklin in pre-revolution days in Philadelphia. In his inaugural address, Jefferson spoke of the integration of philosophy with the practical sciences and their effect on the way persons lived their lives. The background of this address included the visionary attitudes he held and emotions he deeply felt not appreciably shared by his fellow Virginians or anyone else other than himself in his situation of life in which he lived. These included injustices against Indians and blacks institutionalized in slavery and the tyranny of the British over the colonies. His election to this position followed a lifetime of participation in philosophical endeavors.

Lionel Trilling, in giving the first annual Jefferson lecture in 1972, chose to speak on Jefferson and the life of the mind. He thus carried forward a tradition set in 1826 by William Wirt, who when delivering in Congress the funeral eulogy on Jefferson concentrated on his *vision of liberating the imprisoned intellect* of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his *luminous and visionary mind* and its impact on society.

Jefferson's answer to the question of whether or not persons could create a living environment of life, liberty and the pursuit of happiness was influenced, significantly refined by himself, by the philosophers John Locke and Sir Francis Bacon, focusing on the rights of man, and Sir Isaac Newton, a philosopher of science with social applications, about each of whom he had engaged in much study and advocacy and application in his own life and influences on others. John Locke, in particular, advocated the natural rights of man to life, liberty, and property. He added in the Declaration of Independence the pursuit of happiness. [Cf.p.155] [Cf.III:Ch.13, pp.177-180]

## Plato-Augustine-Freud-Jefferson

The Michael-Adam quartet Plato-Augustine-Freud-Jefferson were highly trained philosophers. His-their philosophies contributed many pivotal philosophical Ideas to the possibility of the creation of life in persons.

Plato discovered and cultivated Realizations of how and why persons may be enabled to *Care for their own soul*. To do so is to cultivate *aretae*, personal virtue and excellence. Persons who do so become Citizens of the holy city, the city of holiness.

Augustine discovered and lived something of the Reality that training in philosophy was and is not the final value of philosophy but was for him and is a stepping stone toward discovering and living in the Reality of the Christian philosophy of Being-in-the presence in a persons life of the *inner light of eternal reason*.

Freud gave philosophy a special meaning. In true Enlightenment fashion he denigrated the philosophizing of metaphysicians as unhelpful *impersonal abstractions*. He also saw the limitations of philosophers and philosophies who equate *the reach of the mind* only with the conscious mind, always maintaining that much of the functioning of the mind is *unconscious*, or instinct.

Jefferson's inaugural address as U.S. President was philosophically visionary. He spoke of injustices

engineering. (PR p.161-2)

The historical method and historical criticism were major advances made by historiographers in the 19th century, in correlation with the development of the science of archaeology, in which factual and reliable history could only be written and concluded on the basis of artifacts located and accurately assessed by means of modern science to determine the facts related to the lives of historical persons, such as being in possession of and accurately identifying the documents and signatures of those persons drafting the constitution of the United States and being in possession of the document of The Constitution itself. In other words, conceptions not based in historical fact are *mythological*.

And The New Testament, for example and on the other hand, is a record of those personal lives and Realities recorded therein and which are mythological. The spiritual Realities contained in the New Testament cannot be discovered and understood only historically or archaeologically or through any other science, but must be *apprehended* by *discovering personal* ways of Realizing the meaning and significance of the mythology *appropriate for them* to-be revealed to them and their thereby *appropriating* the Realities of this mythology into the creation of their very own lives.

## Augustine's Mythology

In the light of the *mythological* component of philosophy and religion and faith revealed here, and of the accurate separation of factual history and myth, without being aware of it, Augustine's conception of God and of evil, of freedom and grace, of original sin and redemption, and of the body of Christ and of Adam and original sin, and of creation being, not through *eternal emanation* but was a unique creation, were all *mythological* conceptions. [Cf.pp.47,58,101]

## Mythology and Philosophy in the lives of Plato-Augustine-Freud

The origin of philosophy is embedded in mythology and the origin of mythology is embedded in philosophy. The lives of the pivotal triumvirate Plato-Augustine-Freud were embedded in mythology embedded in philosophy.

## Plato

Not willing to simply give up on Athens in the midst of its deterioration in his day, Plato established a sanctuary for continuing visionary academic pursuits, the Academy, where education was pursued through *dialogue*. The dialogues were mythological ways for each of the participants to take care of their own *soul*. Through the dialogues, Plato guides our attention to something that cannot be understood or demonstrated by reason alone, something that is not only analyzed but mainly narrated, the *myths*.

Despite the rationalist critics who regard these *myths* as superfluous, Plato clearly attaches great importance to them. Thus the study of Plato requires us to learn what his philosophy is, *mythologically*. (Jaspers, pp.61-62,7-9) [Cf.pp.38,41]

## Augustine

Augustine *mythologized* the philosophy of Plotinus in ways which were appropriate for him and which had a creative influence in his life from that time on. Plotinus' philosophy as assimilated by Augustine undergoes a radical transformation: Plotinus' One, beyond being, spirit, and knowledge, becomes in Augustine identical with God, who is Himself being, spirit, and knowledge. Plotinus' triad the One that is above being, the spirit that is being, and the world-soul that is reality becomes in Augustine the Trinity, the One God in three persons. (Jaspers, p.69) [Cf.p.45]

## Freud

One of the factors in the life of Freud through which he became the first pivotal psychoanalytically-philosophical therapist in human history was his life being oriented toward and immersed in mythology and being vividly aware of mythological Realities. This vivid awareness had a rare and simultaneously, at times, a very deep penetration into his mind and heart (*soul*). Some persons whose lives function proximally and for the most part in and whose attention is focused primarily or exclusively in man so

far ordinary everyday ways of life are at times immersed in mythology and vivid awareness of mythological Realities. Freud's more or less avaricious reading and study and research and what he referred to as his greed for knowledge throughout his lifetime in a widespread array of classics and classical works from many centuries, cultivated his mythological propensity and awareness. (Freud, p.22) [Cf.p.71]

### ***Proof of the Existence of God(s)***

The question of the existence of God(s) was a vital question for the triumvirate Plato-Augustine-Freud. Plato-Augustine had *reverence* for the God(s). The expressions of Freud and others about Freud was that he was an atheist, or preferably, he said he was a godless man; that is, so far as he was concerned, God did not enter the picture of his life as a psychoanalytic-philosopher. The question of how this is to be evaluated by philosophical prophecy has a significant bearing in the creation of life and evaluating many things pertaining to the creation of life.

From the perspective of philosophical prophecy there are 3 main focal points of attention of crucial significance in this matter: (1) the nature and value of proofs, (2) the nature and value of the existence of God(s), and (3) the nature and value of the person dealing with proof of the existence of God(s).

### ***The Traditional Philosophical Arguments for the Existence of God(s)***

#### **The Cosmological Argument – a First Cause**

One of the oldest arguments amounts essentially to the assertion that nature the realm in which physical, biological, social, and psychological events take place requires an explanation. We cannot explain the existence of nature by employing the concept nature alone, just as we cannot explain, for instance, why the earth moves by referring to the earth alone, as exemplified by the event of Galileo proving that the earth is not the center of the universe and being pronounced to be and punished as a heretic by the Roman Catholic Church of his time. [Cf.p.50]

Thus we must explain how nature came to exist by appealing to the concept of something *supernatural*. Nature could not have brought itself into being; it must have had some cause. Or the argument is sometimes stated in this manner: Any event whatever must have had some cause. It is a contradiction to say that anything brings itself into existence. But by the same reasoning, the cause is itself the effect of some previous cause, and so on back. Now this chain of causes must have had a beginning. There must consequently have been a first or ultimate cause, God.

#### **The Argument from Order in Nature – the Teleological Argument**

The teleological argument, perhaps the most popular of all, tries to prove God's existence from the *character* of the natural world. The argument may be stated in two different ways, the first of which is more general than the second.

- (1) Nature, it is asserted, is not a mere chance collection of events, a mere jumble of accidents, but an orderly affair. The planets move regularly in their orbits, planted seeds grow uniformly into complex structures, the seasons succeed each other in order. Everything conforms to pattern, is governed by law. Now this gigantic order of nature cannot have ordered itself in this way, nor can it have been a huge accident. It requires the existence of an intelligence responsible for it – God.
- (2) The most cursory examination of things suffices to reveal that everything fulfills some function or other. Everything has its purpose (teleology) in the total scheme of nature, whether animate or inanimate. But certainly it is fantastic to suppose that every object in the universe consciously chose for itself a function to fulfill. The only alternative is to suppose that the respective functions were planned or designed for the various objects; in other words, that their co-ordinated activity reflects a single universal mind, God.

#### **The Ontological Argument**

Let us speak of God as an absolutely perfect being. If we consider the very *meaning* of this notion, we

Socrates philosophical teachings, and being forced to drink hemlock poison, Plato made the pivotal decision to withdraw from public life and live for his philosophy.

The Sophists claimed to teach *aretæ*, or excellence, particularly of the political sort. They aspired to and did teach men how to achieve success and power and win in dialogue and discussion and argument, without establishing a moral foundation to proceed from. Socrates argued in favor of *aretæ* being the excellence of virtue, and of persons pursuing that excellence of virtue which relates to being what men *ought to be and do*, and to the particular virtues of justice, courage, wisdom, prudence, piety, magnanimity, and to find and be fulfilled in the epitome of all *aretæ*, the *Care of persons for their own soul*.

Plato saw man in the situation of that personal disaster that arises whenever and to the extent that their thinking is distorted and inaccurate and false and corrupt through thinking and arguing through their *sophistry* that the type of political power over others that they espoused was the true *aretæ*, or excellence. Since, with the great Sophist movement, all traditional beliefs of Athenians had been distorted and shattered by Sophist influence and argumentation and criticism, Plato found it necessary and desirable for himself and if possible to influence others through the inspiration of true virtue (*aretæ*) to pursue virtue through creative- right thinking, following the model of this pursuit exemplified by Socrates.

In Plato we see the first great movement of thought against the dangers and falsifications that enlightenment could be prone to by way of true *enlightenment*, by way of that reason that *transcends* the perversions of the understanding and, thus, subjective distortions. [Cf.pp.35-36]

#### **Augustine**

Augustine was born in the 4th century A.D. in a small town in North Africa. He was exposed to a rigorous education in his youth in the classics, Greek and Latin languages and literature. He later studied at Carthage after which he became a professor of rhetoric, undoubtedly knowing those techniques of sophistry in argumentation invented and espoused nearly a millennium prior to his time by the Sophists of Plato's day; and later taught rhetoric in Rome. [Cf.p.44]

Augustine later became converted to the philosophy and religion of Manichaeism which, following Zoroastrian patterns, divided the world into rival realms of darkness and light, but eventually rejected the Manichaean God with his body in space and its practices of sorcery. He was then introduced to Neo-platonism. The Neo-platonic One fired him with its pure supra-spiritual spirituality.

Augustine took over the philosophy of Plotinus. No other philosophy had so great an influence on him. He agreed with the fundamental structure of the universe in the *cosmology* of Plotinus. Plotinus' triad was the One that is above being, the spirit that is being, and the world-soul that is reality. Later, converted to Christianity through the auspices of the great Roman Catholic Christian Ambrose, Bishop of Milan, and his consciousness of a direct encounter with God, he converted Neo-Platonism into the first pivotal Christian philosophy. Plotinus' triad became the Christian Trinity.

The highlight and major contribution to Christianity and the world of Augustine's pivotal Christian philosophy was and is the Reality and presence in his life of the *inner light of eternal reason*. [Cf.pp.44-47]

#### **Freud**

Sigmund Freud was born in the last half of the 19th century in Austria. Though his professional life was in medicine, as late as his third year at the University of Vienna he was still thinking of acquiring a doctorate of philosophy based on philosophy and zoology. Freud read and studied a good deal of philosophy throughout his life. Looking back to his youth when he was forty he reflected, "I knew no longing other than that for philosophical insight, and I am now and always will continue to be in the process of fulfilling it; including as I now steer from medicine over to psychology. I now and always will nourish the hope of reaching my original goal, philosophy."

Freud immersed himself in and studied the works of the philosopher Ludwig Feuerbach a great deal. Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the theologians than on destroying it all. The point of his work on religion, he wrote in his most famous book, *The Essence of Christianity*, was fundamentally the destruction of *illusions* Christians typically have. Freud, who came to see himself as a destroyer of illusions, found Feuerbach's stance most congenial.

Freud was the first pivotal psychoanalytical-philosopher in history. His clinical experience and his theoretical investigations fertilized each other. In these investigations, philosophical questions were never far from his awareness. However powerful his contempt for most traditional philosophers and for their futile word games, he

## CHAPTER 16

### John Lennon: The 'First' 'Pivotal' Philosopher of Soul 'Word and Song' Music

#### The Multidimensionality of Michael-Adam: The Quintet Plato-Augustine-Freud-Jefferson-Lennon

I

#### Cosmic Genetics

A metaphysical mystery in the situation in life in which John Lennon became the first pivotal philosopher of soul word and song music included the *emergence* of his personal cosmic possibilities and capabilities to do so in and from his cosmic genetic genealogy, which was and is his Being and Becoming Michael-Adam-Plato-Augustine-Freud-Jefferson-Lennon. It is possible to comprehend in philosophical prophecy that persons are simultaneously the same person and not the same person. It is important then, to review this philosophically prophetic insight that was noted in Chapter 3 regarding the participation of Michael-Adam in man so far ordinary life and in Next Dimensional Man philosophical prophecy throughout the generations of human history. [Cf.p.20]

Though from the point of view of both ordinary and technical philosophical logic it may seem contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since I embody ecstatic-spatio-temporality in my *multidimensionality* in my personal existence. For example, I am simultaneously the same person and not the same person who played trumpet solos from the 8th grade on through high school, was senior class president, graduated from college as an undergraduate in history, economics, music and German, received M.A. degrees in philosophy and counseling and a Ph.D. in history and philosophy of religion and wrote *Prophecy and Philosophy*, Vols. I-III. In 8th grade I wasn't the person who could have understood these books and thus couldn't have been at that time the authors of these books. Now I am not the person who can play a trumpet solo. Yet simultaneously I am the same person who did and does both. [Cf. p.20]

#### Being-in Situations in Personal Ecstatic-Spatio-Temporality in Personal Multidimensionality

Both individual and group existence places persons in situations on the *boundary* overlapping the world (groups) and personal and individual existence in the world; and thus Are realms of ambiguity. Even Being-in realms of ambiguity at times, persons Are such that they are *always* in situations in which they *always* in their personal existence embody faculties of apprehending in various ways, including some being philosophical or philosophically prophetic, their very own *personal possibilities* for discovering ways for personal growth and for expressing their ways of Being-themselves *essentially*, conducive to their participation in the creation of their lives and that of others in *personal appropriation*. [Cf.p.31]

#### John Lennon Being a Philosopher – Being 'Inspired' Philosophers

#### Plato

Plato was born one year after the death of Pericles in the 4th century B.C.; as a child and young man he experienced the downfall of Athens and the disastrous political turmoil. In this situation in life Plato was spurred on by his family, an aristocratic one, to become passionately drawn to political life; the word *polis*, meaning city and really referring to the city of Athens, being the root word of the word political. But Plato recognized the hopelessness of the situation and the futility of his investing his time and his life in poli-tics.

After the death of Socrates, who was condemned by distorted and corrupt political and religious forces and by those philosophers referred to as Sophists, expert in rhetoric and argumentation and persuasion and disturbed by

find that what it refers to *must exist*. For by an absolutely perfect being we mean one that is complete or possesses all possible properties; and this includes the property of existence. The idea of absolute perfection being non-existent is self-contradictory; for not to exist is not to be absolutely perfect. An absolutely perfect being that was only a fiction would be robbed of a basic element of its perfection or completeness. Any other concept whatever can be conceived without being conceived as existent; but of the concept absolutely perfect being, namely God, the very *definition* implies the existence of such a being. (PI, pp.159-165)

#### The Valuable Places for Proofs

To really be valuable proofs, proof must be objective. Scientific proofs are objective and very valuable. Through these proofs, discovered through objective experiments, cures for many diseases have been effected, criminal cases in court have been resolved and methods have been developed for space travel to have been successfully engaged in by human beings. The scientific method of objectivity in which these proofs have been successfully developed requires participants to eliminate from their minds subjective biases and distortions, but only as they pertain to the specific project of proof at hand.

#### Realms of Futility in which to Attempt Objective Proof

Personal existence includes mental and emotional elements which include *personal possibilities* inherent in persons through which they may discover and mature and fulfill their lives in their own personal ways of being themselves personally and essentially. The elements include subjectivity, which at times include distortions of truth, objectivity, which also at times include distortions of truth, and the inherent personal possibility for transcending-subjectivity-objectivity through which Realities and accurate *personal truths* are discovered and lived in.

Traditional philosophical proofs for the existence of God is examined here as a classical case of the futility of attempting to establish personal existence on the basis of objective proofs as a seemingly necessary way to do so. Adjuncts to attempting to prove the existence of God objectively as a necessary way to make secure one's salvation and thereby one's personal existence are destructive pride and vanity and egocentricity and autocentricity and narcissism and bureaucratic domination and other forms of power over others.

The question of the nature of personal security or insecurity is another way of approaching the question of the futility of attempting to prove anything pertaining to the value of one's personal existence.

Still another way of approaching these questions is the Reality and value of *mythology* as a means of finding and fulfilling one's personal security and value and existence. How secure and valuable is one's *mythology* everyone engages themselves in *mythology* and especially in their being involved in the creation of their lives. Both destruction, especially spiritual annihilation (sin) and creation of life occurs through personal mythology; which is an essential and always present ingredient in personal existence. This ingredient is essential to personal salvation in lieu of the impossibility of creating life and personal salvation on the basis of objective proofs only.

What would persons know about God if they could prove His existence by philosophical proofs? What would person know about themselves if they could prove the existence of God by philosophical proofs? Are there ways of proving the existence of God meaningfully and significantly in personal existence? How does the question of the possibility or impossibility of proving the existence of God philosophically relate to Plato and Augustine and Freud?

#### Plato

Plato had little interest in proving the existence of the Gods other than countering atheism in mythological dialogue, for instance in *Laus*. His mythology of the Gods, prompted by the tradition in which he lived, whether accurately picturing Real Gods or not, nevertheless inspired his efforts to develop creative dialogues as mythology through which his life and that of his associates were improved in *Caring for their own souls* much more creatively than those subscribing to the atheism prevalent in his day and leading to the deterioration of the classical culture of Athens.

#### Augustine

Augustine proved to himself the existence of God by personal communication with God in the event of his

conversion. It would be inaccurate to presume that as a consequence of this particular event in his life he knew all that God knows and knew all that God Is through this particular event. Nor would it be accurate to presume that in the light of this particular event there was no idolatry or misconceptions of God in his life. There were, particularly in his view of freedom and predestination.

Through this particular event in his life, he was enabled to cultivate creative faith in God, in himself and others in a variety of ways that in those ways were creative for them in their lives. It is likely the case that Christianity has profited in many ways since and through the pivotal Christian philosophy of Augustine initiated by the events of his personal experience with God.

## Freud

In a rather crude way, but perhaps idiomatically instructive, it could be said that Augustine made too much of God and Freud made too little of God. In every other breath Augustine was saying God is everything and without God man is nothing. On the other hand Freud was saying, in effect, I have no need of God, I can take care of the development of psychoanalysis by myself and with my relationships with protégés and friends.

If persons who pray to God will give themselves some philosophically prophetic reflection in which to grow in understanding the value and disappointments of persons exercising themselves in prayer, perhaps both the value and limitations of the models of Augustine and Freud may become Realized. In Reality, lots of times when persons pray nothing observable Really happens as a result of these prayers. While it is also the case that on occasions something helpful and enjoyable Really happens.

What are we to make of this? Perhaps it is the opinion of God that at times persons will be benefited by being left alone to their own personal creative devices to solve their problems and create their lives. And perhaps at other times persons will be benefited if Divine suggestions were made to them through which their lives would be created in ways more beneficial to them than if I, God, had not *intercessorily* been of assistance to them.

It might just be the case that in this way the Augustine-Freud aspect of the Plato-Augustine-Freud triumvirate would be creatively reconciled, and the twain become one.

## ***A Myth of a Philosophically Abstract God***

They said that they were sure that God exists and that they could prove it. I asked, well where is this God and what is He like? They said that he was somewhere in the west and knew everything. I had some questions for and requests to make of God so I began to look for God who was somewhere in the west. Not knowing exactly what to look for, I decided that the way to locate God was to search for sources of marvelous wisdom and power. But how to go about making this search? Perhaps I could pray to God for marvelous wisdom and power.

After some time of praying to God for marvelous wisdom and power I could tell that I had not yet developed marvelous wisdom and great miraculous power to perform miracles in my life. So I decided I better use another approach to find God. So I made use of the most up to date sources of knowledge in this quest, television especially educational programs and documentaries and the newspapers. From time to time I seemed to be exposed to some remarkable things as I searched these sources for wisdom and power. But eventually I had to conclude that I had not yet developed in my life this wisdom and miraculous power I sought, so I concluded that either there was no God or that I needed to seek another source for locating Him.

So, I began to ask neighbors and friends and family and associates, some very well educated, how I could locate God. For some time I received a variety of opinions on this subject. Some were, like myself, using various techniques to find God that they invited me to try and I did so for quite a while. Yet I must admit that I haven't yet found that great and miraculous wisdom and power that I had been expecting to find when I found God.

## ***A Myth of a Personal God***

Someone asked a wily old wizard how they could tell if they were to receive Divine inspiration and guidance from God. The wily old wizard suggested that Divine wisdom and inspiration and guidance from God comes very subtly in the heart and mind of persons seeking inspiration, comes in a still, small voice; but persons are advised that this voice does not ordinarily come in finished sentences but rather in

local manufacturers replaced those goods made in England. (TJ pp.562-564)

To his great disappointment, however, what Jefferson described as a panic swept through Congress in March 1809; the Embargo was repealed just before the end of his presidency. The end of the Embargo cost the new Madison administration most of its bargaining power. What Jefferson called the insulting, tyrannical and malicious conduct of Great Britain continued. Madison did declare war, the eventual cost of this war being much greater than was that of the costs of the Embargo, even though by the time Madison declared war in 1812, over 6,000 men had been impressed and almost 1,000 ships taken. Jefferson counseled against war right up to the final disastrous declaration of war. (TJ p.567)

What Madison did not know, when finally, white-faced and trembling, he gave in to the war hawks in Congress and asked the legislators for a declaration of war, was that the British government had finally capitulated to the economic weapon and had revoked the Orders in Council. (TJ p.568)

Though Jefferson kept his sorrow and regret hidden when war was declared, he wrote privately to his old boyhood school friend James Maury in England and who he could trust with discretion, But if ever I was gratified with the possession of power, and of the confidence of those who had entrusted me with it, it was on that occasion when I was enabled to use both for the prevention of war, towards which the torrent of passion here was directed almost irresistibly, and when another person in the United States, less supported by authority and favor, could not have resisted it.

So in this quiet letter, which apotheosizes rationality in politics, Jefferson registered his discreet satisfaction that he had kept the peace. And as an old man of 78 he wrote to John Adams: I hope we shall prove how much happier for man the Quaker policy is, and that the life of the feeder is better than that of the fighter. (TJ p.569)

maintaining neutrality in the face of repeated humiliations to the nation was also predictable. Josiah Quincy in a letter to John Adams called him a dish of skim-milk curdling at the head of our nation. It is notable that this was another instance of Jefferson avoiding being contingent to the misguided opinions of others.

Jefferson had lived with the taunt of cowardice over many years, and while he may not have liked it he was not afraid of it. He had untraditional notions about honor, whether his own or that of his country. The unfailing mark of a primitive society, Henry Adams would write, was to regard war as the most natural pursuit of man, and he described with some awe how Jefferson distinguished himself from other leaders of his time not only by his dislike of war as a profession but also by his obstinate pursuit of other means to obtain political ends. The President, Henry Adams said, had a genius for peace. (TJ pp.557-558)

## Monroe and Madison

Jefferson was instrumental in the peaceful resolution of problems between James Madison and James Monroe, two future presidents of the United States. He was involved in preventing a dangerous rift between Madison and Monroe widening into an enmity that might have split the Republicans in two. Although Monroe in 1806 disregarded his orders and initiated a treaty with England so unacceptable that Jefferson would not even permit its publication, he treated the diplomat who felt humiliated with great gentleness and suggested that he might take the post of the governorship of Louisiana Territory. Monroe, however, was determined to run against Madison for president.

Jefferson wrote with wisdom as well as concern, I see with infinite concern a contest between yourself and another who have been very dear to each other, and equally to me. I have ever viewed Mr. Madison and yourself as two principal pillars of my happiness. Were either to be withdrawn, I should consider it as among the greatest calamities which could assail my future peace of mind. Though the rift persisted for two years, Jefferson maintained his friendship separately with each man, and continued in overtures which aided in the final reconciliation in 1810, in such a way that contributed to Monroe eventually succeeding Madison as U.S. president. (TJ pp.555-556)

## Negotiations with Indians

Throughout his presidency Jefferson pursued a policy of peaceful purchase and of negotiation to avoid war with the Indians. In 1791 he had written, The most economical as well as the most humane conduct towards them is to bribe them into peace, and to retain them in peace by eternal bribes, pointing out that military expeditions against them in that year alone would have served for presents on the most liberal scale for one hundred years. (TJ p.557)

## Negotiations with European Powers

During his last two years in office the provocation to war against England was intense and persistent, but in these years, more than any other in his life, reason as well as imperturbability was truly his guide. The volatile impulses of resentment and anger, as well as anxieties about honor which in effect project images of masculinity into the international sphere, were contained and stifled for the public good. None of this would have been possible had Jefferson not been at peace with himself both as president and as a man. (TJ p.558)

It was England that Jefferson always looked upon as the major European threat to America, that England which by Nelson's brilliant victory at Trafalgar in October 1805 was now able to dispose its warships off every major port, impress American seamen at will, and threaten hanging to those who would not serve on British decks.

On June 23, 1807 the U.S. frigate *Chesapeake* was captured by the British frigate *Leopard*. The British captain took off one British deserter and three American citizens. The British deserter was hanged and the others threatened with hanging unless they agreed to enter British service. To declare war was to invite the British navy to the American coast. As Jefferson saw it, he now had three choices: war, submission and tribute, or a self-imposed embargo which would deny the British their important American market.

With great dexterity he had persuaded Congress in November 1806 to pass an embargo instead of declaring war. By this device he hoped first to bring home the 30,000 American seamen, thus protecting them from European jails, as well as their 2,000 ships and \$80 million in cargo. Second, he planned to test the effectiveness of economic sanctions in place of war, hoping to pinch the British economy with sufficient severity to coerce the government into repealing the Orders in Council by which they were capturing American and European ships. Though some unemployed American seamen and merchants, especially cotton and tobacco shipments abroad, suffered, many

precepts and Ideas, from His realm of creation-of-life Ideas.

Then this someone asked the wily old wizard how they could distinguish between their uninspired Ideas and Divinely inspired Ideas. The wily old wizard suggested to this someone that they should always notice the nature of their Ideas and Feelings before, during and after seeking Divine inspiration. In due time this someone would realize through repentance and *taking Care of their own soul* that they were aware that some of their ideas were their very own and didn't need any help from Divine inspiration and were sacred and personally self-subsistent.

Yet, at times in *taking Care* to notice the nature of their Ideas and Feelings, they became personally confident that in the midst of some of their very own ideas, some were noticeably Ideas that they could not have arrived at from their own ideas exclusively but, added to them were marvelous Ideas and Feelings that they were confident were received from realms of Divinely inspired Ideas and *enlightenment*. And so someone's personal confidence and joy and creativity grew, here a little, there a little, line upon line and precept upon precept.

## Freud

### 'Leaning Toward' Philosophy

At the University of Vienna, to select a profession, Freud deliberated between law and medicine and eventually selected medicine. Yet as late as his third year at the university Freud was still thinking of acquiring a doctorate of philosophy based on philosophy and zoology. But medicine won out in the end. But Freud read a good deal of philosophy in these years. He wrote of Ludwig Feuerbach, Among all philosophers I worship and admire this man the most.

Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the theologians than on destroying it all. The point of his work on religion, *The Essence of Christianity*, was fundamentally the destruction of an *illusion*. Freud, who had seen himself as a destroyer of illusions, found his stance most congenial. [Cf.p.68]

Feuerbach was congenial to Freud in still another way: he was almost as critical of most philosophy as he was of theology. He offered his own way of philosophizing as the very antithesis, the dissolution, of *absolute, immaterial, self-satisfied* speculation. He was in search, not of systems but of reality.

Freud's clinical experience and his theoretical investigations usually fertilized each other. Freud liked to portray his medical career as a vast detour starting from an adolescent's passion for profound philosophy and ending with an old man's return to fundamental speculations. In reality, philosophical questions were never far from his awareness. [Cf.p.69]

### Psychoanalytic-philosophy in Freud's Considerations of Freedom

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real; one aim of psychoanalytic therapy was precisely to give the patient's ego *freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes. But Freud sternly warned that psychoanalysis should offer such illusory fantasies no comfort. [Cf.p.89]

### Psychoanalytic-philosophy in Self Analysis

To prepare himself for practicing psychoanalysis and for his own personal benefit, Freud in the late 1890s subjected himself to a most thoroughgoing self-scrutiny, and elaborate, penetrating and unceasing census of his fragmentary memories, his concealed wishes and emotions. From tantalizing bits and pieces, he reconstructed



fragments of his buried early life, and with the aid of such highly personal reconstructions combined with his clinical experience, sought to sketch the outlines of human nature. [Cf.pp.90-91]

## Participation in Letting-Be in Psychoanalytic Therapy in Psychoanalytic-Philosophy

In his paper, Remember, Repeating, and Working Through Freud noted, The psychoanalyst is well advised to wait and *let things take their course*, which cannot be speeded up. Again, both partners in the analytic enterprise must cultivate *patience*. This working through of the resistance may in practice become a wearisome task for the patient and a trial of patience for the analyst. But it is that part of the work which has the greatest *transforming power* and impact on the patient and which, indeed, distinguishes psychoanalysis and psychoanalytic-philosophy from all those treatments that attempt to influence the patient *only* by means of *suggestion*. This is a participation of analyst and client in Letting-Be what Really and Essentially Is; the essence of truth. (P&P, Vol. I, p.988) [Cf. pp.91-92]

## Psychoanalytic-philosophy in Formulations on the Principles of Mental Functioning

In his paper, Formulations on the Two Principles of Mental Functioning, Freud sharply distinguishes between two ways the mind works: the primary process is characterized by an inability to tolerate the modulation of wishes or any delay in their gratification. It obeys the pleasure principle. The other, the secondary process, develops the human capacity for thought and is an agent of judiciousness, of beneficial postponement. It obeys the reality principle. [Cf.pp.92-93]

### ***A Philosophically Prophetic Evaluation of the 'Pivotal' Contributions to The Creation of Life of the Triumvirate Plato-Augustine-Freud***

Philosophical prophecy is aware of something of the pivotal contribution of the triumvirate Plato-Augustine-Freud toward a philosophically prophetic view of the nature of personal existence; which in turn is helpful in evaluating this contribution. In some very important senses their contribution is the same the Realization that a *life force* exists in persons. They found it vital to:

- (1) continually remember and emphasize this and
- (2) exercise themselves in discovering and understanding the various features of this *life force* and
- (3) understanding the nature of the origin of this *life force*.

Their method of working out and with these three conclusions was the same, namely, philosophically mythological speculation, about which philosophical prophecy discovers a mixture of major assets and liabilities.

To adequately assess the value of these insights into a *life force* existing in persons, philosophical prophecy evaluates their philosophies of the structure and expressions of this *life force* from a philosophically prophetic perspective; including their views and expressions of body and soul, religion and atheism, being religious, the origin of life, freedom, the City of God, and the nature of good and evil.

### ***Personhood***

To adequately evaluate the pivotal contribution of the triumvirate Plato-Augustine-Freud toward understanding the nature of personal existence, it is necessary to be aware of the nature of personhood from a philosophically prophetic perspective.

## Mental Characteristics in Personhood

The composite of the philosophy of Plato-Augustine-Freud of the mental characteristics of the *soul* are monumentally important as foundation stones for considerations of the nature of personhood. For them, these characteristics are triads. For Plato the mental characteristics of the soul are rationality, courage and acquisitiveness; for Augustine they are memory, understanding and will, and for Freud they are ego and superego

more approve of the homage of reason than of blindfold fear. Callender obviously did not and could not understand the refinements of if ... then Aristotelian logic and mistook Jefferson's purpose in making the statement to be an atheistic denial of the existence of God. Again, this was another of those typical charges against atheism from supposedly god-fearing and faithful Christian apologists and defenders. (TJ p.491)

## John Walker

Meanwhile Callender's assaults continued during the 1st term of Jefferson's presidency. Like a hound dog on the scent of an old trail he sought out John Walker, and in a series of articles from October 13, 1802 through March 9, 1803, he amplified old disclosures published in the *Gazette of the United States*, an anti-Jefferson tabloid with Federalist editors. John Walker, who had known for many years of the rumors that Jefferson had attempted to seduce his wife, had long since made his peace with the memory, now found himself the nation's most celebrated object of derision. Though he was being used as a foil for political purposes, he seems to have cared little if he was involved in the destruction of president Jefferson politically. Jefferson again embodied imperturbability in these circumstances.

John Walker did care a great deal about his honor in Virginia. He refused to let Callender publish a letter Jefferson had sent him, which was said to be a confession of his guilt; instead he challenged the President to a duel. (TJ p.489)

The prospect of fighting a duel with John Walker over shadows of a past thirty-five years dead, Jefferson considered to be another threat to his attempts to foster democracy in a republic. Dueling was a common way in Jefferson's day for persons who considered their honor to have been offended as the only honorable thing to do to rescue it. Many people were killed in duels, including Alexander Hamilton who was killed by Aaron Burr in a duel, going down in blood on the altar of honor, on the same spot as had his son, and carrying the same pistols. (TJ p.521)

A discreet meeting was arranged at the home of James Madison. Here Jefferson talked with Walker, Henry Lee, and John Randolph. There was no duel. Madison wrote to James Monroe, who had left for France, The affair between the President and J. Walker has had a happy *eclaircissement*. And except for the single reference to the aborted duel in the *Richmond Recorder* of May 28, 1803, there was no newspaper publicity whatever.

Something is known of the technique Jefferson used to heal Walker's bruised honor, because the letter he wrote to Walker just after their meeting was copied and the copy preserved. In this letter Jefferson promised to do what he could to end the offensive publicity, at least in the Republican press, if corresponding efforts were made to stop Callender and other Federalist editors and their vitriolic tabloid excesses. (TJ pp.489, 492)

The philosophically diplomatic and imperturbable and humanitarianly shrewd ways Jefferson met these major challenges to his introducing and consistently working toward the implementation of a Republic of Democracy is a portion of his modeling and therefore radiating into history some fundamental building blocks of establishing in and living in a Republic of Democracy.

### ***Thomas Jefferson: A Genius for Peace***

Mature knowing what peace is and establishing peace is a province of philosophy in revolving instinct and intelligence in transcending-subjectivity-objectivity in ecstatic-spatio-temporality. Philosophers involved in establishing peace are gifted with imperturbability cultivated through non-contingency to the uninspired opinions and persuasions of others; with shrewdness cultivated through a truly creative spirit of inquiry at the heart of which is a statistical expertise to unveil the significant details as well as the total context of that which is being investigated; virtue cultivated through overcoming dispositions to have destructive power over others; being wily which is a maturity in knowing when and when not and how to unveil truth to others in appropriation; and being mature in embodying a spirit of gentle strength and creative patience and appreciation for all their blessings. Such a person was-Is Thomas Jefferson, who became and Is thereby a genius for peace.

## Neutrality with European Powers

It was in his negotiations with European powers that Jefferson's equanimity and control what Max Beloff has called the tension between his instinctual view that an enlightened democracy has no need of war and the facts of his own age were most severely tested. That he would avoid being drawn into the slaughter in Europe during Napoleon's pursuit of hegemony was predictable. That he would be derided as a coward for

performance as governor. The move was started by a brash young delegate, George Nicholas, but behind him was Patrick Henry, who Jefferson believed coveted the role of dictator. In distress, Jefferson retired with his family to his plantation. (TJ p.181)

In the Virginia political scene of June 1781 the state legislature, instead of holding a routine election to replace Jefferson as governor, had permitted a near coup by Patrick Henry, who had hoped to take advantage of the military crisis by becoming dictator. Jefferson was appalled by the narrowness of the vote that prevented it. (TJ p.189)

When the Virginia legislature convened in November 1781, the members had so forgotten the panic and despair of the previous June that they cheerfully elected Jefferson a delegate to the Continental Congress. But Patrick Henry, by now not only a rival but also an enemy, quietly insisted that the inquiry into Jefferson's record as governor, voted the previous June, should not be rescinded or ignored, and a committee was chosen to hold hearings on the matter.

Actually no defense was necessary, for the committee report stated that no information had been brought forth save rumors, and the said rumors were groundless. Nevertheless, Jefferson insisted on having the charges read, and he answered them one by one. Jefferson's friends, who deplored the inquiry as invidious party caviling, saw to it that the legislature voted a resolution of thanks and confidence in his Ability, Rectitude, and Integrity as chief Magistrate of the Commonwealth. (TJ pp.201-202)

Nearly two decades later Jefferson faced another challenge to his reputation and his imperturbability in the process of the election activities for the United States presidency at the turn of the century.

## James Thomson Callender

James Thomson Callender has come down in history as the most spiteful, malignant, and poisonous of all Jefferson's enemies. For those capable of comprehending the pivotal place of Thomas Jefferson in American History, Callender was an anti-christ and, in character, the antipode of Jefferson himself. He was primarily and obsessively a defamer of the great. Since Vice-President Jefferson went out of his way to befriend this journalist in the beginning, his betrayal is all the more reprehensible. Certainly of all Jefferson's enemies none has so devastating an impact on his private and public life. Callender's obsessions were to prove Jefferson to be the father of Sally Hemings's illegitimate children and to stir up John Adams against Jefferson.

Callender made himself out to be a meticulous reporter with abundant documentation to prove his charges. Readers of his exposes had the impression that his files were bulging with letters and affidavits. There seemed to be some special necessity in him to destroy not only men of eminence but also his own benefactors. (TJ pp.416-417)

Though the circulation of the *Examiner* soared, Callender made enemies instantly, as was his fashion. By August 1799 the Federalists were threatening to ride him out of town on a rail. Jefferson, on the other hand freely contributed information on foreign affairs of the past for Callender's book *The Prospect Before Us*. (TJ pp.423-424)

In the heat of the 1800 election campaign between Federalists and Republicans, Callender was brought to trial in June 1800, with Samuel Chase, who served as federal court judge as well as Supreme Court Justice, presiding as the single magistrate. He interrupted Callender's three defense lawyer so often and with palpable contempt that they angrily withdrew from the case. The jury, packed with eager Federalists, found Callender guilty after only two hours in retirement. Jefferson was distressed with such injustice. When the minutes of the trial were published and circulated as a campaign document in the election, the trial became a national sensation, and did much to help Jefferson's election. (TJ p.426)

Although Jefferson wrote him a note of sympathy, he had become increasingly concerned by Callender's venom. While scribbling maledictions in the cell at Richmond jail, Callender was permitted to read the Virginia newspapers. It may have been here, scrutinizing W.A. Rind's attacks on Jefferson in the *Virginia Federalist*, that he first saw hints that Jefferson had a slave mistress and contributed to his later persecution of Jefferson. (TJ p.427)

From September 1, 1802 until the end of the year Callender published a continuous and incessant and vitriolic attack against Jefferson with a constant stream of reports from people he had talked to accusing Jefferson of having children by the slave Sally Hemings. He had continued to write for the *Recorder*, still the same demonic Federalist machine of fury and invective, while still in the Richmond jail. None of the accusations were made on the basis of certified written documentation, but were based on hearsay. Still, Jefferson had no inclination to withdraw his longtime support of the 1st Amendment and freedom of the press.

Callender also charged Jefferson with atheism, using a copy of an old letter Jefferson had sent to Peter Carr from Paris, which had said, "Question with boldness even the existence of a god; because, if there be one, he must

and id.

For philosophical prophecy, each of these components of what Plato-Augustine referred to as the *soul* are vital components of personhood. Philosophical prophecy assesses philosophies on how they fit on the scale of *Being Personal* in the interest of its advocacy of *personal ontology*.

The philosophy of Plato is particularly significant since it arose out of the personal situation of life of extensive *personal dialogue*. The philosophy of Freud is particularly significant in his approach to personal existence inasmuch as his theoretical view arose partially out of investigations of persons' lives through *personal exchanges* with them in the situations of psychoanalysis. The philosophy of Augustine was likely more theoretical, based more in philosophical speculation. But the details of his activity as Bishop of Hippo (North Africa) as to the extent to which they are involved in personal counseling with parishioners and others, as his activities were prior to his conversion, are not available.

A reason for these considerations is because of the thrust of the philosophy of *personhood* in philosophical prophecy; its concern for and investigations into *wholeness* in personal existence.

## Body and Soul

Corresponding to what is natural, it is understandable that man so far philosophy eventually concludes that the *soul* is *superior* to the body, as the triumvirate Plato-Augustine-Freud do. Though this is understandable, it proves to be a philosophical liability in terms of the very difficult problems of *dualism* disrupting an understanding of the *essential wholeness* inherent in and the overall structure in and of personal existence.

## Plato

In spite of the liabilities of the philosophy of reincarnation in Plato's mythology [Cf. the philosophically prophetic evaluation of reincarnation, p.4], some aspects of his philosophico-mythology in this philosophy are assets. When, then, the cosmic journey of the soul in Plato is considered it should be viewed to-Be profound philosophico-*mythology*.

Plato's cosmic *mythology* is not a scientific or philosophical-dialectical examination of or to convince persons of whether or not *reincarnated* life actually takes place, so much as it is a way to address the personal Reality in which *death turns into life*; and to indicate that when an evil man chooses evil his way of existing in his body is *inferior* and when a good man chooses good his way of existing is a *better* way of existing, possibly leading to *aretae* and therefore excellence. [Cf.p.55]

## Augustine

Like Plato, Augustine's intense interest in the *soul* was actually an interest in understanding the *life force* enabling persons to be alive. In this sense, his contributions to the history of philosophy were very much the same as and in tune with that of Plato. Plato's suspicion that the *soul* is *superior* to the body questions the ultimate value of materiality.

Augustine is more direct in his vigor in attempting to demonstrate that the *soul* is *immaterial* and cannot be touched by mortality. This vigor was compatible with all others before and since his philosophy was developed, except that of philosophical prophecy. This philosophy is understandable since philosophy begins with the sensory experience of man and its liabilities and there is a major urge to compensate for this liability with the supposed asset of *immateriality*; that is, a supposed reality not subject to the corruptibilities and liabilities of the flesh. [Cf.pp.55-56]

## Freud

For Freud, the *ego* is first of all a bodily ego; that is, it is ultimately derived from bodily sensations. The *ego* began in the developing individual as a segment of the *id*, gradually differentiating itself, and was then modified by influences from the external world. The ego labors to make the *id* tractable to the pressures of the world and the superego, *the punitive conscience*, to comply with the *id*'s wishes. Yet the *ego*, this servile and pliant time-server, controls the defense mechanisms, the ambiguous gift of *anxiety*, rational discourse, and the ability to learn from experience. A liability here is unawareness of the *wholeness* of persons Being Care.

Of course, on the asset side is the availability of this structure in personal existence for psychoanalytic therapy and other ways for healing the illness attendant to the limitations persons experience in personal existence. [Cf.pp.94-95]

## Body and Soul and Flesh and Spirit

Proximally and for the most part body and soul and its correlate in philosophies of personal existence, flesh and spirit, are taken to be alternative *dualistic* and necessarily oppositional phenomena in existence.

Flesh is taken to be essentially an objective present-at-hand spatial phenomenon and spirit, by analogy, as the refined life-giving phenomenon present in a body of flesh.

But personally existing spatially is not essentially a spirit of some sort somehow placed in a carnal body of flesh, a body as physiology and anatomy take this flesh to be. The essential and revelatory ingredient that is consistently missing from this equation is the spatiality and temporality of personal *concern*, which throws a whole new light in to this equation and into adequately comprehending personal flesh-spirit existence.

From the perspective of philosophically prophetic biology it is obvious that the personal *concern* in personal existence is not *either* in the flesh *or* in the spirit. The personal *concern* is Being-in the flesh-spirit fusion in personal existence. That is, flesh *-personal concerns* are Being-in spirit *-personal concerns*, which are Being-in flesh *-personal concerns* in revolving instinct and intelligence in personal existence.

In other words flesh and spirit are not distinctly separate entities that are somehow in the creation of life scotch taped together by some present-at-hand but invisible bond. The bonding element of spirit-flesh being together is the *wholeness* of persons, Really, essentially, Being themselves in their most essential ways in and of Being themselves, in their very own personal Care, in which their lives take place. [Cf.pp.56-57]

## Persons Being Care and thus Being-in their own Care

Persons Being Care personally is not something that can be adequately comprehended through being defined nor systematically elucidated nor elaborated nor can what it is be pointed to by way of a publicly observable demonstration. One can, however, speak about clues as to what (who) it is and so get some understanding of it. In a person's Care, their ownmost potentiality for Being themselves essentially is finding themselves in being-free for their ownmost personal possibilities whose discovery and maturation and fulfillment may be accomplished in their very own Care. In their Care, they determine who they specifically are in their own ways of Being themselves essentially. (P&P, Vol. III: p.9; Vol. I: pp.198-199)

## Dualism

One of the difficulties of understanding the nature of personal existence, both throughout the history of philosophy and from the perspective of common sense, is the problem of dualism. The problem of dualism is how to adequately account for twoness in personal existence; dualisms of subject(ive)(ivity) and object(ive)(ivity), of physical and metaphysical, of Ideal and Real, of two distinctive sides of a particular reality as though it and they and all Reality were always and only present-at-hand and as such could and should be always so distinctly identified, and of the relationship of two elements within a person, such as flesh and spirit, and between two persons being-in-each-other. The problem of dualism is how to identify personal Realities which cannot and should not be so distinctly identified as or as though they were present-at-hand objects.

The essence of this problem is the question of how one side of the dualism is connected with or participates in the Reality of each side of the dualism as it is in and of itself, and has received much attention in the philosophical history of man but remains essentially unresolved and is not resolvable on the basis of standard and traditional philosophical methods, which have not yet discovered the Reality and nature of persons Being-in each other personally; which is the only feasible way of resolving the problem of dualism. (Vol. III, Ch.19, p.4)

## Persons Being-in-Themselves-in-each-Other Personally

Prophetic biology envisions in philosophical prophecy personal Reality to-Be essentially symbiotic;

The main issue that was thrust upon Jefferson was the question of whether or not he was an atheist. Anglican clergymen campaigned vigorously against him, with the well-publicized platform that a vote for Jefferson was a vote against Christianity. John and Abigail Adams also campaigned vigorously against Jefferson, charging him with being a Deist and therefore being irreligious. Jefferson was often challenged to speak and write about his views of Christianity. He simply remained silent on the issue, being far too wily to make his religious position clear, and steadfastly avoided discussing or writing about it. (TJ pp.409-411, 420, 429-432)

Jefferson's memorialized declaration of his position in the face of the charges that he was an atheist and irreligious was: I have sworn upon the alter of God, eternal hostility against every form of tyranny over the mind of man. (TJ p.432)

## Aaron Burr

It had never occurred to the makers of the Constitution that in case of a tie between the two major contestants the losing parties could play the role of president-maker. This slight danger had occurred to both Jefferson and Burr, but each thought that it had been settled by Tammany Hall in New York where Burr had been brought in as second on the party ticket, resourceful work in New York. They had intended to arrange that Burr would get one less vote than Jefferson in Rhode Island, and also one less in either South Carolina or Georgia.

By accident none of these plans materialized. Jefferson and Burr were tied with 74 votes each; Adams had 65, Pinckney 64, and John Jay 1. The election was thus thrown into the House of Representatives, a lame-duck Federalist House, most of whose members would be out of office in March 1801. Immediately the Federalists seized upon the idea of making Burr president. At first Jefferson took it for granted that Burr would decline gracefully. Burr said to Jefferson's friends that he saw no reason, if the House chose, why he should not be president and Jefferson vice-president. Jefferson thus learned belatedly that he had a rival even more intriguing and deadly than Hamilton.

## John Marshall

To worsen matters, Federalists in the House were planning, should there be a tie vote between Jefferson and Burr on the floor, to declare an interim president, preferably the newly appointed Chief Justice, John Marshall. Actually Adams, the outgoing president, preferred Jefferson to Burr, basically an anarchist intent on and active in splitting the United States in two and becoming president over 1/2 of the U.S. But Adams could not bring himself to say this to Jefferson, being hostile and deeply wounded by defeat. He had taken special pleasure, while president, in appointing the enemy to Jefferson, John Marshall, to the Supreme Court, and was now encouraging Congress, as a defeated but not yet replaced president, to pass the last-minute Judiciary Act, creating 23 new federal judgeships, which he intended to fill with Federalists before leaving office and thus to deprive president Jefferson from making the appointments from Republicans. (TJ pp.437-438)

## The Election Decided

The balloting in the House of Representatives was chaos over and over again for five days, night and day. The election was finally decided because of the major enmity between Alexander Hamilton and Aaron Burr, both very hostile to Thomas Jefferson for many years, Hamilton as secretary of the treasury and a big spender, aristocratic government advocate whose assistant secretary spent time in prison for embezzlement, and Burr being a dedicated anarchist for many years which Hamilton knew all too well. So Hamilton was between a rock and a hard spot as to who to support, Jefferson or Burr. He finally influenced James A. Bayard of Delaware, whose vote in the end determined the election, to vote for Jefferson. (for Burr's anarchy Cf.TJ Ch.28)

Jefferson's friend, Joseph Nicholson of Maryland, though ill with a high fever, was carried in the snow to ballot, and lay on a cot in the anteroom. Jefferson, who had such admiration for such evidence of friendship, remained outwardly imperturbable as he presided in the Senate Chamber during the six-day crisis. Calm and self-possessed, wrote one amazed woman observer, he retained his seat in the midst of the angry and stormy, though half smothered passions that were struggling around him, and by this dignified tranquility repressed any open violence. (TJ pp.339-342)

## Patrick Henry

Though Jefferson was forgiven for his retirement from the Revolutionary War by George Washington, his own enemies in the Virginia legislature, meeting on June 12, 1781, voted a resolution of inquiry into his

In January 1807 Jefferson laid the details of a conspiracy of Aaron Burr to divide the U.S. into two entities, one of which he would preside over. About the same time William Eaton and General James Wilkinson filed depositions in the court in Richmond, Virginia certifying this; actions that were treasonable and subject to being a felony, treason being punishable by death. Burr was brought to trial before a federal court in Richmond on March 30, 1807.

### Jefferson's Concerns over the Judicial Power of Chief Justice John Marshall

Chief Justice John Marshall, acting also as a federal court judge, was the chief presiding judge. After three days of initial hearings, Marshall decided that Burr should be committed only on the charge of a high misdemeanor for launching an expedition against Spain in time of peace leaving the treason charge to be decided by a grand jury. (TJ pp.545-547)

Jefferson had already struggled with the problem of how a republic could rid itself of the judge who was corrupt, or insane, or who rendered verdicts for political purposes. The only way Jefferson had been able to rid the country of the unfortunate ministrations of Federal Judge John Pickering, who was obviously insane, was by an impeachment trial in the United States Senate, where thanks to the rigidities of the Constitution he had to be charged with high crimes and misdemeanors. (TJ p.548)

One of Jefferson's concerns about the judicial branch of government was that this branch, above all, should not be or become a tool of politics. Jefferson introduced an amendment to the constitution in 1807 and 1808 making it possible for judges to be removed by a joint action of the president and both houses of Congress if their decisions were a matter of politics and after major difficulties with John Marshall in the judiciary branch of the U.S. Government found ways to assist Aaron Burr from being penalized for many proven acts of treason against the U.S. Government. In both instances it failed, and the Supreme Court under Marshall became a formidable veto power to which Jefferson was never reconciled, and its members remained virtually invulnerable to removal or any form of review or censure. (TJ p.549)

After the grand jury decided that Burr and five of the conspirators must stand trial, the former vice-president was incarcerated in the Richmond penitentiary. The trial was short. John Marshall was determined to free him, and this was done by a piece of legal trickery in which his decision was the reverse of those he had made under the same circumstances with different people. On the treason charge, he ruled that since the object of the Burr expedition had been the invasion and capture of Mexico, Burr was innocent of treason against the United States. He was discharged on the grounds that the mere gathering of force with intent to promote secession was not treason if the expedition collapsed. (TJ pp.551-552)

Burr then spent some time touring Europe in disguise and after returning resumed his law practice. At seventy-six Burr married an eccentric heiress of mixed reputation and promptly began losing her money in Texas real estate. She filed for divorce in 1834, charging infidelities, and employed as her lawyer Alexander Hamilton, who Burr challenged to a duel and by whom he was shot to death. (TJ p.553)

### Other Major Challenges to Jefferson's Introducing a Republic of Democracy

#### John Adams and His Wife Abigail

George Washington announced that under no circumstances would he seek a 3rd term. Under the Constitution, as yet unrevised by the 12th Amendment, it was altogether likely for men of different parties to be elected president and vice-president, since the presidency went to the man with the highest delegate votes and the vice-presidency to the second highest. The Federalists (monarchists) united on John Adams and Thomas Pinckney, the latter selected as a southerner, to take votes away from Jefferson. The thought of Jefferson winning even the second place, the vice-presidency, troubled John Adams, which is in fact what happened. When it did, Adams relegated Jefferson to a position of no power and he had essentially nothing to do with the Government. Jefferson did not participate in the campaign but because of his previous service in Government was nevertheless the person receiving the 2nd highest number of electoral votes. (TJ pp.397-398,402)

With major concern over the xenophobia of John Adams and other government officials, Jefferson determined to seek the presidency at the expiration of John Adams term. Jefferson did not campaign for the presidency in a conventional sense of campaigning. He announced his candidacy and then made few public appearances or statements. His few statements were basically philosophical statements, including his writing the Republican platform for the campaign.

that is, persons in Reality Are- in -each-other, together, biologically. This is obviously not the view of ordinary everyday common sense and scientific biology and traditional philosophy; which conclude that each person is only *one* person existing as individual entities in groups (families, clans, communities, states, nations) and as subservient to Being in itself.

But what is typically overlooked in each of these conclusions is the fact that both individual and group existence places persons in situations on the boundary overlapping the world (groups) and personal and individual existence, hence typically in realms which include *ambiguity*. The above characterization has had the effect, though unwaveringly, of persons often being anonymous; incapable in this situation of Being *apprehended*; that is, Being adequately identified as to who they themselves Really Are, by themselves and others.

On what conditions can I communicate with another reality as a person? I must somehow make room for the other in myself; which is making myself available to that person. A personal presence Being-in-one-another is a kind of *influx*; which means that to the extent that I receive a person as a personal presence I am unable to treat them as if they were merely placed in front of me as a photo of them placed on my shelf. Between them and me there arises a relationship in which they are within me as I sense within me themselves and some of their own personal characteristics of their essential and existential ways of life and Being. This knowable mystery is a *coesse*; which means being-in-each-other in Real intimacy. (P&P, Vol. III, Ch.27, pp.9-10)

The most basic problem of understanding the ontological situation of personally-Being-in-one-another is the problem of seeing the ontological difference between this Being-in and the being-in of a spatial in-one-anotherness of things present-at-hand, such as water in the glass. Persons are not impersonal entities side-by-side each other who then somehow personally come into each other this way.

Being a person is Being-in one's own thoughts and feelings and desires, and those of others. Whether thoughts are conveyed from person to person impersonally or personally, it is nevertheless only possible for these thoughts to be conveyed into each other because they are being-in-each-other in their personal existence. (P&P, Vol. III, Ch.19, p.11)

Persons being-in-each-other is exemplified in the symbiosis of the Father and Son (and Holy Spirit). The nature of this symbiosis includes those ingredients in symbiotic being-in-one-another-personally considered here.

Believest thou not that *I Am in the Father*, and *The Father in me*? The words that I speak unto you I speak not only of myself; but the Father that dwelleth in me, speaketh also. Believe me that I am in the Father and the Father in me; and ye *are in me* and *I Am in you*. (P&P, Vol. III, Ch.22, pp.18-19) (John 14:20;16:7, 12-15)

### Religion and Atheism

#### Plato

In the *Laus* Plato tried to prove that the gods exist, that they care for humanity, and that God is the supreme principle of life, and, to some extent, has replaced the Forms. In the *Laus* the *Athenian* represents the view of Plato.

Cleinias believes it is easy to be convinced of the existence of gods. Do not all men, Greeks and barbarians alike believe in them? The *Athenian* holds the view that the atheists will not be impressed by this argument.

*Athenian*. The atheists say that the gods do not exist in nature, but are the product of deliberate conventions, which, moreover, vary from place to place, according as each set of men agreed together to make laws for themselves, while principles of justice have no natural existence at all, but mankind is always disputing about them and each alteration has no natural validity, but is taken to be valid as a matter of deliberate convention.

The *Athenian* proceeds by pointing out that atheism should be met by persuasion, if possible. This philosophy which manufactures irreligious minds invents the natural order, placing last what should be first. Nearly all betray their ignorance of the character and significance of the *soul*; and that it is one of the first things and that the order of things to which the *soul* belongs must be prior to things of the body. [Cf.pp.38-39,52]

#### Augustine

Augustine's intuition of God moves in two directions. God is increasingly unfathomable, remote and distant, but at the same time, He becomes wholly actual, corporeally present in Christ. In the first movement, God

seems to move out into the boundless, in the second He comes home to us.

The rise and influence on Augustine of Trinitarian thought are partly explained by its disclosure of the threefold *triad*-dialectic in all things. This triple measure in all man's thinking is an image of the Godhead, three personages in one.

Throughout his philosophical system, Augustine made it clear that apart from God there can be no reality. To be separated from God, he taught, means *eternal damnation, a life of nothingness and oblivion*. [Cf.pp.51-53]

## Freud

The philosopher Feuerbach exerted some influence on Freud. Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the theologians, but his work was calculated to make atheists by the destruction of an *illusion*, Christianity. Freud, who came to see himself as a destroyer of illusions, found his stance most congenial.

Feuerbach was congenial to Freud in still another way: he was almost as critical of most philosophy as he was of theology. He offered his own way of philosophizing as the very antithesis, the dissolution, of *absolute, immaterial, self-satisfied* speculation.

At heart Freud was a godless medical student and an empiricist, who believed what was tangible and that he could thereby be sure of its reality. [Cf.pp.68-69]

## A Philosophically Prophetic Analysis of Atheism

Freud was not an atheist in the sense that he was vigorously anti-religious and anti-religion and insisted that he was sure that God didn't exist. He preferred to simply say that he was a godless psychoanalyst. It is important that Freud be seen in the proper light with regard to this modified issue and not focus so much attention in considering him to be an out-and-out atheist that traces of theism and religion in him are overlooked. In this interest, philosophical prophecy offers a challenge to out-and-out, out-going, vigorous atheists promoting the cause, presumably to make war on superstition, to confirm atheism to themselves and perhaps others who they think would be benefited by overcoming the superstition of presuming that there is a God in existence.

## Being Religious

Some persons consider themselves to be, and at times declare themselves to be, atheists or agnostics. The term atheist is an Anglicization of a Greek word meaning *no God*. An atheist is one who considers himself to believe that there is no God. Professed atheists are unaware that this philosophical position is very naive and is certainly untenable. One who is aware of mature philosophical thought and thought processes is aware of the reason why this philosophical position of atheism is very naive and is certainly untenable by being aware of the profundity of the mature philosophical question posed to the professed atheist, *How do you know that there is no God?* This question may be posed adequately and accurately and *ad infinitum* to whatever way the professed atheist may attempt to answer this question. In other words, whatever the answer of the atheist may be to this question, the succeeding question *How do you know* is not answerable.

For example, suppose the atheist were to say in answer to this question, *There is no evidence in nature or in the universe that God exists?* The *How do you know* question is posed philosophically this way, *Is your qualification to know that God does not exist based upon the fact that you yourself have personally and in total and complete expertise examined all of the most minute realities in nature and the universe and have found no God and on the basis of this absolute examination and your absolute qualifications to make this examination that you are thereby qualified to pronounce in absolute accuracy that there is no God? Can you absolutely demonstrate to yourself and perhaps in addition to others that you have absolute proof that you are so absolutely qualified?* If so, is it not the case that with these powers of knowledge you yourself are God and are therefore the very God that you are denying exists. If not, then your answer to this *How do you know* question is very naive and is certainly untenable.

If one has reservations about the existence of God, the wiser position is to be agnostic. The word agnostic is an Anglicization of a Greek word meaning *I don't know*, in this case with regard to whether or not God exists.

The question of whether or not a person is religious does not depend solely, however, on whether or not a person believes in or takes a position with regard to the existence of God. Religion, for example, also involves

This is *The New Jerusalem coming down from heaven*.

Thomas Jefferson, in his revolving instinct and intelligence in his 18th century situation in life, developed some preliminary sense of the way a Republic of Democracy is funded, even though it was still based on deficit spending, but on a much more modest plan for this than governments of his day were using.

During a six-day illness, Jefferson was treated by Dr. Richard Gem, known to be an atheist and a strong supporter of the French Revolution. Out of their conversation during these six days came one of the most remarkable of all Jefferson's writings. He said in a letter of Sept. 6, 1789, to James Madison, *A subject comes into my head, an elaborate enunciation of a theme he came to live by, The earth belongs to the living. The question of whether one generation of men has the right to bind another is a question of much consequences as not only to merit decision, but place also, among the fundamental principles of every government. He concluded that it was not right to do so.*

Julian Boyd noted that a draft of this document was a legislative proposal Jefferson intended to propose to Lafayette that it be written into the new French system of government, and was later amplified in the letter to Madison to include the American Government as well. (TJ pp.315-316)

## Selecting a President of a Republic of Democracy

A person by himself deciding to run for president and then developing means to acquire a sufficient number of allies and supporters, many recruited by promises of positions in the government after the election, cannot become a president of a Republic of Democracy since this by itself represents those kinds of selfish interests which are not susceptible to really knowing what the real wants and needs and desires of the people are. But the people, organizing themselves philosophically, must select one. The philosophical statistically mature revolving instinct and intelligence of Thomas Jefferson, to some extent, recognized this.

In June 1781 the Virginia state legislature, instead of holding a routine election to replace Jefferson as governor, had permitted a near coup by Patrick Henry who had hoped to take advantage of the military crisis he thought this would involve the revolution in by becoming dictator. Jefferson was appalled by the narrowness of the vote that prevented it, and still more by the realization that at any time in the future Virginians might by a single vote be laid prostrate at the feet of one man! In God's name, he wrote passionately, from whence have they derived this power? Necessities which dissolve a government do not convey its authority to an oligarchy or a monarchy or a dictatorship. A leader may offer, but not impose himself, nor be imposed upon them. Much less can their necks be submitted to his sword, their breath be held at his will or caprice. (TJ p.189)

## Thomas Jefferson's Views of the Role of Government

Thomas Jefferson's inaugural address at the beginning of his 1st term as president, one of the great seminal papers in American political history, was to have an almost Biblical impact. Tactically it was a speech of healing and conciliation. *We are all republicans; we are all federalists,* he said, and those among the most frenetic of his enemies in the audience relaxed in surprise. He even reached out to define the rights of these enemies the monarchical Federalists.

With great precision of expression and Miltonian beauty of style, he made one of the supreme definitions of minority rights in the American political record: *If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it.*

Jefferson radiated confidence. *I know, indeed, that some honest men fear that a republican government cannot be strong. I believe this to be, on the contrary, the strongest government on earth. And he went on to define the sum of good government in terms that could apply as equally to a man as to a state a wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and not take from the mouth of labor the bread it has earned.* (TJ pp.446-447)

## A Constitutional Balance of Powers

In Articles I, II and III, the U.S. Constitution enumerated a balance of powers between the administrative, legislative and judicial branches of government. This enumeration was not intended to specify all of the details of the powers of each of these branches but made provision for amendments to the constitution for this purpose.

advocacy of the meaning and value of the Bill of Rights, with special emphasis on the freedoms defined in the 1st Amendment.

## ***The Nature of a Republic of Democracy***

Like Jefferson, the president of a Republic of Democracy should be selected by the people through a democratic process. This democratic process should include the education of the people, this necessity so dramatically illustrated by the uneducated democratic mobs in the French Revolution reign of terror by them. To transcend the usual subjective-objective distortions in the minds of persons in ordinary everyday life, this education needs to supply the ways and means adequate to transcend these distortions. The facilitation of this education seldom if ever has happened or now happens in the contemporary American way of life. There is no contemporary forum for philosophical-political education. This can only be accomplished by numerous statistical percentile studies in transcending-subjectivity-objectivity by experts into the political, social and economic problems the people in Reality face and are involved in.

## **Financing a Republic of Democracy**

For example, in the context of what would happen in a true Republic of Democracy the current political debate about balancing the federal budget to resolve the problem of the astronomical federal deficit of many trillions of dollars, a debate between the U.S. president and the U.S. congress, is a political farce and fiasco and is absurd. A Republic of Democracy does not operate its fiscal budget on deficit spending but, to the contrary, only from a fiscal surplus. The scope of the budget is determined by a federal budget office of fiscal experts and is arranged with two columns of figures, income and expenditures.

A federal budget is determined on the basis of the wants, needs and desires of the people as they relate to the income of the people. This is supervised, implemented and determined by the federal office of education. A department of this office working with the federal budget is composed of personnel expert in educating persons in personal ontology, correlated with the department of philosophy, and thereby assisting persons to know how to determine their wants, needs and desires in such ways that the Real testing of their discoveries about themselves enables them to make consistent progress in investing their energies and time and talents in their making consistent progress in and toward their participation in their creation of their lives.

Another department of the office of education is career education. This department is composed of experts in educating persons for finding and preparing for and obtaining employment that they will look forward to and thoroughly enjoy participating in. Income earned from this employment supplies the funding of a Republic of Democracy. Contributions by citizens of this Republic are contributed voluntarily by citizens on the basis of their conscience.

Another department of the office of education is the department of philosophy. Included in the curriculum of this department are courses designed to assist all persons in the Republic to cultivate their understanding of the nature of their personal ontology, including their memory and conscience and Care, to help enable them to make contributions, monetary and otherwise, in good conscience, to the Republic of Democracy. Also included in the curriculum of this department are courses to assist citizens in their transcending-subjective-objective decisions and judgments and understanding of themselves and their participation in the creation of their own lives.

Another department involved in both the administration and legislative branches of a Republic of Democracy is the office of planning and implementing of funding. This office of planning is composed of experts to facilitate the ways and means and projects advisable to fund the Real wants and needs and desires of the people. This department reports to the department of the treasury.

The department of the treasury assesses the findings of the department of education and the department of philosophy and the department of planning and implementation of funding. This department then submits their findings to the administration and legislature of the Republic of Democracy for approval. With the issuance of approval through the combined consultation of administration and legislature, determined on the basis of the mature conscience of each person involved in these departments of government, each of these departments of government finalize their issuance of funding the wants and needs and desires of the citizens of the Republic of Democracy through the department of the treasury.

This budget is then reported to the administration for examination and approval and upon approval is submitted to the legislature for funding, and is thereby funded.

ethical questions. In other words, if a person is asked whether or not he is religious, he should consider one form of this question to be whether or not he is an ethical person. In other words, for example, he should consider himself to be asked whether or not he is honest in his dealings with his fellow man. If in fact he is honest in his dealings with his fellow man then he is a religious person; that is, he is living that part of being religious which includes being honest.

For some, there is a confusion between being religious and being churchy or church oriented. When they say they are not religious what some persons mean is that they are not church oriented. A person can be religious and not necessarily be church oriented.

For a person to be accurate in saying that he is not religious, he would have to know all of the categories of thought and every way of life that legitimately comes under the auspices of being religious and then deny that he is involved in any of these categories.

## ***The Origin of Life***

### **Plato**

Before Plato, the *soul* was a name for a being inside the cosmos, or for a vital force. It was immortal, taking the form of a shadow, migrating into new births, or eternally tortured in hell. Thinking toward something that *transcends* and precedes these myths, Plato conceives the *soul as what man himself is, his rational essence*.

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his visionary instinct for and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. Plato's philosophy of Ideas makes an indispensable contribution to The Creation of Life; yet Plato's philosophy, in and of itself, is unable to provide the means for persons to follow for them to actually reach the stage and plateau of themselves *personally* Being-in and participating in the creation of their very own lives and that of others, since his recognition of the *soul* remained for Plato basically an *impersonal* philosophical precept. This becomes evident upon a philosophically prophetic examination of Plato's theory of the creation of life. [Cf.p.36]

### **Augustine**

Since philosophy, including Augustine's, begins with sense experience, the extensive force of his disposition to insist on creation having a beginning is understandable. From the perspective of ordinary everyday sense experience it seems to be obvious and ~~certain~~, for example, that human life absolutely comes into being at birth from nothing. It is understandable, then, that the philosophy of Augustine insisted that creation by God occurred at a particular time in linear-sequential time. [Cf.p.55]

### **Freud**

Freud viewed the Oedipus Complex, a child's sexual infatuation with the mother and distress regarding the father, as an explanation of *how neuroses originate*, as a turning point in the developmental history of the child. But in his disputations with Rank it became clear that for Freud this was not a disturbance only in early childhood but traced back to the event of birth as well.

Rank argued that his central thesis, singling out the birth trauma as a decisive psychological event, was really an elaboration of Freud's own thinking, which analysts had been acquainted with for years. Freud had been recorded laconically as observing, Act of birth as source of anxiety. In his book, *Interpretation of Dreams*, Freud noted that with anxiety one must keep in mind that the child has anxiety from the act of birth on. [Cf.pp.86, 82]

## ***The Origin of Life 'Envisioned' in Philosophical Prophecy***

It is understandable from a creative evolutionary perspective of the very gradual and yet continual growth of man in human history into understandings never before achieved by man for instance the scientific development of space travel that the prophetic insights of philosophical prophecy have been reserved for the current generation. Philosophical prophecy refines extensively an understanding of what it Really Is for a person

to come into personal existence and to Really Be Alive by envisioning the place of mortal birth in the perspective of Being Next Dimensional Man.

Though sperm and egg conception in human beings is a necessary physiological prelude to life, what it provides is a matrix through which the creation of life *may possibly* take place, which can only occur with the insertion in this matrix in persons of their very own personal *memory* and *conscience* in their own personal *Care*. Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device, but can only be found by persons becoming aware of their memory and conscience at work.

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology it is Realized that human beings are incapable of knowing all that birth and death Really are. Philosophical Prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is.

The certainty that each person was born and will die is neither decisive nor adequate to understand the meanings in and significance of the creation and annihilation of and in man unless and until its implications are clarified in terms of an ontological anthropology of and in personal existence.

In the midst of this modesty philosophical prophecy advocates an approach to comprehending the meaning and significance of personal life by focusing on its Center(Nucleus) and then making use of this understanding in the interest of cultivating increasing comprehension of the meaning and significance of Being towards birth, to enable persons to-Be towards greater fulfillment of their lives than is possible by presuming they already know all that birth is. The situation in life of Plato-Augustine-Freud was such that a philosophy focusing on the Center(Nucleus) in and of personal life was not available to them, and so the opportunity to consider the origin of life in ways that *phenomenology* provides was not available to them. (P&P, Vol. III, Ch.19, pp.4-5)

The possibility for focusing on the meaning and significance of the Center(Nucleus) of personal life began to develop in the 19th century with Kierkegaard and Nietzsche and reached in-depth profundity with Nietzsche, Heidegger and Marcel, somewhat loosely connected with the philosophical development referred to as existentialism, since there is a wide variety of philosophies and philosophers who have been lumped together by many who have used this term in histories of philosophy. For instance, the themes and conclusions with regard to the nature of man in the philosophy of Sartre approximate in many ways opposite positions to those of Nietzsche, Heidegger and Marcel. Their philosophy may be referred to as *phenomenology*, though Heidegger is the one who makes the most prominent use of the term in his philosophy.

The philosophical direction of philosophical *phenomenology*, especially as it pertains to the meaning and significance of personal life, is proximally and for the most part directly opposite of that of all of the philosophical tradition, especially including philosophical orientations to space and time. Rather than an orientation to impersonal linear-sequential space and time, the interest in *phenomenology* is personal space and time.

Philosophical prophecy in current but very limited circulation is the next philosophical generation after the Nietzsche, Heidegger and Marcel era and brings *phenomenology* beyond a man so far era into the era of Next Dimensional Man as hinted at by Nietzsche but destined to be reserved for the present time.

Philosophical prophecy is a way of Envisioning the nature of all of the *phenomena* Being manifest in personal existence and therefore in personal ontology, a relatively recent discovery of philosophical prophecy; which includes all of the heights, widths, breadths and depths of persons most *essential* ways toward and for and in and of Being-themselves. This Envisioning then leads to a *phenomenology*; that is, reflecting thoughtfully, philosophically, in-depth, on this Envisioning. This is an unusual and particular kind of Envisioning; not to-Be too closely equated with the everyday experience of seeing objectively, although this is involved; nor with seeing scenes in a trance. It is *not* a seeing of events in the same way that this occurs in experiencing objective events though it *is* the visionary *essencizing* of the nature of objective and subjective and transcending-subjective-objective and ecstatic-spatio-temporal events in personal existence. (Vol. III, Ch.27, p.10)

It is important to adequately carry through an investigation in personal ontology of the way personal existence stretches along between birth and death. Persons *Are* their own birth as *having-been* born, and *Are* their own stretching along between birth and death in their own Care. As such, they *Are* their own possibilities of comporting themselves toward their birth as their own personal possibilities in their own personal Care. In their essentially being their own connectedness in stretching along between their own birth and death, it is possible for persons to *pull themselves together* from the dispersion and disconnectedness of being lost in the fallenness of the they in such a way that they may comport themselves toward their birth as being their own, namely, they may bring themselves to themselves as to who they Really Are.

Martha and, with her, to oversee the development of a plantation society what might be referred to as a small temple in a City of Holiness (God) in an area away from a typical urban-industrialized and politicized life-style.

Monticello means a small mountain (temple) and scripturally, for instance in the prophecy of Isaiah [2:2], The Lord's House (Temple) is to be established on the top of (a) mountain(s), as was Monticello, and the sight was very Carefully and deliberately selected by Jefferson to be on the top of the mountain on his plantation; to facilitate his being able to best observe and oversee the cultivation of life on the rest of the plantation as well as in what was called the great house itself.

Jefferson retired to Monticello frequently and for large segments of time from any philosophical-political activity he was engaged in away from Monticello, except for his six years in Paris, whether it was in the Virginia state legislature in Williamsburg, or the Continental Congress and as Secretary of State in Philadelphia or in the new City of Washington, D.C. while he was Vice President of the U.S. and U.S. President. His beloved wife Martha seldom accompanied him away from Monticello and, though she died young, while she lived he found companionship and peace and rest to his soul, and thus *therapy* in her presence at Monticello. He also found this peace of mind while engaging himself in his beloved agricultural and scientific and philosophical pursuits at Monticello.

In an important sense Jefferson did not want to be nor did he seek nor did he continuously plot and plan whatever means would be necessary to be president, as for instance John Adams had and has been typical of most American presidents. Shortly after his return home to Monticello after the completion of his 2nd and final term as U.S. president he was given a welcome home party by family, friends and neighbors he wrote, "I receive, fellow citizens, with inexpressible pleasure, the cordial welcome you are so good as to give me. The pomp, the turmoil, the bustle and splendor of office, have drawn but deeper sighs for the tranquil and irresponsible occupations of private life, for the enjoyment of an affectionate intercourse with you, my neighbors and friends, and the endearments of family love, which nature has given us all, as the sweetener of every hour. For these I gladly lay down the distressing burdens of power." (TJ pp.576-578)

And he talked with seeming freedom about himself. The whole of my life has been a war with my natural taste, feelings and wishes. Domestic life and literary pursuits were my first and my latest inclinations. And like a bow though long bent, which when unstrung flies back to its natural state, I resumed with delight the character and pursuits for which nature designed me.

But his desire to participate in life in a Republic of Democracy had finally outweighed these other factors. In a philosophical statistical percentile over 75%, Jefferson was aware that he was the only person in America qualified to defeat counter revolutionaries and their associates from turning the government of the United States into another aristocratic monarchy like those of pre-revolutionary France and like that of Britain. So, in a temple law of sacrifice and law of consecration he determined to pursue the course of preventing this counter revolution by doing what was necessary and he could to establish the presidency of a Republic of Democracy. (TJ p.409)

Though the Stoics and Stoicism was a philosophy that didn't rank as high with Jefferson as that of Locke, Bacon and Newton, he nevertheless embodied the stoic value of Stoicism. In a philosophical statistical percentile of above 90%, Jefferson's qualifications to be the first pivotal President of a Republic of Democracy were his personally embodying Being polite, shrewd, restrained, wily, secretive, a kind of toughness while simultaneous gentleness, imperturbability, great power in being a mediator as well as a negotiator and embodying a visionary grasp of the meanings in and significance of the Constitution and the Declaration of Independence far beyond any other person of his day and seldom if ever equaled since.

He was deeply satisfied with the work of James Madison, the principal architect and author of the new Constitution, who was his protégé and long-time associate. But it was Jefferson far more than any other person who was instrumental in the addition of the Bill of rights to the Constitution. When Jefferson arrived in Virginia after his return from six years in Paris and at that moment as much a French patriot as an American, he had no idea how much the country had changed during his six years in France. If he had suffered from culture shock during his first months in Paris in 1785, there was a more profound reverse shock upon return.

I was astonished at the change, he wrote. They were so totally changed in their ways that I, who stood in those ways of 1784, could not speak their sentiments, or forward their views in 1790. In letters to George Washington he had openly deplored an absence of the Bill of Rights in the new Constitution and strongly influenced their inclusion in the Constitution. (TJ pp.319-320)

With this visionary comprehension, he understood *the rights of man*, or in other words, that each individual person in a republic of democracy was entitled to certain rights and he was determined to defend the rights of all, including those of his rigorous opponents as well as his friends, due to both his high statistical percentage of revolving instinct and intelligence in favor of the Rights of Man and of his comprehension and



## Aristocracy and Xenophobia

Apart from philosophical prophecy, Americans have not and do not yet understand what revolution and counterrevolution was and is; and consequently do not understand, except in the vaguest instinctual ways what a republic of democracy is. Though in the long range of American history, Thomas Jefferson's modeling this is not understood in more than a 2% degree of intelligence, nor has America been more than 25% of a Republic of Democracy. Nevertheless, Thomas Jefferson is *always* there (Dasein), Being a model of a citizen of a Republic of Democracy; *always* radiating the freedom embodied in his *radiance*, in potentiality or actuality, of citizenship in a Republic of Democracy.

Included in Jefferson's six year tenure as the U.S. Ambassador to France and being in some sense both a participant in and observer of the French Revolution, he became personally acquainted with the tyranny of a republic of aristocracy and the democracy of the democratic revolution of the common citizen against this tyranny; and then the subsequent reign of terror of and the murder by the guillotine of thousands by these unschooled democratic masses.

Xenophobia is a fear, and at times a hatred, of foreign governments and foreign influence. Though American leaders sought and received, without which the American revolutionaries would have been defeated, the help of France, a perennial enemy of Britain, in the Revolution against Britain. One of the understandable problems of American leaders after the French Revolution was presuming that the reign of terror during the revolution destroyed all the benefits French people received from the French revolution.

Thomas Jefferson was visionary enough to discern between the benefits in the French revolutionaries eventually establishing a Republic of freedom after the reign of terror, which in the long range has benefited France ever since and the disasters of the reign of terror with the beheading of thousands, not only aristocrats but others as well. So when Jefferson continued a correspondence and association some visited with him in Monticello with French leaders and philosophers, the xenophiles faulted and mistrusted and gravely misunderstood his philosophical wisdom. But these French influences were, in fact, major resources for Jefferson's philosophical-political-humanitarian wisdom in his growth toward and becoming the first pivotal president of a Republic of Democracy.

Embodying this experience visionarily, he was qualified to know what a Republic of Democracy should be and how it should be established and administered. Yet, all of this was not comprehended by his contemporaries and, though being well aware of this, he nevertheless, in above 75% of his instinct and intelligence correlations, was determined to do his utmost in whatever ways he could become enabled, to establish a Republic of Democracy, the first pivotal attempt in human history and American history so far to do so. Though the philosophically statistical percentage of America now being a Republic of Democracy is now less than 25%, his efforts were *worth* it.

## Revolution and Counterrevolution

Neither Americans nor citizens of other nations are aware of what the nature of revolution and counterrevolution were or are, and the enormous challenges Thomas Jefferson faced and dealt with in *revolution and counterrevolution* in American history. The American revolution began with and was abstractly successful in overthrowing the British tyranny of aristocracy in the American colonies.

The counter-revolution then occurred when leading public officials in and associated with the American government attempted to lead the American government in tyrannical ways like those the British did before the revolution. The leading counter revolutionaries of the time were John Adams and his wife Abigail, Aaron Burr, John Marshall, Patrick Henry, James Thomson Callender; and John Walker challenging Jefferson regarding a rumored affair with his wife Betsey. These counter revolutionaries, in every way they could devise, attempted to destroy Thomas Jefferson politically and in other ways and replace him in their attempting to govern and participate in the governing of the nation with themselves as the aristocratic leaders of America.

### ***The Nature and Value of Thomas Jefferson Being a Philosophical President of a Republic of Democracy***

It is evident that Thomas Jefferson's top priorities for his way of life were not to be involved in politics, but rather to engage himself exclusively in his way of life at Monticello and to be an inventive and studious and humane governor of his estate. His number one priority was his enjoyment of his marriage with his wife

In the fateful repetition of the personal possibilities of their *having been born*, persons may bring themselves back, in a way that is temporally ecstatic, to who they *Are* as having been. When their heritage is thus handed down to themselves, their birth is caught up into their personal existence in coming to their *personal possibilities* of their birth (while they may at the same time be coming back from the possibilities of their own death) so that, as personally existing, they may accept the thrownness of their being-there (Dasein) in such a way that they are free from trying to establish the meaning and significance of their personal existence on the basis of a birth which just happened as being present-at-hand. (P&P, Vol. I, Ch.7, pp.131-132)

## Freedom

### Plato

As to all that love is, that is unfathomable, but is partially a knowable and partially an unknowable *mystery*. Plato circles around the reality, touching on it only mythologically. Plato's *Eros*-Love thinking has its source in his *Eros*-Love of Socrates. The freedom of the autonomous thinking of Plato is grounded in an *eros*-love bond with the historic city Athens, enabling him to still remain a true Athenian in the days of its atheistic deterioration of much of the populace. Without this, the movement of many of the Sophists led directly to a rootless and deteriorating cosmopolitanism.

### Augustine

The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies. *Freedom* and *grace*, *original sin* and redemption, are clarified.

It is God who brings forth freedom in man and also admits the possibility of human activity against Himself. The Stoics taught that man can master only himself, he is *self-sufficient*. He is indeed the master of his own thoughts. The opposite of freedom is outward constraint. The Pelagian philosophy was similar to this regarding freedom. For them, because created free, man is by God's will independent of God. Man has freedom of decision. Augustine sees nothing but self-deception in these and like philosophies and consequently developed his famous doctrine of predestination, that God, from the beginning of creation, has elected some for salvation and some for hell. [Cf.pp.47, 63-64]

During the course of Augustine's struggle with what he felt to be an atheistic world of heresies, some radical changes took place in his thinking. *Free persuasion* of the heathen gave way to *their compulsory* inclusion into the Roman Catholic Church and his doctrine of *free will* is *almost entirely lost* in his doctrine of *grace*. [Cf.p.50]

### Freud

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real. One aim of psychoanalytic theory and therapy was precisely to give the patient *se ego freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes.

While he was studying dreams, Freud was amassing materials on what he called the psychopathology of everyday life. Normal pathology offered him literally uncountable instances of accidents that analysis showed to be anything but accidental, but these are all messages virtually begging to be *decoded*. They are *clues* to *desires* or *anxieties* the actor in normal pathology is not free to acknowledge even to himself.

These findings confirmed Freud's unequivocal respect for the workings of *causality*. Inviting a scientific

reading of apparently causeless and inexplicable events, it exhibits, using the most ordinary experiences as witnesses, the hidden order governing the human mind. [Cf.p.89]

### ***A Philosophically Prophetic Evaluation of the Philosophy of Freedom of Plato-Augustine-Freud***

A purpose of a philosophically prophetic evaluation of the philosophy of Plato-Augustine-Freud is for the purpose of making the transition into a Next Dimensional Man philosophy of Freedom.

#### **Plato**

Plato's correlating freedom with *Eros-Love* bonding was a bonding that was quite obviously very valuable to himself personally and to persons benefiting personally from his philosophy from the time it was written to the present. This included his *Eros-Love* bonding freedom in and for his autonomous thinking leading to and resulting in the Freedoms enjoyed in the Academy by himself and others which made possible the dialogues and persons being able to be true Athenians in the days of the atheistic deterioration of much of the populace; and has been an inspiration to succeeding generations of persons influenced by *Eros-Love* bonding in various freedoms in their own lives.

From the perspective of philosophical prophecy, Plato's philosophy of freedom was and is creative as far as it went and goes for those living in their own *Eros-Love* bonding lives.

#### **Augustine**

The correlation between the glorifying of God as a necessary ingredient in persons' lives to enable them to realize their personal freedom was and continues to be a major contribution of Augustine to the question of the nature of personal freedom. On the deficit side of his philosophy is that of predestination, advocated from his belief that human merits are not sufficient for salvation. Unaware of the refinements of philosophical (Aristotelian) logic, he was unable to realize that the correlation of *human merit* as glorified in Divine *light* is the foundation of salvation. [Cf.p.64]

#### **Freud**

Freud's philosophy of freedom correlates *accidents* and *chance* with the opportunity to *decode* them and their symptoms of *anxieties* in normal pathology and the possibilities that they *may possibly* be healed in some persons through their involving themselves in psychoanalytic or other types of therapy.

To the extent that this occurs, Freud's unequivocal respect for the workings of *causality* is confirmed. Inviting a scientific reading of apparently causeless and inexplicable events, it exhibits, using the most ordinary experiences as witnesses, the hidden order governing the human mind.

A liability in the philosophy of freedom of Freud was its dependence solely on the *science* he developed in psychoanalytic theory and practice. Some aspects of *therapy* for some illnesses in personal existence are not susceptible to a solely scientific therapy but involve understanding and *personal inter-communication* involving personal ontology. The limitations then, of the cultivation of personal freedom in the application of Freud's psychoanalytic-philosophy in therapy are due evidently to the situation in life in which he lived and not having access to the philosophically prophetic discovery of *personal ontology*, which *illuminates* areas in personal existence and ways of relating to them through ontological prayer that are beyond the capabilities of the freedom made possible in Freudian therapy. [Cf.p.120]

### ***A Philosophical Prophecy of the Nature of Personal Freedom***

Prior to philosophical prophecy it was generally presumed, whether awaringly or not, that whether or not persons had freedom was determined by the social and political environment in which they lived. This presumption determined the outlook of persons in general, whose thoughts and activities with regard to freedom, if and whenever and to the extent that they felt their freedom was circumscribed and they desired to increase and enhance it, attempted this by focusing their attention and activities exclusively on social and political change without proceeding on the basis of a personal awareness of the only way it is possible for personal freedom to, in Reality,

## **CHAPTER 15**

### ***Thomas Jefferson: The 'First' 'Pivotal' Philosophical President of a Republic of Democracy***

#### **II**

### ***Becoming and Being The 'First' 'Pivotal' Philosophical President of a Republic***

#### **The Creation of Life**

As amazing as it may seem, it is nevertheless the case that proximally and for the most part human beings are not aware of, and in fact, are not created nor are they participating in the creation of life, theirs or that of anyone else; though in some very vague sense they have heard the rumor in one form or another that God has already created man, so man is created.

What philosophical prophecy is vividly aware of is that in their personal existence persons are simply extant. Philosophical prophecy is not able to give a prophetic explanation of how man as being extant entered and enters the world, but is simply content to let this fact stand and then engage in awaringly prophesy in prophetic accuracy how it happens and what it is like when those few persons are actually and in prophetic fact becoming and being created.

#### **'Revolving Instinct and Intelligence' in Thomas Jefferson**

The question of where a person is along the spectrum of revolving instinct and intelligence involves philosophically prophetic statistics. Thomas Jefferson was a person whose instinct in and for and toward the creation of life was over 75%; and his participation in the creation of life was between 10% and 25%.

In personally embodying the correlation between his instincts for and intelligence in and participating in the creation of life, Thomas Jefferson was both the first and only so far pivotal philosophical president in human history so far involved in the creation of life. As such, he was *vividly aware* of the necessity of a republic of democracy being involved in a form of the creation of life in a way he referred to as establishing and advocating The Bill of Rights and a constitutional separation yet correlation of the government and governing of the human race into Administrative, Legislative and Judicial powers.

Though he was obviously instinctively involved in major ways in this, he was hardly aware in his conscious intelligence of this, yet it is nevertheless the case that this is also true of the organization of the entire cosmos in and for and toward the creation of life, including the involvement of those numerous Gods and Goddesses and angels who are involved in the creation of life.

### ***Thomas Jefferson – a "Model" of Becoming and Being a Participant in a Republic of Democracy***

Jefferson's life experience included being a member of a legislature, being a Governor, having a major influence in amending a constitution, being a United States Ambassador to France, being an American president and being intimately involved with just and unjust members of the judiciary in high places. As such he was qualified to be and was a model of becoming and being a participant in a Republic of Democracy. Again, proximally and for the most part, Americans are unaware of this and consequently have not and do not as yet understand what a Republic of Democracy is. Philosophical prophecy is dedicated to expose whoever is so inclined to study this matter to the advisability of being *aware* of and emulating Jefferson becoming and being a model of participation in a Republic of Democracy, in ways most beneficial to themselves in finding and fulfilling their own personal possibilities for participating in the creation of their lives and others.

person reveals the nature and locations of good and evil in a person.

take place .

This is revealed in the *phenomena* in personal existence and can only be discovered and comprehended whenever and to the extent that persons engage themselves in making a visionary *phenomenological* investigation into and of their very own personal ontology and discover who they themselves Really Are in their very own ways of Being-themselves *essentially*. [Cf.p.119]

Freedom is inherent in personal ontology. Yet, though always *there essentially*, this personal freedom is often, at the same time, lost in ways and needs to-Be found , to-Be regained. Inherent in this personal freedom in personal ontology is its Being- attuned to all behavior and every way of persons Being who they

Really Are. The way toward and into persons finding and nurturing and maturing and fulfilling their own personal freedom is to be enabled in Divine light to attune themselves into the *phenomena* in and of their own personal freedom in their own ways of investigating and expressing and overting this freedom *phenomenologically*. (P&P, Vol. III, Ch.13, p.10) [Cf.p.119]

Inherent in personal freedom is personal truth. Traditional philosophy has attempted to solve the problem of the nature of truth factually by theories of correspondence and coherence and pragmatism. The problems substantially insoluble of these partial and *dualistic* approaches are seen in their partiality in the *transcendence* of Being-in truth personally.

Personal truth is always in persons, from which factual truth arises. Being-in-truth personally is a personal way of Being which is primordially true . The essential character of Being-in truth personally is existential; that is, it is persons own ways of being themselves in each other in their existence. In this Being-in truth personally , persons own ways of being themselves in each other are not essentially comparable with one another in a truth relationality and in a value hierarchy in which persons own ways of Being themselves essentially are more valuable or more true than another s. (P&P, Vol. I, Ch.2, p.36)

The overt character of behavior in the sense that it makes Being-in personal truth (righteousness) a possibility is grounded in freedom. An essence of personal truth is freedom and an essence of personal freedom is personal truth. But in traditional philosophy this is considered to abandon truth to the caprice of man. Traditional philosophy, therefore, regards the essential nature of truth as such which holds sway over man to be something imperishable and eternal and as such something that can never be founded on the transitoriness and fragility of humankind. How, then, can the essence of truth possibly have a stable basis in human freedom?

But personal truth in personal freedom is not the mark of some correct abstract proposition made by a human subject with respect to an object and which then in some way or other, precisely how is not known counts as true . Personal truth in personal freedom is rather the revelation of personal *phenomena* through which these phenomena become overt . This revelation is appropriate in personal appropriation of who persons themselves Really Are. But as in the hope of abstract philosophical logic, this appropriation can never be placed in front of us as an object in the sense of then being able to point it out by an objective observation and demonstration , since personal truth in personal freedom is person s own ways of bringing themselves in and through Divine light into their own most appropriate ways of being themselves in their own appropriate time and place and way , which is not completely or primarily publicly observable. (Vol. II, Ch.2, p.18)

The indication in traditional philosophy of the essential connection between truth as righteousness and freedom being something imperishable and eternal and as such abstract, or common sense philosophy, which is content to let pass under the name of freedom the random ability to do as we please, are not that in which personal truth and freedom are appropriately grounded.

The essence of personal truth is revealed in personal freedom. This is the existent, revelatory letting-Be of who Is . The phrase letting-Be of who is does not, however, refer to indifference and neglect, but to the very opposite of them. To let someone Be, in this way, is in fact to have something to do with them. This is not to be taken merely in the sense of pursuing, conserving, cultivating and planning some actuality, causally or casually met with or sought out. To let who is-Be who they are means participating in a persons overting in their overtness, in which every thing that Is always takes up its position and which entails such overtness.

No person is inert. All persons are always overting , so there needs be no concern that letting a person Be will mean the person will therefore be inert. Every overt mode of Being a person and of behavior vibrates with this letting-Be , this personal truth in personal freedom, and, as such, in this way a person always relates himself to this or that actuality. In the sense that personal truth in personal freedom means participation in the revealment of who-Is , this is attuned to all behavior and every way persons Are who they Really Are. (Vol. III, Ch.13, p.10) From the perspective of scientific biology my life consists of the proper functioning, or the malfunctioning, of the various parts of my physical body. Physical fitness is taken to be a way to insure this proper functioning of my biology. But in the central themes of a philosophical prophecy of inner freedom, the structure of my life is such that it can shrivel away until it is no longer interested in Really Being Alive , in spite of being physically fit. This situation in my life occurs whenever and to the extent that I

allow my imaginative and creative powers to Be dissipated, either by myself alone or in combination with the influence of another on me. I seem to myself to be dead ; I drag myself along; I seem to have outlived or abandoned or never discovered my *living self*. This is our *lapsed* state; we are in danger of falling into it under the influence of weariness or grief or allowing ourselves to be under the destructive power of others who are incapable of comprehending and participating in letting us Be in our own personal truth in our own personal freedom.

Many roads can lead to it; what began as a creative activity becomes a mere professional or household routine; the interest that I take in events, when for instance I allow myself to become weary from overdoing it, can become blunted and flat and stale. My sense of Really Being Alive is a fluctuating thing . Again, to Really Be Alive is to be enabled in Divine light to find , to regain, our personal truth of who we Really Are in our personal freedom. (P&P, Vol. III, p.6)

### ***The City of God***

O Lord,

thy cities which may become holy  
remain a wilderness, Zion  
a wilderness,

Jerusalem desolate;  
our temple sanctuary which may become holy and glorious,  
is desolate  
and what we cherish is in a ruin. (Isa.64:10-12)

I say of Jerusalem,

She shall be inhabited by the living  
even though now here people are in  
desolation and

in a stupor of thought and feeling. (Isa.44:26-28)

Awake, awake, put on your strength, O Zion,  
and all of you who aspire to dwell in Zion,

put on your loveliest garments, holy city of Jerusalem.

Arise, arise, captive Jerusalem, shake off the dust; loose your neck from

the collar that binds it, If you will faithfully  
come in to me I will redeem you from your captivity. (Isa.52:1-6)

Envision Zion Cities, cities of sacred temple feasts;

let your mind's eyes rest on them, and  
lands and cities of my people

of peace and comfort and joy. (Isa.33:20-24)

Him that overcometh will I make a pillar in the temple of my God; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. (Rev.3:12)

And I saw a new heaven and a new earth. And I, John, saw the holy city new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. And he said unto me, I am Alpha and

ever leading us.

*Heart.* Oh my friend! This is no moment to upbraid my foibles. I am rent into fragments by the force of my grief! If you have any balm, pour it into my wounds.

*Head.* On the contrary, I never found that the moment of triumph with you was the moment of attention to my admonitions. While suffering under your follies you may perhaps be made sensible of them.

*Heart.* Accordingly, Sir, this acquaintance was not the consequence of my doings. It was one of your projects which threw us in the way of it. It was you, remember, and not I who desired the meeting, at Legrand & Molinos.

*Head.* It would have been happy for you if my diagrams and crochets had gotten you to sleep on that day, as you are pleased to say they eternally do. My visit to Legrand & Molinos had public utility for its object. A market is to be built in Richmond.

*Heart.* Oh! my dear friend, how you have revived me by recalling to my mind (*memory, conscience, Care*) the transactions of that day! Go on, then, like a kind comforter, and paint to me the day we went to St.Germains, Marly, Lucienne, Madrid, Bagatelle, *et al.*

*Head.* Thou art the most incorrigible of all the beings that ever sinned! I reminded you of the follies of the first day, intending to deduce from thence some useful lessons for you, but instead of listening to these, you kindle at the recollection. You retrace the whole series with a fondness which shews you want nothing but the opportunity to act it over again.

*Heart.* But they told me they would come back again the next year.

*Head.* But in the meantime see what you suffer. If you had a grain of prudence you would not count upon it. Upon the whole it is improbable and you should abandon the idea of ever seeing them again.

*Heart.* God only knows what is to happen. [Cf.Ch.12, pp.172-173]

### ***Connections' in Plato-Augustine-Freud-Jefferson in Ethics and Morality – Good and Evil***

For the Michael-Adam quartet Plato-Augustine-Freud-Jefferson, Good was-Is ultimately a much greater personal power than evil, expressed in various ways in varying situations in life . The power of Good is enmeshed in the Ideas of Good and vice versa

- (1) generated by God,
- (2) the Divinity-Good,
- (3) a mythological personal God,
- (4) an overruling Providence;
- (5) intimately correlating with and in the Good-Ideas generated in and from the Good in persons,
- (6) the Good mind in the soul,
- (7) in the propensity in persons to be healed,
- (8) in the moral conscience.
- (9) The evil in persons is an inferiority in their lives, but death must eventually in time and eternity turn into life,
- (10) pride is darkness in the soul infecting all mankind through the Fall of Adam, signified by vain talkers and seducers,
- (11) the Oedipus Complex, in some way or another, produces a consciousness of guilt,
- (12) conformity to the abstract and impersonal ethical and moral generalizations in traditional Christianity cannot meet the ethical and moral needs of each individual person,
- (13) and slavery and those who inflict it is evil.
- (14) Mapping and Logging in the depths and sincerity of the *conscience* in the Head and Heart of a

## The Inward Persuasion of the Mind and the Moral Conscience

Again, Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable on the third offense by three years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that religion consists in the *inward* persuasion of the mind, that the care of every man's soul belongs to himself.

Again, the measured cadences of Jefferson's famous Bill No. 82, submitted to the Virginia state legislature, proposed the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence. Almighty God hath created the mind free. Our civil rights have no dependence on our religious opinions. Truth is great and will prevail if left to herself. She is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to discuss and contradict them. (TJ pp.154-155)

Again, while U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases.* This was far from being obvious or a part of society in his own time. [Cf.p.153] [Cf.Ch.12, p.167]

## Jefferson's "Mapping and Logging" his Faith and Ethics and Morality and Personal Therapy

When Jefferson was weighed down with racial and family and personal and political problems and in using his conceptions of the American Indian as a model he engaged himself in mapping and logging his faith and repentance and personal therapy in the course of writing *Notes on the State of Virginia*.

The Indian is brave when an enterprise depends on bravery; education with him making the point of honor consist in the destruction of an enemy *by stratagem*, and in the preservation of his own person free from injury. His sensibility is keen, even the warrior weeping most bitterly on the loss of their children.

Here Jefferson, who had himself so recently been occupied in the preservation of his own person free from injury, and who had grieved most bitterly over the recent loss of a child, wrote the overtones of autobiography. So something of his private suffering and guilt were dissipated and expiated in the seemingly intellectual writing a superior guidebook to Virginia.(TJ p.192)

This was as much the case in the matters of political and religious and chattel slavery as it was when in 1782 he had decided to retire from public and political life when he wrote to James Monroe:

Before I ventured to declare to my countrymen my determination to retire from public employment *I examined my heart*, to know whether it were thoroughly cured of every principle of political or any other like ambition, whether no lurking particle remained with the limits of mere private life. I became satisfied that every fibre of that passion was thoroughly eradicated. (TJ p.193) [Cf.Ch.12, p.169]

Though Jefferson felt disposed to not make any public or private comment on what some referred to as the Maria Cosway affair, long after his death his private correspondence with her was included in Boyd's compilation of Jefferson documents in the *Jefferson Cyclopedia*. This document gives some indication of Jefferson's conscience at work.

Having performed the last sad office of handing you into your carriage at the Pavilion de St. Denis, I turned on my heel and walked, more dead than alive, to the opposite door, where my own carriage was waiting.

*Head.* Well, friend, you seem to be in a pretty trim.

*Heart.* I am indeed the most wretched of all earthly beings, overwhelmed with grief, every fibre of my frame distended beyond its natural powers to bear.

*Head.* These are the eternal consequences for your warmth. This is one of the scrapes into which you are

Omega, I will give unto them that are athirst of the fountain of *the water of life* freely. (Rev.21:1-6)

And he shewed me a pure river of *water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, there was *the tree of life*; and the leaves of the tree were for *the healing of the nations*. Blessed are they who do the commandments of Alpha and Omega, that they may have right to *the tree of life*, and may enter in through the gates into the city. (Rev.22:1-2,12-13)

## Conceptions Related to The City of God of the Triumvirate Plato-Augustine-Freud

Though only Augustine of the triumvirate specifically used the expression The City of God, nevertheless, Plato-Freud embodied precepts that were of City of God orientation. The sacred or holy city passion of Plato-Augustine-Freud is instructive toward Next Dimensional Man envisioning of the nature and meaning and significance of The City of God in heaven-earth fusion and are preparatory to philosophically prophetic considerations of The City of God.

## Plato

Plato was in Eros-Love with Athens, The Polis, The City. For Plato, philosophical knowledge is loving knowledge, and to love is to know. Philosophy is not only wisdom but *love of wisdom*, which is in the *heart* of what was for him the City of the Gods.

In some significant sense the heaven-earth spirit of Michael-Adam-Abraham also became and becomes the heaven-earth spirit of Michael-Adam-Abraham-Plato; namely, His-Their magnifying the spirit of *blessing families* into *blessing the polis* in such a way that it becomes *The Ideal State* and then magnifying *blessing the families* of The City of God and The Ideal State in such ways that in this heaven-earth spirit, *all the families of the earth shall be blessed*. [Cf.pp.37.43]

In the *Timaeus*, Plato asks why the Creator made this world. The main reason was his goodness: He was good, and the good can never have any jealousy of anything. And being freed from jealousy, he desired that all things should be as like himself as they could be. This is in the truest sense the origin of creation and of the world, as we shall do well in believing on the testimony of wise men. [Cf.p.51]

The dialogues imply that Plato accepted in some way the traditions of the Homeric Zeus and the Gods, without however the crudities of the beliefs of earlier Greeks as reported in Homer.

Not willing to simply give up on Athens in the days of its atheistic deterioration, Plato established a sanctuary for continuing visionary academic pursuits, the Academy. It has been identified to be a school of visionary views and systematic philosophical investigation which provided the background for *dialogue*, devoted to cultivating philosophical wisdom. [Cf.p.97]

Carrying on the endeavors of Socrates to assist persons to cultivate wisdom, Plato attempted to cultivate *aretai* in himself and assist others in this. Socrates awakened him to the one thing that is important: to care for your soul by leading the right life of *aretai*, oriented toward eternal being. *Aretai* relates to the qualities of justice, courage, wisdom, prudence, piety, magnanimity, virtue, and thus to find and be fulfilled in the epitome of all *aretai* in the City of the Gods. [Cf.p.97]

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his instinct for, revolving into intelligence, and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. When Plato's philosophy of the Reality of the existence of Creation-of-Life *Ideas*, available from heavenly realms in heaven-earth fusion, become translated into persons' lives, then they become enabled to benefit from the heritage of the philosophy of Plato in the Creation of their own lives in the City of the Gods. [Cf.p.98]

## Augustine

After his conversion Augustine henceforth lived in the community of the Roman Catholic Church, which was grounded in historic revelation. For him, no longer was he a cosmopolitan individual guided by the Stoic *logos* (word), but a citizen of the City of God, guided by the *logos* (*word*) that is Christ on the cross. [Cf.p.47]

What few realize is that there is a cosmically significant bond between Plato and Augustine that neither one

of them were aware of during their mortal life times, namely, their philosophically visionary insight and bonding into, for Plato the sacred city Athens, for Augustine The City of God (Rome). They attempted to do what they could to understand what their sacred city was and what they should do to attempt to work toward its establishment in the mortal world. [Cf.p.48]

Whatever his limitations in his situation in life, Augustine's life was dedicated to the establishment of the City of God, including his defense of Rome as being the core place for this to be taking place, against the charges of non-Christians that the reason the life of Rome was threatened by the pagan savage tribes was that the pagan Gods of Rome had been forsaken in favor of the Christian God.

For Augustine, The City of God was a city of faith in the true God by the citizen inhabitants being the beneficiary of the *inner light of eternal reason*, above and beyond the capabilities of traditional philosophy alone. In other words, the City of God is inhabited by persons with true faith in and reverence for God. [Cf.pp.51,101]

## Freud

For Freud there was a strong bonding and almost mystical attraction for him to the University of Vienna where he was determined to receive his medical degree as well as to attend other lectures and classes in several fields of study, and particularly philosophy. His sweeping curiosity and his preoccupation with research kept him from obtaining his medical degree in the usual five years.

Again, there was an almost mystical feeling in Freud that Vienna was the special city for the establishment of the new and controversial field of psychoanalysis; especially since it was too iconoclastic, avoided traditional religious faiths including Christian and Jewish and was too disdainful of apologetics. Vienna had its share of anti-Semitism but it is a fact that nearly all the first psychoanalysts were in Vienna and were Jewish. Their society in Vienna permitted them to train as physicians but did not let them feel very welcome among the conventional medical elite.

During the 2nd World War, Hitler's Nazi forces eventually invaded Vienna and took control of the City. The anti-Semitism of these Nazi forces placed Freud's safety in danger. Friends and protégés world wide urged Freud to maneuver an escape from Vienna and emigrate to London, a location friendly to him. For a year or so Freud declined these suggestions and invitations, due to both his loyalty and devotion to Vienna as well as his insistence on his freedom and need to stay in Vienna in spite of the dangers of the Nazi occupation.

Eventually Freud did escape Austria through somewhat harrowing maneuvering and established a temporary residence in London and this freedom allowed him to spend this time conferring with psychoanalysts world wide in the interest of advancing this profession. As soon as possible he returned to Vienna and resumed what he considered to be the sacred calling of healing those with illnesses susceptible to his healing therapies, especially as founded in and spreading internationally from this center city of psychotherapeutic healing. [Cf.pp.68, 77-79,90-92]

## The City of God from the Perspective of Philosophical Prophecy

Modern man who is acquainted with and gives thought to the expression The City of God or The Holy City typically does so subjectively and objectively with their usual distortions. Consequently they suppose that when John saw the holy city new Jerusalem coming down from heaven and when, at some time *in the future*, the New Jerusalem really does come down from heaven it will be a publicly observed event just like the picture in their minds shows that it will be. Persons who want to refine their understanding of The City of God may do so by immersing themselves in the perspectives of a Philosophical Prophecy of The City of God.

What persons are unaware of is the Reality that the new Jerusalem coming down from heaven is and that John saw, he saw apocalyptically hence the name of the book in which this was written is *Apocalypse*, not Revelation as it appears in current translations and the new Jerusalem, the holy city, the city of holiness, the City of God, *Always Is-as-Having-Been-and-Will-Be* existing and occurring in heaven-earth fusion.

In Reality, this coming down from heaven is revealed in segments, here a little and there a little, line upon line and precept upon precept in to persons who desire to and are becoming holy and are therefore the citizen-inhabitants of the city of Holiness. The *location* of the City of Holiness then is everywhere everywhen, and in the ways, that persons are becoming holy. Features of this holiness are incorporated in the inspiration of Plato-Augustine-Freud: a city of Eros-Love and creatively blessing of persons and families; of reverence for God(s); of learning *aretæ* (virtue) and Care for the soul; of creative *Ideas* through the inner light of Divine-eternal reason; of freedom from oppression and of therapeutic healing from life

horde for himself. Robertson Smith had hypothesized that the ritual sacrifice in which the worshipped *totem animal* is eaten is the essential ingredient in all totemism. One day the brothers who had been driven out got together, beat their father to death, and devoured him. That they should have made a meal of the potent father they had killed, Freud thought, is how these cannibal savages were. This was the *primal crime*.

In the *ambivalence* of the father complexes, the Oedipus Complex, having at once *hated* and *loved* the formidable father, the brothers were smitten with *remorse*, which showed itself in an emerging consciousness of *guilt*. In death, the father became more powerful than he had ever been in his lifetime. What he had previously prevented by his very existence, his sons now prohibited to themselves in the psychological situation - *deferred obedience* so familiar to us from psychoanalysis.

All human society is constructed on *complicity in the great primal crime*, which must have ineradicable traces in the history of mankind. [Cf.pp.84-85]

## Jefferson – Moral and Ethical Flexibility in contrast with Inflexible Denominational Dogmatism

From childhood on, Jefferson was exposed to the inflexible denominational dogmatism of the Anglican clergy. Somehow, in varying ways and degrees in and from his cosmic-genetic *nature* in his revolving instinct and intelligence, Jefferson was aware of aspects of the destructivity of the inflexible denominational dogmatism of the Anglican clergy. From their point of view, and at times that of the society of his day in general, Jefferson's creative flexibility was taken to be religiously heretical and socially inadvisable and unjust and not wisdom.

Jefferson was way ahead of his times and their accruing Christian tradition from millennia in the past by Realizing in some degree of his cosmic-genetic revolving instinct and intelligence that no two persons are exactly alike, either in their cosmic *nature* or *nurture* in the midst of their living environment. This being the case the needs and desires and personal possibilities to-Be engaged in the creation of this lives is never exactly the same.

The abstract and therefore *impersonal* generalizations of ethics (theory) and morality (practice) that traditional denominational Christianity forces persons to conform to cannot, therefore, meet those moral and ethical needs of each person individually and in various groups which are above and beyond those which can be fulfilled by traditional Christian denominational moral and ethical requirements for persons to be good and overcome evil, and what they could understand or accept. Jefferson's moral and ethical *flexibility* was designed by him in his Religious way of life to account for and attempt to assist in their fulfilling the differences in their personal needs and desires of persons in their personal existence. [Cf.Ch.12, p.165]

## The Philosophical Faith of Jefferson in the God of Justice

Being unique in his religious faith in the situation of his life in Revolutionary times his view of the God of Justice was also revolutionary. In 1800 Jefferson introduced legislation in the Continental Congress that would make all territories becoming states from 1800 on would be states free from slavery. Though 6 states voted in favor of the legislation it was defeated by 1 vote and his own state of Virginia had voted against it.

The French historian Demeunier corresponded with Jefferson and noted the irony that his own state had voted against his legislation. In his reply to Demeunier he expressed his unique view of the God of Justice.

What a stupendous, what an incomprehensible machine is man! Who can endure toil, famine, stripes, imprisonment or death itself in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him thro his trial, and then inflict on his fellow men a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose.

But we must *await with patience* the workings of an overruling providence, and *hope* that that is preparing for the *deliverance* of these our suffering brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by *diffusing light and liberality* among their oppressors, that they are not left to the guidance of a *blind fatality*. (TJ p.232) [Cf.Ch.12, p.165]

The Good is the creative power that confers being itself. The Good, that which is beyond being, is also called an Idea. But the name is misleading. For the good is distinguished from all other Ideas. They are the static, inactive prototypes or models of the things that are, while The Good is the creative power that confers being itself. [cf.p.40]

The crowning glory of Plato's philosophy of Ideas is the concept of the *Good*. He compared it with the sun in the visible world, the source of all light; so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of divinity, for it is the source of Being and superior to truth and knowledge. The Good, according to Plato, not only is the author of knowledge but far exceeds knowledge in dignity and power.

The Good is higher than all truth and beauty. As the creator of both *existence* and *essences* it sustains all Being. Thus we have a three-storied metaphysical universe: first, the sensible world; second, the Ideas; third, the Idea of the Good. [Cf.p.57]

Much of Plato's philosophy depends on his concept of the *soul*. Teaching the pre-existence of the soul, he explained its existence on earth as due to the fact that it has fallen from its divine status. He believed in *reincarnation*. In Plato we find a very elaborate description of the afterlife. For a thousand years after death the soul retains its personality. The souls are informed that they can choose the type of life they desire. This choice does not involve real freedom, for the life they prefer is determined by their previous existence. The evil man usually chooses an inferior existence, whereas the good man selects a better existence. In the new reincarnation there is no conscious memory of the past. But there is a *continuity of character*.

Plato considered the soul to be superior to the body and made this the basis for his belief in the immortality of the soul. *Death must turn into life*. When death attacks a man, the immortal substance is preserved for eternity and dwells in the company with the gods. [Cf.p.54]

## Augustine

It is God who brings forth freedom in man and does not leave him at the mercy of nature. But in so doing God admits the possibility of a human activity against Himself, against God. God leaves man free; but if man turns against God, only God's help and grace can enable him, through his own acts, to turn to the *good*.

In my freedom for the *good* I am the work of God. My freedom is freedom that has been given me, not my own. I cannot boast of my freedom. It is *pride* to claim credit for what I owe to God. The appropriate attitude is humility in freedom. If I credit myself with what comes from God, I am cast back into my own darkness. It is *pride* to take pleasure in myself as my own work. Humility is the attitude underlying the truth of all *good* actions. [Cf.p.63]

The bulwark of Augustine's system of morality is Adam's sin, which according to his philosophy, has infected all humanity. Originally, both Adam's spirit and his body were completely *good*, but through *pride* he gave up his divine heritage and fell from his *innocence*. The sin of Adam is expressed in man's sexual lust.

Let them perish from Thy presence, O God, as perish vain talkers and seducers of the soul; who observing that in deliberating there were two wills, affirm that there are two minds in us of two kinds, one *good*, the other one *evil*. They are truly evil, when they hold these *evil* things; and they shall become *good* when they hold the truth and assent unto the truth, that Thy Apostle may say to them, Ye were sometimes darkness, but now light in the Lord. But they, wishing to be light, not in the Lord, are made gross darkness through a dreadful *arrogancy* when they are not in the Lord.

Augustine was more direct than Plato in his vigor in attempting to demonstrate that the *soul* is *immaterial*. This vigor regarding immateriality, as well as much of Augustine's philosophy, including the problem of evil and the question of *good and evil*, was involved in his conversion to the Roman Catholic Christian Church, including vigorous acceptance of its doctrine of the Fall of Adam and Original Sin. [Cf.pp.56, 58]

## Freud

The underlying premise of Freud in psychoanalysis is the presumption that to engage in therapeutic healing of undesirable tensions and illnesses in patients it is necessary to trace and discover these underlying problems and work with them. The procedure for doing so is the probing into the past of the patient through the use of psychoanalytic techniques to discover the Real sources (etiology) of their problems.

Freud was impressed by Darwin's anthropology. Darwin had supposed that prehistoric man lived in small hordes, each governed by a domineering, sexually jealous male, who commandeered the desirable women in the

threatening illnesses.

The way to find and mature and fulfill becoming citizen-inhabitants of The City of Holiness is by *overcoming* all obstacles to becoming a personal pillar in the temple of God in the holy city by partaking freely of the river of *the water of life* and *the tree of life* in the midst of the garden in the city. Living in this philosophically prophetic *mythology* is made possible in personal-Reality by creative *faith* in oneself and God, in fellow travelers, by creative *repentance* and by *being born anew* in heaven-earth fusion by the water and spirit of the river and tree of life.

Classical prophecy, Isaiah and The Book of Revelation for instance, is *apocalypse*, that is, is envisioning the meanings in and significance of *the essence* of sacred ecstatic-spatio-temporal history. Apocalypse sees beyond personal existence as a *dualism* of alternative opposites into salvation reality as *multidimensional personal possibility*. For *apocalypse* heaven and earth and hell and spirit and body and flesh are taking-place in the same multidimensional *cosmos*-way - place. Awaringly-comprehending this is a province of unveilings of person's expanding *apocalyptic* wave-length-frequency-spectrum-band reception-of impulses and beams of the *inner light of eternal reason* in Divine enlightenment. (P&P, Vol. II, Ch.5, p.47)

## Creative Prophetic Faith

Creative prophetic faith in those desiring to and becoming citizen-inhabitants of The City of God is *essential* to *Being-toward* and Being-in The City of Holiness. Creative prophetic faith is founded and nourished and matured in answer to ontological prayer. Ontological prayer is those requests for Divine enlightenment emanating from the depths of personal ontology, that is, from the depths of who they themselves *essentially* Are in their own most essential ways of Being-themselves; answers being *revelations* guiding persons in to becoming themselves *essentially*.

Whenever and to the extent that persons find and cultivate and dwell in who they themselves Are essentially, they may then come to understand accurately and adequately in one way or another in prophetic faith their own personal possibilities as grounded in their own Being-possibility. One's Being-there in prophetic faith in their own personal possibilities essentially and finding themselves there in them affirms this, since they then Really continually point to themselves and come to themselves as such.

The personal existence of man is an embodiment in and as such is a revelation of this Being-personal-possibility in and of himself and to others and is so comprehended when envisioned through the eyes of philosophically prophetic faith. Whenever and to the extent that persons envision themselves to-Be their own Being-possibility, this is the foundation of and at the same time may Be nourished and nourishing in-Being-in ontological prayer and is also foundational in that personal ontological security necessary to provide the stamina and incentives to find and dwell awaringly and comfortably in their own personal prophetic faith. (P&P, Vol. III:Ch.22, p.16)

## Sin and Creative Repentance

A primary obstacle hindering persons from becoming aware of their personal possibilities of entering and dwelling in realms of prophetic faith is sin. Sin is a person's imposing on (by hindering) oneself and at times another from Being and Becoming who they themselves Are essentially.

A consequence of sin is hardness of heart, which is that frequently hidden but often overt *phenomenon* of persons covering up their weaknesses and denying and hiding them from themselves and others. Its tragedy lies in the simultaneous obscuring of their glory of turning (repenting) their weaknesses into their personal strengths, gently. Creation-of-Life repentance requires a person's mapping and logging their personal weaknesses and strengths. What creative mapping and logging does for persons is to assist them to find and fulfill their own personal value and glory to the extent that they *overcome* their hidden or overt embarrassment about their weaknesses and they are no longer a problem and are converted into Being their strengths.

Intense repentance tends to be a result of persons being self-demeaning. Gentle repentance is the mechanism through which persons may be and are uplifted and soar into the heavens of the Joy and Peace of dwelling in their own personal and non-comparable value, which is prerequisite to dwelling in that personal spiritual environment in which prophetic faith is fostered and grows into dwelling in the Joy and Peace and to this extent Are in The City of God.

The cosmic purpose of persons mapping and logging their strengths and weaknesses is to



accurately discover the nature of their weaknesses so they may develop ways of converting their weaknesses into personal creative strengths, to accurately and adequately recognize and dwell in their very own strengths and weaknesses and the various miraculous ways in which and how weakness may become converted into strengths which is and involves true conversion in to prophetic faith in the Gospel of Christ . In the midst of this personal conversion one's weaknesses becoming strengths are not remembered to-Be self-demeaning or obnoxious but are remembered to-Be the personal-potential out of which personal strengths may and at these times do arise in glorious resurrection. (P&P, Vol. III, Ch.22, pp.3-4)

## Virtue

The only personal environment in which prophetic faith adequate for Being-toward and dwelling in The City of God can exist is an environment of Being open and bright and clear, which is only personally possible by becoming aware of the nature of and entering into and dwelling in personal *virtue*. Virtue is persons being and becoming enabled to help themselves, and at times others, toward and in to Being and Becoming themselves essentially. In this helping is their being-in the essential rhythms and attunements of their personal existence.

This includes increasing personal possibilities of more and more clarity in being-in the essential rhythms and attunements of personal existence. In this clarity comes the essential meanings and significance of person's ontological existence, in which sin is dissipated. (Vol. III:Ch.22, p.5)

## The Nature of Good and Evil

### Plato

The Good is the creative power that confers being itself. The Good, that which is beyond being, is also called an Idea. But the name is misleading. For the good is distinguished from all other Ideas. They are the static, inactive prototypes or models of the things that are, while The Good is the creative power that confers being itself. [cf.p.40]

The crowning glory of Plato's philosophy of Ideas is the concept of the *Good*. He compared it with the sun in the visible world, the source of all light; so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of divinity, for it is the source of Being and superior to truth and knowledge. The Good, according to Plato, not only is the author of knowledge but far exceeds knowledge in dignity and power.

The Good is higher than all truth and beauty. As the creator of both *existence* and *essences* it sustains all Being. Thus we have a three-storied metaphysical universe: first, the sensible world; second, the Ideas; third, the Idea of the Good. [Cf.p. 57]

Much of Plato's philosophy depends on his concept of the *soul*. Teaching the pre-existence of the soul, he explained its existence on earth as due to the fact that it has fallen from its divine status. He believed in *reincarnation*. In Plato we find a very elaborate description of the afterlife. For a thousand years after death the soul retains its personality. The souls are informed that they can choose the type of life they desire. This choice does not involve real freedom, for the life they prefer is determined by their previous existence. The evil man usually chooses an inferior existence, whereas the good man selects a better existence. In the new reincarnation there is no conscious memory of the past. But there is a *continuity of character*.

Plato considered the soul to be superior to the body and made this the basis for his belief in the immortality of the soul. *Death must turn into life*. When death attacks a man, the immortal substance is preserved for eternity and dwells in the company with the gods. [Cf.p.54]

### Augustine

It is God who brings forth freedom in man and does not leave him at the mercy of nature. But in so doing God admits the possibility of a human activity against Himself, against God. God leaves man free; but if man turns against God, only God's help and grace can enable him, through his own acts, to turn to the *good*.

In my freedom for the *good* I am the work of God. My freedom is freedom that has been given me, not my own. I cannot boast of my freedom. It is *pride* to claim credit for what I owe to God. The appropriate attitude is

When they say they are not religious what some persons mean is that they are not church oriented. A person can be religious and not necessarily be church oriented .

For a person to be accurate in saying that he is not religious, he would have to know all of the categories of thought and every way of life that legitimately comes under the auspices of being religious and then deny that he is involved in any of these categories.

## Interpreting Creatively the 'Revolving Instinct and Intelligence' and Religious Mythology of Plato-Augustine-Freud-Jefferson

Being immersed in and Being-aware of the subtleties and nuances and refinements of the nature of revolving instinct and intelligence and the religious mythology of Plato-Augustine-Freud-Jefferson cultivates an awareness of His-Their ways of and expressions of Being religious are much more often *essentially the same* in His-Their situations of life than would ordinarily be realized. It is, therefore, of great value to evaluate His-Their *personal Realities* in His-Their religious-mythological ways of life accordingly.

## God and Personal Mythological Associates

Philosophical prophecy is aware of all persons who are religious, and that is nearly everyone, account for God(s) in some way or another; which is of some value or another; which, however, varies from person to person and group to group and society to society. The pivotal quartet Plato-Augustine-Freud-Jefferson did not participate in the traditional and formal institutional ways persons typically participated in in their situations in life .

This quartet rejected an *impersonal* mythological-abstract God(s) by both lack of interest and some revolving instinct and intelligence -awareness of this avoidance and disbelief. This quartet accepted and associated mythologically with a *personal* God(s), realizing through His-Their own ways of repenting and *taking Care of His-Their own soul(s) that they were aware that some of their ideas* were His-Their very own and weren't in need of any help from God(s). Yet, at times, in *taking Care of His-Their own soul(s)*, He-They, in noticing His-Their Ideas and Feelings, saw that they were noticeably Ideas that He-They could not have arrived at from His-Their own ideas exclusively but, added to them were marvelous Ideas and Feelings that He-They were confident were received from realms of (Divinely) inspired Ideas and *enlightenment*.

In dialogue the atheist says there is no God but is an invention of peoples minds because the nature of their beliefs in God all vary from place to place. The mythological associate of God refines this reason for disbelief in God by observing that the *enlightenment* of their Ideas beyond ideas which were exclusively their own were noticeably received from realms of (Divinely) inspired Ideas and *enlightenment* and this is what varies from person to person and place to place rather than just reports or beliefs about God.

This is the way atheism should be met by persuasion rather than misunderstood argumentation; and this is the way it should and could be understood by mythological associates that God is the supreme principle of life; and that apart from God there can be no (awareness of personal) reality, which is eternal damnation, nothingness and oblivion. And why this is not possible by ordinary reason and critical thinking but through *the light of eternal reason* in a direct but not necessarily dramatic encounter with God. In this sense should one understand the sovereignty of God. (Plato) [Cf.p.184] (Augustine) [Cf.p.184]

This is the way the illusions of traditional Christianity about how to be a Christian and associate in personal mythological Reality should be understood. (Freud) [Cf.p.185]

This is the way that the justice, courage, wisdom, prudence, piety, magnanimity, and virtue (excellence) of God and those in personal mythological association with God Are.

This is the way that God and His *personal* mythological associates are non-interfering but is interpositioning Himself and themselves in the lives of persons and personalizing ethics and morals through flexibility and creating justice in veiling personal privacy in moral conscience in overcoming slavery. (Jefferson) [Cf.pp.186-189]

## Knowing Good and Evil and The Nature of Good and Evil

### Plato

some of their ideas were their very own and didn't need any help from Divine inspiration and were sacred and personally self-subsistent.

Yet, at times in *taking Care* to notice the nature of their Ideas and Feelings, they became personally confident that in the midst of some of their very own ideas, some were noticeably Ideas that they could not have arrived at from their own ideas exclusively but, added to them were marvelous Ideas and Feelings that they were confident were received from realms of Divinely inspired Ideas and *enlightenment*. And so someone's personal confidence and joy and creativity grew, here a little, there a little, line upon line and precept upon precept.

## God

Plato-Freud-Augustine-Jefferson were accused of being atheists, but none were in a meaningful and significant sense of the word.

### ***A Philosophically Prophetic Analysis of Atheism***

Freud was not an atheist in the sense that he was vigorously anti-religious and anti-religion and insisted that he was sure that God didn't exist. He preferred to simply say that he was a godless psychoanalyst. It is important that Freud be seen in the proper light with regard to this modified issue and not focus so much attention in considering him to be an out-and-out atheist that traces of theism and religion in him are overlooked. In this interest, philosophical prophecy offers a challenge to out-and-out, out-going, vigorous atheists promoting the cause, presumably to make war on superstition, to confirm atheism to themselves and perhaps others who they think would be benefited by overcoming the superstition of presuming that there is a God in existence.

## Being Religious

Some persons consider themselves to be, and at times declare themselves to be, atheists or agnostics. The term atheist is an Anglicization of a Greek word meaning 'no God'. An atheist is one who considers himself to believe that there is no God. Professed atheists are unaware that this philosophical position is very naive and is certainly untenable. One who is aware of mature philosophical thought and thought processes is aware of the reason why this philosophical position of atheism is very naive and is certainly untenable by being aware of the profundity of the mature philosophical question posed to the professed atheist, 'How do you know that there is no God?' This question may be posed adequately and accurately and *ad infinitum* to whatever way the professed atheist may attempt to answer this question. In other words, whatever the answer of the atheist may be to this question, the succeeding question 'How do you know' is not answerable.

For example, suppose the atheist were to say in answer to this question, 'There is no evidence in nature or in the universe that God exists?' The 'How do you know' question is posed philosophically this way, 'Is your qualification to know that God does not exist based upon the fact that you yourself have personally and in total and complete expertise examined all of the most minute realities in nature and the universe and have found no God and on the basis of this absolute examination and your absolute qualifications to make this examination that you are thereby qualified to pronounce in absolute accuracy that there is no God? Can you absolutely demonstrate to yourself and perhaps in addition to others that you have absolute proof that you are so absolutely qualified?'

If so, is it not the case that with these powers of knowledge you yourself are God and are therefore the very God that you are denying exists. If not, then your answer to this 'How do you know' question is very naive and is certainly untenable.

If one has reservations about the existence of God, the wiser position is to be agnostic. The word agnostic is an Anglicization of a Greek word meaning 'I don't know', in this case with regard to whether or not God exists.

The question of whether or not a person is religious does not depend solely, however, on whether or not a person believes in or takes a position with regard to the existence of God. Religion, for example, also involves ethical questions. In other words, if a person is asked whether or not he is religious, he should consider one form of this question to be whether or not he is an ethical person. In other words, for example, he should consider himself to be asked whether or not he is honest in his dealings with his fellow man. If in fact he is honest in his dealings with his fellow man then he is a religious person; that is, he is living that part of being religious which includes being honest.

For some, there is a confusion between being religious and being 'churchy' or 'church-oriented'.

humility in freedom. If I credit myself with what comes from God, I am cast back into my own darkness. It is *pride* to take pleasure in myself as my own work. Humility is the attitude underlying the truth of all *good* actions. [Cf.p.63]

The bulwark of Augustine's system of morality is Adam's sin, which according to his philosophy, has infected all humanity. Originally, both Adam's spirit and his body were completely *good*, but through *pride* he gave up his divine heritage and fell from his *innocence*. The sin of Adam is expressed in man's sexual lust.

Let them perish from Thy presence, O God, as perish vain talkers and seducers of the soul; who observing that in deliberating there were two wills, affirm that there are two minds in us of two kinds, one *good*, the other one *evil*. They are truly evil, when they hold these *evil* things; and they shall become *good* when they hold the truth and assent unto the truth, that Thy Apostle may say to them, 'Ye were sometimes darkness, but now light in the Lord.' But they, wishing to be light, not in the Lord, are made gross darkness through a dreadful *arrogancy* when they are not in the Lord. Augustine was more direct than Plato in his vigor in attempting to demonstrate that the *soul* is *immaterial*. This vigor regarding immateriality, as well as much of Augustine's philosophy, including the problem of evil and the question of *good and evil*, was involved in his conversion to the Roman Catholic Christian Church, including vigorous acceptance of its doctrine of the Fall of Adam and Original Sin. [Cf.pp.56, 58]

## Freud

The underlying premise of Freud in psychoanalysis is the presumption that to engage in therapeutic healing of undesirable tensions and illnesses in patients it is necessary to trace and discover these underlying problems and work with them. The procedure for doing so is the 'probing' into the past of the patient through the use of psychoanalytic techniques to discover the Real sources (etiology) of their problems.

Freud was impressed by Darwin's anthropology. Darwin had supposed that prehistoric man lived in small hordes, each governed by a domineering, sexually jealous male, who commandeered the desirable women in the horde for himself. Robertson Smith had hypothesized that the ritual sacrifice in which the worshipped *totem animal* is eaten is the essential ingredient in all totemism. One day the brothers who had been driven out got together, beat their father to death, and devoured him. That they should have made a meal of the potent father they had killed, Freud thought, is how these 'cannibal savages' were. This was the *primal crime*.

In the *ambivalence* of the father complexes, the Oedipus Complex, having at once *hated* and *loved* the formidable father, the brothers were smitten with *remorse*, which showed itself in an emerging consciousness of *guilt*. In death, the father became more powerful than he had ever been in his lifetime. What he had previously prevented by his very existence, his sons now prohibited to themselves in the psychological situation *deferred obedience* so familiar to us from psychoanalysis.

All human society is constructed on *complicity in the great primal crime*, which must have ineradicable traces in the history of mankind. [Cf.pp.84-85]

### **Correlating the *Mythology* of the Primal Crime of Freud with the Doctrine of Original Sin**

In the late 1890s, moving from reality to mythology had saved Freud from the seeming absurdity of the seduction theory as he had previously formulated, namely, that *all* anxiety and neuroses originated from misused and abused sexuality. Freud now agreed that only *some* anxiety and neuroses have origins in misused or abused sexuality. This agreement saved Freud's other and more adequate contributions to neurosis.

But now, though he hesitated over his assertion and dutifully presented the evidence against it, he finally held fast: in the beginning was the act! It did not exactly increase the prestige of Freud's visionary construct that his account of the way the feeling of *guilt* arose should strikingly resemble, of all things, the Christian doctrine of original sin.

In the beginning was the act! was significantly modified with the publication of *The Interpretation of Dreams*, in which he identified dreams as representing *wishes as fulfilled* rather than *acts*. [Cf.p.86]

### ***A Philosophically Prophetic Evaluation: the Philosophies of Good and Evil by Plato-Augustine-Freud***

## Plato

Philosophical prophecy includes awareness of the existence of revolving instinct and intelligence in personal existence. Instinct is more or less an automatic awareness of the existence of some reality, without Really comprehending the meanings in and the significance of this Reality, whose accomplishment is made possible through enacting intelligence. Somewhere along the spectrum between instinct and intelligence Plato is visionarily aware in great philosophico-*mythological* power of the *Good* Being of great cosmic significance, but in the situation of his time was unable to move his philosophico-*mythology* of the *Good* from being basically an abstract *impersonal* philosophy into persons understanding and experiencing the *personal* ontology of the possibilities being transmuted from the abstract realm of the Idea of the Good into their visionary intelligence of understanding and experiencing personally *The Good* in *their personal* existence.

Plato's cosmic *mythology* is not a scientific or philosophical-dialectical examination of or to convince persons of whether or not *reincarnated* life actually takes place, so much as it is a way to address the personal Reality in which *death turns into life*; and to indicate that when an *evil* man chooses *evil* his way of existing is *inferior* and when a *good* man chooses *good* his way of existing is a *better* existence, possibly leading to *aretae* and therefore virtue and excellence.

Nevertheless, from the perspective of philosophical prophecy another approach for discovering and comprehending the *soul* and consequently the nature of *good and evil* in personal existence to add to Plato's is also possible, in envisioning personal Realities in which the nature of personal responsibility in personal freedom in personal existence are more enlightening.

An elaboration of a philosophical prophecy of the sources and nature of guilt and good and evil is needed for this purpose.

## Augustine

Philosophical prophecy is aware of the situation of life of Augustine in the development of his philosophy of *good and evil*, including his massive growth toward his own personhood in his own *soul* and the depth and spirituality of his conversion to Christ and the grace and *good* he experienced personally; pivotal resources for the discovery and growth of *good* in the lives of persons.

Yet, philosophical prophecy, beyond Augustine's awareness and capabilities to think in the refinements of Aristotelian logic, is aware of the Reality of the existence of both *good and evil* in all persons while in the age of accountability, namely, the awareness of memory and conscience working in the Care in and of each person. When Augustine, in expressing his concern about the evil of *pride*, says that my freedom to turn to the *good* is freedom that has been given me, not my own, his expression is in need of refinements of Aristotelian logic in his thinking.

The difficulty with the philosophy of Augustine is that it is too either/or oriented; either a person is *good* or *evil*. It is likely that the way Augustine accepted his conversion to have been sudden was such a powerful influence in his life that he concluded that this is the standard pattern for the conversion of every person who is converted; and that the *good* he found or achieved in his life was and is the same for everyone experiencing *good*.

In his vigor in attempting to demonstrate the *immateriality* of the *soul*, as well as much of Augustine's philosophy, including the problem of *evil* and the question of *good and evil*, his philosophy was involved in his generalizations beyond the Reality of the particular event of his conversion, which led him to membership in The Roman Catholic Christian Church. Again, in this conversion, Augustine did not then know all that God knows and his views on the question of *good and evil* should be considered in this light.

It is likely the case that generally, conversion does *emerge* gradually in a both/and way in and for, if not in Reality all, converts to Christ. This includes stages of some aspects of a person's life being *good* and some being *bad or evil*. It is also the case that conversion is through *both the grace of God* and the growing merit of the spiritual growth of the person as a component of this grace, on the way toward what Plato referred to as *aretae*, that is, growing and improving virtue, excellence. [Cf.pp.59, 130]

## Freud

The underlying premise of Freud in psychoanalysis is the presumption that to engage in therapeutic healing of undesirable tensions and illnesses in patients it is necessary to trace and discover their underlying problems and work with them. This required probing into the past of persons to discover the source of their problems; based theoretically in the Oedipus Complex.

Freud's theory of Oedipus Complex with its accompanying theory of the source and nature of guilt was

in mythology and being vividly aware of mythological Realities. This vivid awareness had a rare and simultaneously, at times, a very deep penetration into his mind and heart (*soul*). Some persons whose lives function proximally and for the most part in and whose attention is focused primarily or exclusively in man so far ordinary everyday ways of life are at times immersed in mythology and vivid awareness of mythological Realities. Freud's avaricious reading and study and research and what he referred to as his greed for knowledge throughout his lifetime in a widespread array of classics and classical works from many centuries, cultivated his mythological propensity-awareness. (Freud, p.22)[Cf.p.71; Ch.9, pp.102-5]

In a rather crude way, but perhaps idiomatically instructive, it could be said that Augustine made too much of God and Freud made too little of God. In every other breath Augustine was saying God is everything and without God man is nothing. On the other hand Freud was saying, in effect, I have no need of God, I can take care of the development of psychoanalysis by myself and with my relationships with protégés and friends.

If persons who pray to God will give themselves some philosophically prophetic reflection in which to grow in understanding the value and disappointments of persons exercising themselves in prayer, perhaps both the value and limitations of the models of Augustine and Freud may become Realized. In Reality, lots of times when persons pray nothing observable Really happens as a result of these prayers. While it is also the case that on occasions something helpful and enjoyable Really happens.

What are we to make of this? Perhaps it is the opinion of God that at times persons will be benefited by being left alone to their own personal creative devices to solve their problems and create their lives. And perhaps at other times persons will be benefited if Divine suggestions were made to them through which their lives would be created in ways more beneficial to them than if I, God, had not *intercessorily* been of assistance to them.

It might just be the case that in this way the Augustine-Freud aspect of the Plato-Augustine-Freud triumvirate would be creatively reconciled, and the twain become one.

## A Myth of a Philosophically Abstract God

They said that they were sure that God exists and that they could prove it. I asked, well where is this God and what is He like? They said that he was somewhere in the west and knew everything. I had some questions for and requests to make of God so I began to look for God who was somewhere in the west. Not knowing exactly what to look for, I decided that the way to locate God was to search for sources of marvelous wisdom and power. But how to go about making this search? Perhaps I could pray to God for marvelous wisdom and power.

After some time of praying to God for marvelous wisdom and power I could tell that I had not yet developed marvelous wisdom and great miraculous power to perform miracles in my life. So I decided I better use another approach to find God. So I made use of the most up to date sources of knowledge in this quest, television especially educational programs and documentaries -and the newspapers. From time to time I seemed to be exposed to some remarkable things as I searched these sources for wisdom and power. But eventually I had to conclude that I had not yet developed in my life this wisdom and miraculous power I sought, so I concluded that either there was no God or that I needed to seek another source for locating Him.

So, I began to ask neighbors and friends and family and associates, some very well educated, how I could locate God. For some time I received a variety of opinions on this subject. Some were, like myself, using various techniques to find God that they invited me to try and I did so for quite a while. Yet I must admit that I haven't yet found that great and miraculous wisdom and power that I had been expecting to find when I found God.

## A Myth of a Personal God

Someone asked a wily old wizard how they could tell if they were to receive Divine inspiration and guidance from God. The wily old wizard suggested that Divine wisdom and inspiration and guidance from God comes very subtly in the heart and mind of persons seeking inspiration, comes in a still, small voice; but persons are advised that this voice does not ordinarily come in finished sentences but rather in precepts and Ideas, from His realm of creation-of-life Ideas.

Then this someone asked the wily old wizard how they could distinguish between their uninspired Ideas and Divinely inspired Ideas. The wily old wizard suggested to this someone that they should always notice the nature of their Ideas and Feelings before, during and after seeking Divine inspiration. In due time this someone would realize through repentance and *taking Care of their own soul* that they were aware that

pursued through *dialogue*. The dialogues were mythological ways for each of the participants to take care of their own *soul*. Through the dialogues, Plato guides our attention to something that cannot be understood or demonstrated by reason alone, something that is not only analyzed but mainly narrated, the *myths*.

Despite the rationalist critics who regard these *myths* as superfluous, Plato clearly attaches great importance to them. Thus the study of Plato requires us to learn what his philosophy is, *mythologically*. (Jaspers, pp.61-62, 7-9) [Cf.pp.38, 41]

## Augustine

Augustine *mythologized* the philosophy of Plotinus in ways which were appropriate for him and which had a creative influence in his life from that time on. Plotinus' philosophy as assimilated by Augustine undergoes a radical transformation: Plotinus' One, beyond being, spirit, and knowledge, becomes in Augustine identical with God, who is Himself being, spirit, and knowledge. Plotinus' triad—the One that is above being, the spirit that is being, and the world-soul that is reality—becomes in Augustine the Trinity, the One God in three persons. Augustine's development has its one crisis in the conversion, but this act of conversion is repeated throughout his life and only thus completed. Consequently, Augustine's baptism is not an end but a beginning. The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies.

The bulwark of Augustine's system of morality is Adam's sin, which, according to his philosophy, has infected all humanity. Originally, both Adam's spirit and his body were completely good, but through pride he gave up his divine heritage and fell from his innocence. The sin of Adam is expressed in man's sexual lust. Though Augustine wasn't directly conscious of it, this philosophy was and is *mythological*, with the modified exception of the specific event of his conversion. [Cf.p.58]

*Mythology* was an intimate and intricate portion of the lives of the Plato-Augustine-Freud triumvirate. Plato-Freud were quite vividly *aware* of this. Yet in his situation of life, Augustine was not consciously aware of this. Augustine's life after his conversion was characterized by the power of his passion for *clear thinking* and his consciousness of a direct *encounter with God* and the great *new spiritual reality* that had *dawned* in him in which this *inner light of eternal reason* stands higher and is the source of a greater than traditional philosophy. [Cf.p.101]

It is likely that this *luminosity* was such that in his situation of life he was unable to realize the intimate correlation between *mythology* in philosophy and religion. There is always some philosophy in religion and some religion in philosophy and *mythology* in both, since all three are essentially meta-physical, whether persons are aware of this or not.

In the light of the *mythological* component of philosophy and religion and faith revealed here, and of the accurate separation of factual history and myth, without being aware of it, Augustine's conception of God and of evil, of freedom and grace, of original sin and redemption, of the body of Christ and of Adam and original sin, and of creation being, not through *eternal emanation* but was a unique creation, were all *mythological* conceptions. [Cf.p.45] [Cf.pp.47, 58, 101](Jaspers, p.69)

## Augustine's Philosophy and Religion and Mythology Seen in the Light of Philosophical Prophecy

Philosophical prophecy is aware of the misconception persons may have who are personally inexperienced with this inner light of eternal reason to which Augustine refers. In this lack of experience persons are liable to inadvertently and unawaringly presume that with revelations of the inner light of eternal reason, God reveals all that He knows. Philosophical prophecy is aware that this inner light reveals that for which a person is prepared precept by precept in the situation of life of a person at the time; and especially that which will be appropriate to the growth and development of the *personal possibilities* of each person to mature and fulfill that person's own personal ways of and for *Being themselves essentially*. As further evaluations of the triumvirate of Plato-Augustine-Freud continue here, limitations and ways of improvement in the philosophies of each will be seen in the light of philosophical prophecy.

## Freud

One of the factors in the life of Freud through which he became the first pivotal psychoanalytically-philosophical therapist in human history was his life being oriented toward and immersed

dated to the first quarter of the 20th century and since that time has been rejected by anthropologists due to much greater sophistication and extensive research and expertise in anthropological research than at that time. The anthropology regarding the primal mind and the mores of the so-called tribal and savage mind that Freud adopted from Darwin and the anthropologist Robertson Smith to establish his psychoanalytic-philosophy of *guilt* were soon rejected as being incorrect. Philosophical prophecy, therefore, searches for a more adequate way of understanding the nature and sources of guilt and good and evil in mankind. [Cf.pp.85-86]

## CHAPTER 10

### ***A Philosophical Prophecy of the Sources and Nature of Guilt and Good and Evil in Mankind***

#### **Metaphysical Mythology**

The philosophical disposition in Augustine's life-long searches and researches toward and into the discovery and maturation and fulfillment of himself in ways of Being himself essentially were remarkable and miraculous. Traditional philosophy in general is dedicated to a search for and advocacy and valuing of the nature of Realities whose nature is not susceptible to common sense observation, whose approach to acquiring information is some combination of subjectivity and objectivity with accompanying successes and limitations and distortions, or the practice of the scientific method, whose success is predicated on strict objectivity, that is, in doing research and reaching conclusions about things which are only and always *publicly observable*. Engaging in philosophy and its *mythological* components is making investigations into areas of life and personal existence which are *metaphysical*; that is, are not either just common sense or scientific in the sense of investigating only that which is publicly observable as the scientific method requires. [p.102]

#### **Mythology in the Life of Augustine**

Augustine's development has its one crisis in the conversion, but this act of conversion is repeated throughout his life and only thus completed. Consequently, Augustine's baptism is not an end but a beginning. The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies.

Clarity brings depth. Lucid discourse leads faith to fulfilling self-awareness of itself. The nature of God and of *evil* is clarified in the polemics against the Manichaeans; *freedom and grace, original sin* and redemption, and the Roman Catholic Church as the one *corpus mysticum*, the body of Christ, are elucidated and clarified in these polemics and controversies. [Cf.p.47]

The bulwark of Augustine's system of morality is Adam's sin, which, according to his philosophy, has infected all humanity. Originally, both Adam's spirit and his body were completely good, but through pride he gave up his divine heritage and fell from his innocence. The sin of Adam is expressed in man's sexual lust. Though Augustine wasn't directly conscious of it, this philosophy was and is *mythological*, with the modified exception of the specific event of his conversion. [Cf.p.58]

*Mythology* was an intimate and intricate portion of the lives of the Plato-Augustine-Freud triumvirate. Plato-Freud were quite vividly *aware* of this. Yet in his situation of life, Augustine was not consciously aware of this. Augustine's life after his conversion was characterized by the power of his passion for *clear thinking* and his consciousness of a direct *encounter with God* and the great *new spiritual reality* that had *dauned* in him in which this *inner light of eternal reason* stands higher and is the source of a greater than traditional philosophy. [Cf.p.101]

It is likely that this *luminosity* was such that in his situation of life he was unable to Realize the intimate correlation between *mythology* in philosophy and religion. There is always some philosophy in religion and some religion in philosophy and *mythology* in both, since all three are essentially meta-physical, whether persons are aware of this or not.

#### **Augustine's Philosophy and Religion and *Mythology Seen in the Light of Philosophical Prophecy***

Philosophical prophecy is aware of the misconception persons may have who are personally inexperienced with this inner light of eternal reason to which Augustine refers. In this lack of experience persons are liable to inadvertently and unawaringly presume that with revelations of the inner light of eternal reason, God reveals all that He knows. Philosophical prophecy is aware that this inner light reveals that for which a person is prepared precept by precept in the situation of life of a person at the time; and especially that which will be appropriate to the growth and development of the *personal possibilities* of each person to mature and fulfill that

perception, Being-in one's own calling, personal self-subsistence and Being one's own personal conscience. Self-perception in personal existence is disclosed in Care as the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The voice of conscience is one's own essential ways of Being emerging in his personal existence. These essentials of memory, conscience and Care and all of person's own ways of Being themselves essentially plateau from time to time. (III:Ch.19, pp.18,7,8;Ch.25, p.14)

#### **Metaphysical Mythology**

The philosophical disposition in Augustine's life-long searches and researches toward and into the discovery and maturation and fulfillment of himself in ways of Being himself essentially were remarkable and miraculous. Traditional philosophy in general is dedicated to a search for and advocacy and valuing of the nature of Realities whose nature is not susceptible to common sense observation, whose approach to acquiring information is some combination of subjectivity and objectivity with accompanying successes and limitations and distortions, or the practice of the scientific method, whose success is predicated on strict objectivity, that is, in doing research and reaching conclusions about things which are only and always *publicly observable*. Engaging in philosophy and its *mythological* components is making investigations into areas of life and personal existence which are *metaphysical*; that is, are not either just common sense or scientific in the sense of investigating only that which is publicly observable as the scientific method requires.

#### **Mythology and History and Science**

Paul Ricoeur, distinguished professor of philosophy at the University of Paris, published profoundly on the nature of symbolism and mythology from the perspective of what he referred to as *modern man*. When he refers to primary and secondary symbols used by his contemporaries as mediums for conveying understanding of defilement, of sin, and of guilt, he notes that this new level of expression *embarrasses the modern man*. He designates this as a crisis which signifies the loss of the mythical dimension. For him, modern man alone can recognize the myth as myth because he alone has reached the point where history and myth become separate. This is a crisis of the loss of the mythical dimension because mythical time can no longer be co-ordinated with the time of events that are historical in the sense required by historical method and historical criticism, and because mythical space can no longer be co-ordinated with the places of our geography on our maps produced by modern civil engineering. (PR p.161-2)

The historical method and historical criticism were major advances made by historiographers in the 19th century, in correlation with the development of the science of archaeology, in which factual and reliable history could only be written and concluded on the basis of artifacts located and accurately assessed by means of modern science to determine the facts related to the lives of historical persons, such as being in possession of and accurately identifying the documents and signatures of those persons drafting the constitution of the United States and being in possession of the document of The Constitution itself. In other words, conceptions not based in historical fact are *mythological*.

And The New Testament, for example and on the other hand, is a record of those personal lives and Realities recorded therein and which are mythological. The spiritual Realities contained in the New Testament cannot be discovered and understood only historically or archaeologically or through any other science, but must be *apprehended* by *discovering personal* ways of Realizing the meaning and significance of the mythology *appropriate for them-to-be* revealed to them and their thereby *appropriating* the Realities of this mythology into the creation of their very own lives.

#### ***Mythology and Philosophy in the lives of Plato-Augustine-Freud***

The origin of philosophy is embedded in mythology and the origin of mythology is embedded in philosophy. The lives of the pivotal triumvirate Plato-Augustine-Freud were embedded in mythology embedded in philosophy.

#### **Plato**

Not willing to simply give up on Athens in the midst of its deterioration in his day, Plato established a sanctuary for continuing visionary academic pursuits, the Academy, where education was

## CHAPTER 14

### ‘Connections’ in Plato-Augustine-Freud-Jefferson Being Religious

The totality of the multidimensional cosmic genetics in and of Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Jefferson-John Lennon does not *emerge* in incarnation in heaven-earth fusion in such a way that His-Their cosmic totality is thereby revealed in human existence as such ; but does so in various combinations in-Being-in situations in life with particular characteristics in these situations in life . As such He-They Is-Are, nevertheless, simultaneously the same person and not the same person. He-They Is-Are thinking and saying in some sort of *inspired-illumination* essentially the same thing, as expressing the same thing in His-Their own diverse situation in life ways. To comprehend this adequately it is advisable to understand the Realities of revolving instinct and intelligence and metaphysical mythology.

### ‘Revolving Instinct and Intelligence’

To comprehend the various combinations and ways particular characteristics of the cosmic genealogy of Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Jefferson-John Lennon *emerge* in particular situations in life , it is necessary to comprehend the nature of revolving instinct and intelligence .

Contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind and the question of precisely what is good and what is evil are not generally adequately and never *automatically* known to persons. They can only be discovered and matured in and through revolving instinct and intelligence .

Consequently Adam and Eve mysteriously (and paradoxically ) found themselves in the situation in the partially lone and dreary world where they needed to work by the sweat of their brows toward participating in creating a new kind of Garden of Eden. In the midst of these events they discovered themselves to be in the mysterious (paradoxical) situation of being both lost and fallen in ways and yet at the same time Really Being-there themselves in ways; having lost themselves and each other and yet not *altogether* losing themselves and each other.

In the process of finding and creating themselves through heaven-earth fusion in mortal incarnation and finding and creating their children, when they discover themselves and their children, they Are, though unawaringly, involved in revolving instinct and intelligence , and, thus, in the midst of the opportunity for creative maneuverability . Through their revolving instinct and intelligence they discover step by step, through trial and error and gentle repentance and faith in Divine guidance, ways in which they can grow within themselves, and Being-in each other, together, to more fully participate in the creation of life, from time to time . (III:Ch.19, p.17; Ch.14, p.13; Ch.9, pp.77-78; Ch.5, pp.99-100; Ch.7, pp.111-112)

It is known from the perspective of philosophical prophecy, though there is no scriptural indication that Adam and Eve were conscious of it, that this cosmic spiritual growth involves several key factors, including the appropriation of creative personal privacy, through the process of revolving creative cosmic veilings and unveilings of essential cosmic ingredients of their very own personhood; and through the discovery and creative growth of cosmically personal compatibilities; and through the continuing cultivation of their personal agency and personal non-contingency. Since all persons also embody these personal possibilities for cosmic spiritual growth, whether awaringly or not, they are thereby involved in the heritage of Adam and Eve. (III:Ch.14, p.6; Ch.20, pp.17-21; Ch.19, p.26)

To comprehend ways in which these mythology events eventually lead to the plateau of the ways philosophical prophecy envisions the meanings in and significance of revolving instinct and intelligence in the creation of life it is necessary to *know* their components.

Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into intelligence. Personal intelligence is an aspect of personal existence which always includes memory, conscience and Care.

Memory is the gathering and convergence of thought to essentials, thinking the essence of.

Conscience is inherent in and arises out of personal Care at the heart of personal ontology. Persons are essentially an embodiment of their always Being-in their own Care. Aspects of personal Care are self-

persons own personal ways of and for *Being themselves essentially*. As further evaluations of the triumvirate of Plato-Augustine-Freud continue here, limitations and ways of improvement in the philosophies of each will be seen in the light of philosophical prophecy. [Cf.p103]

### Mythology and History and Science

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The historical method and historical criticism were major advances made by historiographers in the 19th century, in correlation with the development of the science of archaeology, in which factual and reliable history could only be written and concluded on the basis of artifacts located and accurately assessed by means of modern science to determine the facts related to the lives of historical persons, such as being in possession of and accurately identifying the documents and signatures of those persons drafting the constitution of the United States and being in possession of the document of The Constitution itself. In other words, conceptions not based in historical fact are *mythological*.

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### Augustine’s Mythology

In the light of the *mythological* component of philosophy and religion and faith revealed here, and of the accurate separation of factual history and myth, without being aware of it, Augustine’s conception of God and of evil, of freedom and grace, of original sin and redemption, and of the body of Christ and of Adam and original sin , and of creation being, not through *eternal emanation* but was a unique creation, were all *mythological* conceptions. [Cf.pp.47, 58, 101]

### Mythology and Philosophy in the lives of Plato-Augustine-Freud

The origin of philosophy is embedded in mythology and the origin of mythology is embedded in philosophy. The lives of the pivotal triumvirate Plato-Augustine-Freud were embedded in mythology embedded in philosophy. Their philosophical mythology, however, limited to their situation in life , was unable to reach philosophically prophetic insights.

### How Sin ‘Entered’ the World

Scripture mythologically reveals that:

The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed; and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of *good and evil*, thou shalt not eat of it, for in the

day that thou eatest thereof thou shalt surely die.

And the Lord God caused a deep sleep to fall upon Adam, and he took one of his ribs, and from the rib made he a woman, and brought her unto the man. (Gen.2:8-22)

Now the serpent was more subtle than any beast of the field. And he said unto the woman, in the day that ye eat of the tree of the knowledge of *good and evil*, Ye shall not surely die, for God knoweth that in the day ye eat thereof ye shall be as gods, knowing *good and evil*.

(And after Adam and Eve had eaten of this tree) The Lord God said, Behold the man is become as one of us, to know *good and evil*: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. (Gen.3:1-5, 22-23)

A value of this mythological presentation of the creation of life instituted through Adam and Eve is its capability of drawing and at times riveting the attention of persons in every culture and civilization worldwide and throughout human history, in their names or a variety of nomenclature and scenarios, in to processes through which persons at times and in ways allow them to at least partially find and fulfill their very own personal place in to the mystery and miracle of the creation of life.

Yet, philosophical prophecy is concerned to bring its dimensional understanding into the picture for those who desire to augment their finding and fulfilling their very own way-places in the creation of their lives, above and beyond their appreciation for their exposure so far to Adam and Eve mythology.

With reference to the Garden of Eden account it may be noted that they were brought face to face by the old serpent in to the dilemma and at the same time opportunity of whether or not to remain in that paradisiacal state of the type of innocence and veiling they were in or whether to pursue a knowledge of good and evil through which they may come to participate in the creation of their lives and those of others in ways in which they were unable to so engage themselves in their Garden of Eden state of Being.

For philosophical prophecy, the *mythological* reference to the old serpent, to the Devil and Satan, refers to the varying degrees of those structures of evil in persons which are somehow the potential for, and embodying of which, is always inherent in or atmospherically imposed on personal existence in mortal life, from the Garden of Eden ever onwards; along with structures of good.

The Garden of Eden experience includes falling from certain stages or plateaus of innocence and naivety experienced by Adam and Eve and every person. Throughout all places and ways of being involved in evil, involved in sin, is persons hindering themselves and others, in varying degrees, from finding and maturing and fulfilling themselves, their lives, in -Being and living in accordance with their personal rhythms and attunements in -Being who they themselves essentially Are, personally. The personal growth of this discovery and maturation and fulfillment occurs only gradually through various stages and plateaus of growth and development, of revolving instinct and intelligence and revolving knowledge of good and evil. (I:Ch.6, p.100) (III:Ch.25, p.8)

### ***Mystery and the Knowledge of “Good and Evil”***

For increasing understanding of the overall context and the challenges of Adam Being a quickening spirit in persons who are maturing their comprehension of good and evil, the New Testament passage referring to Adam other than several verses in I Cor. Chapter 15 provides a resource for re-Search. The *mythological* observation of Apostle Paul to the Romans needs both to be seen in the ways that it is *mythological* and then to be prophetically demythologized by seeing it from the perspective of philosophical prophecy.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world; but sin is not imputed when there is no law.

Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. (Rom.5:10-14)

proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to discuss and contradict them. (TJ pp.154-155)

Again, while U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases*. This was far from being obvious or a part of society in his own time. [Cf.p.153]

### **Overcoming the Limitations of a Puritanical Legacy**

Puritanical morality is based on the ethical theory of the only way to be virtuous was and is to live precisely by the letter of the law which has been made public knowledge in Christianity and applies to everyone in exactly the same way. Again, this does not account for the differences in the intrinsic needs and desires and inherent personal possibilities which are somewhat different in and of each person from every other person; and as such is *impersonal* non- salvation abstraction.

After being appointed minister to France to replace Benjamin Franklin, Jefferson did not guess that he would stay altogether five years. The experience tempered any lingering Puritanical legacy that might have been in him from his childhood, broadened his compassion for and understanding of anyone caught up in the delights and difficulties of extramarital adventure, and reinforced his private conviction that a man is the master of his own body, to govern as seems best.

### **Jefferson ‘Maneuvering Around’ in Ethics and Morality in the Institution of Slavery**

An ethical and moral dilemma Thomas Jefferson lived in all of his life was how to be ethical and moral while participating in the institution of slavery. His dilemma was a desire to live within the law while at the same time participating in the freedom and emancipation of slaves, which was illegal.

Instead of retreating, however, Jefferson within five years moved into the far more radical position of denouncing slavery as an infamous practice. He insisted that its abolition was the great object of desire in the American colonies this a year before the first abolition society was organized in America. When it came to his own private action there was a seesawing, an obvious uncertainty, and also evidence of what may be said to be a great ambivalence or a maneuvering in his ethics and to be as moral as possible in the institution of slavery, including his participation in the education of slaves. Jefferson was the only known slave owner of record who sought to educate his slaves and teach them to read and write, slave owners continually guarding against slaves escaping from them and fearing that any advantage given to slaves, including learning to read and write, would encourage this. (TJ pp.102-103) [Cf.pp.157-158]



bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose.

But we must *await with patience* the workings of an overruling providence, and *hope* that that is preparing for the *deliverance* of these our suffering brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by *diffusing light and liberality* among their *oppressors*, that they are not left to the guidance of a *blind fatality*. (TJ p.232)

The difference between Jefferson's philosophically prophetic faith in a God of Justice and the abstract and thus *impersonal* traditional dogmas about the justice of God of the entrenched and intransigent Anglican clergy was and is remarkable. To embody the faith that the God of creative justice, in miraculous and subtle and flexible patience was *patiently diffusing and infusing*, non-interferingly, *intercessory* light and liberality into oppressors, was and is remarkable; and his philosophically prophetic insight was far ahead of even his revolutionary times in his situation in life and is still far ahead of current traditional philosophical and religious ideas of God's justice.

### **Philosophical Wisdom in 'Veiling' Personal Privacy in 'situations in life' of Misunderstandings**

The ethical theory of man so far includes a principle of honesty which is presumed to be a necessary principle of virtue. The oath in courts of law in man so far practices to administer justice in American Democracy is a feature of Democracy which is indispensable in the situation in life for which it is designed and is and has been, since its establishment in the United States of America, a provision for justice for American citizens far superior to and surpassing any other form of government so far developed in human history. In this oath persons swear to tell the truth, the whole truth and nothing but the truth, so help me God.

Jefferson was apparently aware of the place of conforming to this oath as it was appropriate in the administration of that justice which involved thoughts and actions in the public domain of life. But in his philosophical wisdom, Jefferson was also aware of the personal Reality that not all elements of justice in personal existence should be matters of the domain of public life and if and when unwisely inserted into public life are and were and would be subject to, and inevitably lead to, destructive misunderstandings among people. This is due to the nature of human existence, in which adequate and accurate information cannot be communicated and conveyed from person to person automatically or even with good intent, since persons are often unprepared to or incapable of receiving certain kinds of communication.

So, Thomas Jefferson was known by some of his contemporaries to be wily and shrewd and restrained, whether they agreed with this or not. Jefferson's emergence during the campaign of 1800 as a resolute, determined, and wily candidate for president can be partially charted, though with some difficulty, in his letters, where he shows himself to be polite, shrewd, restrained, and often secretive. He sent his most confidential letters by special messenger, often with instructions that the missives be burned. (TJ p.429)

Clergymen told their parishioners that a vote for Jefferson was a vote against Christianity, and warned that if he won they would have to hide their Bibles in their wells. Jefferson was urged by friends to make his religious position clear, but he was far too wily to lay himself open on that score. In dodging Benjamin Rush's appeal for a letter on Christianity, Jefferson wrote tactfully that he had no time, and that in addition it would do no good.

What he was finally moved to write, however, was that he would never court the clergy by offers of compromise. The Episcopalian and Congregationalist churches in particular, he noted, still hoped to be named the U.S. established church. In that elegance and eloquence that bursts forth at times he wrote one of the most famous of all his lines: I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man. (TJ p.431) The Inward Persuasion of the Mind and the Moral Conscience

Again, Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable on the third offense by three years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that religion consists in the *inward* persuasion of the mind, that the care of every man's soul belongs to himself.

Again, the measured cadences of Jefferson's famous Bill No. 82, submitted to the Virginia state legislature, proposed the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence. Almighty God hath created the mind free. Our civil rights have no dependence on our religious opinions. Truth is great and will prevail if left to herself. She is the

In significant ways and in the depths of personal ontology, in the depths of personal existence, the precise nature of sin and death by sin as it dwells in the heart of each person exists in the realm of mystery. As such it can never be simply recognized and identified and understood *automatically* and can only be adequately and accurately so through envisioning it in philosophical prophecy.

*Mythologically* sin and death by sin entered the world through Adam. Though death reigned from Adam to Moses, and though sin was in the world, it was and is not imputed when there is no law. In this mythology an account is not given of sin, and death by sin, from Moses to Christ; yet the salvation and reconciliation to God of those persons with faith in Christ in the generation of Jesus is affirmed, since the law alone cannot save a person. (II:Ch.9, p.76)

In this *mythology*, as in *mythology* in general, there is no definition or exposition of the nature of the sin and death and law referred to; or attempt to show *how* sin became world wide and *how* redemption from sin was made available to man. Yet this kind of knowledge of good and evil is a personal possibility through philosophical prophecy, which is a heritage of Adam and Eve. (III:Ch.25, p.9)

### **The Evolution of Knowing "Good and Evil"**

#### **Justice and 'Plateaus' of knowing "Good and Evil"**

The creation of life is evolutionary, at least in the sense that the lives of persons and civilizations move into and then settle down for a time from plateau to plateau. A striking example of this civilizational moving into and the settling down for a time in a plateau is the development of the modern industrial and scientific society in the 19th and 20th centuries, having now developed nuclear power, computerization, and space travel, the likes of which have never before appeared in human history.

Plateaus of knowledge of good and evil is a personal possibility which is a heritage of Adam and Eve. Again, contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind, the question of precisely what is good and what is evil is *not automatically* known to persons adequately, in any dispensation of their existence.

A dimension of thought intimately related to those of sin and law and good and evil is the investigation of the nature of justice. In the philosophy of Plato and of Aristotle several centuries before the Christian era, a primary consideration was the nature of justice. During the Christian era Greek-Hellenistic Christianity gradually emerged, especially through St. Augustine in the 5th century and St. Thomas Aquinas in the 13th century, based in the philosophy of Plato and of Aristotle, and remains to the present time as the underlying basis of Western Civilization in general and Christian ethics in particular, whether awaringly or not.

For Hellenistic Christianity, justice is a practical Ideal-Divine production; that is, it is at bottom based on impersonal abstract and idealistic formulas for behavior. Generally for that aspect of Christianity which is and has been Hellenistic, Justice in and between persons and families and peoples is persons attempting to bring lives individually and collectively into conformity with some projected and abstract absolute Truth of absolute Justice stemming from various interpretations of Plato and Aristotle.

These abstract ontological and sociological views, however, have not yet adequately accounted for the nature of personal existence itself in terms of an ontologico-anthropologico-*phenomenology* of the existence of persons themselves as a factor in considering their personal nature and how Real personal justice really fulfills or may fulfill the actual creation of their lives, personally.

If we attribute personal value to man, then this should be conceived in terms of the kind of Being he is. Persons are in creation in one another transcendently in the existentiality of their own ways of Being themselves essentially. They are creating themselves and each other existentially whenever and to the extent that they find themselves, and Are themselves existentially in their own ways of Being themselves essentially in themselves and each other in their own care, justly and really justifiably; otherwise, they are in annihilation of who they themselves essentially are.

Various forms of Greek philosophy and Hellenistic Christianity, at bottom, conclude and advocate justice to be some *impersonal* and absolute Ideal Truth or Truths which somehow emanate into and are identifiable philosophically at times in the midst of typical social, economic, political and religious life. Justice, then, is created by bringing life individually and collectively into conformity with the absolute Truth of absolute Ideal and Divine Justice. These conclusions view justice to be just equality and injustice to be

unjust inequality . This overlooks the potential of persons to be involved also in just inequality and unjust equality . (I:Ch.10, pp.163,167-168)

Again, truly creative justice and good and evil can only be *personal*, be founded in personal ontology and be found, matured and fulfilled in the kind of Being Man Is . When this occurs it is identifiable envisioningly through seeing those influences in persons lives through which (and by whoever) persons are being assisted in finding and fulfilling their very own personal ways of Being themselves essentially in their *personal* participation in their creation of their very own lives. (III:Ch.25, pp.10-11)

### **Good and Evil and the 'Plateau' of Philosophical Prophecy**

Philosophical prophecy sees the drama of Adam and Eve both in the Garden of Eden and subsequent thereto, and their children, to be an involvement in Being- as -having-been-and-will-be brought face to face by the old serpent and his influence on themselves and others in to both the dilemma and yet the opportunity of whether or not to take advantage of being involved in a world of both good and evil , in such ways that they may eventually move toward more adequately discovering and fulfilling their lives as to who they themselves essentially are, *personally*.

The current emergence of philosophical prophecy provides a plateau for better understanding good and evil toward this discovering and fulfilling their lives by persons than in any other plateau so far experienced by man, inspired by man's heritage through Adam Being a quickening spirit . This better understanding is made possible through discovering and comprehending and fulfilling the nature of the patterns of revolving instinct and intelligence and revolving law and spirit .

In a pattern similar to that of the evolution of the lives of persons and of civilizations from generation to generation , revolving instinct and intelligence and revolving law and spirit alternately plateau . Law and spirit in personal existence are always plateauing as the lives of persons and civilizations move into and then settle down for a time from plateau to plateau .

The creative knowledge of good and evil in persons can only be discovered and matured in and through revolving instinct and intelligence and revolving law and spirit , *relative* to the personal plateau in which persons reside at the time . (III:Ch.25, p.11)

### **The Nature and Danger of the Subtlety of 'The Old Serpent'**

Apocalypse, a form of mythology, reveals a perspective of the old serpent which may become a resource for an elaboration of philosophical prophecy related to structures of evil in heaven and earth.

There appeared a great wonder in heaven: and behold a great red dragon. And his tail drew the third part of the stars of heaven, and did cast them to the earth.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. (Rev.12:3-10)

The disputation between the old serpent on the one hand and Michael-Adam and the Cosmic Redeemer on the other hand involves dwelling in cosmic kingdoms and also involves kingdom building. There are multitudes of cosmic hosts or personages or angels involved; in heaven, in earth, in hell, in heaven-earth fusion. The issues involved are structures of good and evil and their accurate and adequate identification and a prophetic comprehension of their roles in the cosmic evolution of personal existence.

Destructive and creative kingdoms are not essentially identifiable and understood objectively, though some of the fruits may be. A destructive kingdom is a kingdom of sin and structures of evil and death, primarily intangible but always with tangible consequences. These consequences in personages are proportional to the nature and extent of the sin and structures of evil and death in which they are involved. There is not and cannot be any general salvation in a kingdom whose structure inextricably involves the spiritual and physical death

from philosophical prophecy, contradictory.

One of the precepts of Deism in general and Thomas Jefferson in particular: God does not *interfere* in the affairs of mankind. (TJ pp.228-229)

Jefferson's legislation in Congress provided that after 1800 there should be neither slavery nor involuntary servitude in any newly created state. It took seven states to carry the vote; Jefferson got but six due to the illness of a Congressman sure to vote for it and Congressmen who were absent and did not therefore influence the vote in favor of freedom for slaves.

In his disappointment Jefferson noted that The voice of a single individual would have prevented this abominable crime from spreading itself over the new country. Thus we see the fate of millions unborn hanging on the tongue of one man, *and Heaven was silent in that awful moment!* When Demeunier noted that Virginia had failed to enact any kind of legislation for emancipation in 1785, Jefferson's own feelings included a reverence for God and at the same time a conviction that he should not abandon his long held philosophy that the belief of others that God *interfered* personally in the affairs of men was a primitive feature of traditional Christianity. (TJ pp.250-251)

At the same time it had been the case, which he did not repudiate at this time, that his conviction during the Revolutionary War in 1774 that he should sincerely continue to maintain in appropriate ways and times his views when, after the Boston Tea Party and the subsequent blockade of the port of Boston and the abolition by the British of all local government by colonists, he called on the House of Burgesses in Virginia to appoint a day of fasting and prayer asking divine Interposition to avert the Evils of War. On the surface, these two aspects of the Religion of Thomas Jefferson would seem to be contradictory, but he apparently was aware of the philosophical refinement of the difference between the *interference* and the *interposition* of God. (TJ pp.113-114)

### **Moral and Ethical Flexibility in contrast with Inflexible Denominational Dogmatism**

From childhood on, Jefferson was exposed to the inflexible denominational dogmatism of the Anglican clergy. Somehow, in varying ways and degrees in and from his cosmic-genetic *nature* in his revolving instinct and intelligence , Jefferson was aware of aspects of the destructivity of the inflexible denominational dogmatism of the Anglican clergy. From their point of view, and at times that of the society of his day in general, Jefferson's creative flexibility was taken to be religiously heretical and socially inadvisable and unjust and not wisdom.

Jefferson was way ahead of his times and their accruing Christian tradition from millennia in the past by Realizing in some degree of his cosmic-genetic revolving instinct and intelligence that no two persons are exactly alike, either in their cosmic *nature* or *nurture* in the midst of their living environment. This being the case the needs and desires and personal possibilities to-Be engaged in the creation of this lives is never exactly the same.

The abstract and therefore *impersonal* generalizations of ethics (theory) and morality (practice) that traditional denominational Christianity forces persons to conform to cannot, therefore, meet those moral and ethical needs of each person individually and in various groups which are above and beyond those which can be fulfilled by traditional Christian denominational moral and ethical requirements for persons to be good and overcome evil , and what they could understand or accept. Jefferson's moral and ethical *flexibility* was designed by him in his Religious way of life to account for and attempt to assist in their fulfilling the differences in their personal needs and desires of persons in their personal existence.

### **The Philosophical Faith of Jefferson in the God of Justice**

Being unique in his religious faith in the situation of his life in Revolutionary times his view of the God of Justice was also revolutionary. In 1800 Jefferson introduced legislation in the Continental Congress that would make all territories becoming states from 1800 on would be states free from slavery. Though 6 states voted in favor of the legislation it was defeated by 1 vote and his own state of Virginia had voted against it.

The French historian Demeunier corresponded with Jefferson and noted the irony that his own state had voted against his legislation. In his reply to Demeunier he expressed his unique view of the God of Justice.

What a stupendous, what an incomprehensible machine is man! Who can endure toil, famine, stripes, imprisonment or death itself in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him thro his trial, and then inflict on his fellow men a

that he could thereby be sure of its reality. [Cf.pp.68-69]

Nevertheless, in the broad spectrum of Being Religious, Freud was a very religious man in many ways. In some sort of image along with Jesus Freud was a healer of illnesses of the mind and as such facilitated a world wide network of healing with major degrees of success in several nations. This capability and power was made possible through Divine revelation at times, assisting him to make the connections in knowing how to be a psychoanalytic healer.

In this effort Freud was an unusually compassionate person and helped numerous persons in many religious ways above and beyond contributing to the healing of mental illnesses. This included helping persons to come to comprehend what a person really is and who they themselves really were in their images of themselves and others and growth into being healthy persons. This was in part accomplished through those aspects of his concepts of *Ego, Id and Superego*, through which he accomplished more toward the teaching and facilitating of personal repentance from the machinations of the superego than was accomplishable through other methods of therapy; which was also at the heart of Jesus message and ministry and was in some sense in his image. [Cf.pp.74, 78-80, 90-94, 183]

## Jefferson

Many philosophers in the 18th century in Europe were philosophers in and of what was referred to as The Enlightenment. This was an era of the discovery of many of the values of science, the patriarch being Sir Isaac Newton, a pivotal giant in turning persons away from superstition and toward scientific, that is objective, observations and experiments into and of the nature of objective reality. Many participants in The Enlightenment were scientists without being philosophers, but those with philosophical dispositions and interests saw the value of adopting the spirit of The Enlightenment in overcoming the superstitions, and particularly those involving religion, in the ordinary everyday existence of man so far.

Thinking persons in the American colonies were exposed to The Enlightenment and perceived its value for them. The most prominent American in the late 18th century to participate in The Enlightenment was Benjamin Franklin, who participated through his numerous scientific experiments and discoveries. Thomas Jefferson later became the first and only prominent pivotal American who participated in the Enlightenment as a philosopher as well as a scientist. He studied Sir Isaac Newton in depth and, added to this, in-depth research into the philosophies of Sir Francis Bacon and John Locke. He did not simply adopt their views as an enthusiastic disciple but thoughtfully adopted and then refined their views into his life in ways appropriate in appropriating appropriately their views into his own personal way of life.

It is important to note here that Jefferson was not a typical participant in the Enlightenment, but creatively adjusted and refined it and adapted to his own best interests.

## Deism

Deists were philosophers in The Enlightenment who were also religious, but not religious in the same way that traditional Christians, such as John Adams, were religious. When and since Adams found Lafayette's *The Rights of Man* appalling, partially a child of Jefferson's *Declaration of Independence*, especially for its militant Deism, he was expressing himself in-Being a genuinely pious and God-fearing man. Being so is not necessarily bad or evil but is involved in the personal limitations of traditional Christianity, which Deism transcends as exemplified by Thomas Jefferson.

## Jefferson's 'Envisioning' Limitations of Traditional Christian Views of God and Atheism

From the perspective of traditional Christianity, Thomas Jefferson was thought to be and accused of being an atheist. This is understandable when a philosophically prophetic comparison is made between the refinement of Jefferson's views of the nature of God and the value and yet limitations of the introductory views of traditional Christianity regarding the nature of God.

From the perspective of sublimated or in some instances overt views of persons under the influence, in various ways, of traditional Christian views of God and religion and sublimated or mistaken use of Aristotelian logic, some of Thomas Jefferson's philosophically oriented and refined envisioning seemed to be irreligious and atheistic and non-Christian and contradictory. Jefferson's revolving instinct and intelligence toward and in, in the language of philosophical prophecy, *correlating philosophical essencizing* and *awareness* of the both ... and feature of Aristotelian logic, was not, as has not been well understood apart

which are consequences of sin and structures of various degrees and kinds of evil.

A creative kingdom is a kingdom in which its inhabitants are, together, Being in intersubjectivity, Being in each other's personal presence ontologically; Being in ontological hope and love and creative fidelity; Being in ontological recollection, communion, confrontation, appraisal and freedom, together. (III:Ch.20, pp.16-17)

Central and crucial to involvement in structures of good and evil is the presence of mental images and their structuring. The structure of mental images is composed of several factors, including personal genetics, unseen atmospheric influences especially through the old serpent and his angels and Michael-Adam and the Cosmic Redeemer and their angels ordinary mortal environments, and heredity including the heritage of Adam and Eve. These mental images generate and provide the guidelines for the activities on each level of activities in the kingdom of the old serpent and that of Michael-Adam and the Cosmic Redeemer.

The motive of the old serpent and his angels is to achieve a hierarchical power over others with himself at the top, to achieve bureaucratic stature and positions of power over those of stature lower than themselves. This includes power struggles from time to time in which some increase their stature at the expense of others; in the midst of which they frequently kill each other. The lower that personages are in the hierarchy the more that overt violence and crudity are noticeable. The higher that personages are in the hierarchy the more the subtlety and subtle maneuvering for positions of power takes place.

Philosophical prophecy is enabled in Divine light to see the categories of subtle deception of the old serpent, which in some form or another filters down into all plateaus and levels in his kingdom in a variety of ways, each of which is characteristic of that level of existence in which it takes place. So, a primary activity of the old serpent is to generate those mental images through which enslaving conformity to them guarantees the stability and prosperity of his kingdom.

The mental images of contingency are existentially destructive of personal existence to the degree that persons allow their personal existence to be controlled by personages, forces and factors inside or outside of themselves which are not conducive to their creative existence and growth and development in to Really Being themselves. At the same time and in whatever degree, the mental images, whether awaringly or not, provoking the desire of persons to impose on or have power over or boss around others, that is, to enslave them in some way or degree or another against their will is personally destructive to themselves.

The mental images of certain kinds of pride, some of which are referred to as arrogance, are personally destructive. These kinds of pride close off and thwart and distort, in the degree this kind of pride infects persons, the stream of Being alive in persons Being-in themselves and Being-in-each-other personally in the creation of their lives. This infection causes and results in the spiritual annihilation and death of persons infected thereby.

A close relative of destructive pride is jealousy. Jealousy is the mental image of some degree of resentment and vengeance in and toward oneself and others in which one either covets or works toward taking possession of a talent or ability or way of Being a personal presence or possession of another or some type of admiration given to or received by another. Jealousy closes off and thwarts and distorts in some degree persons and personages finding and maturing and fulfilling their own inherent personal radiance and glory and ways of Being-in themselves-and-others essentially.

A close relative of contingency, destructive pride and jealousy is types and degrees of fear, which are at times overt and at times subtle and disguised and not recognized as such, but are nevertheless there. At bottom fear is fear of not-Being, especially not-Being oneself essentially, usually unawaringly. One way of fear of not-Being is fear of death; other ways are fear of not being recognized or fear of its opposite being recognized or of attention or of not being appreciated or of looking foolish or being unattractive.

Personal insecurity is involved in these other distortions, distractions and hindrances from Being-in-oneseif-and-others-creatively, whether awaringly or not. Again, insecurity stems from persons overlooking and losing or repressing and mistaking or misunderstanding one's very own and inherent personal radiance and glory; from distorting and losing the creative power of being a son of the morning, reverberating with sunshine.

How art thou fallen from heaven, O Lucifer, son of the morning. How art thou cut down to the ground, which didst weaken the nations. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the

most High. Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee for the Reality of thy subtle deceptivity and danger to the Real creation of life shall consider thee, saying, this is the way this personage made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners. (Isa.14:12-17)

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (II Cor.11:13-15)

It is not the province of the mythology of Adam and Eve or the Apocalypse or of the mythology of the old serpent to identify and give prophetic elaboration of the exact mental image mechanisms of the old serpent that successfully influenced Adam and Eve to partake of those aspects of the tree of knowledge of good and evil which were and are forbidden by the Lord God. Nor does this mythology supply a resource through which the exact mental images in Adam and Eve in partaking of the tree of the knowledge of good and evil are made known.

It is the presumption of philosophical prophecy that those features of mental images here described are, in some combination, some of the principle mental images of the old serpent in the Garden of Eden; one or more of them infecting Adam and Eve in some way. From this mental image pool the old serpent was able somehow to persuade Adam and Eve to adopt and adapt into themselves and in some sense live by one or more or some combination of these mental images or some like them. To the extent that Adam and Eve in the Garden of Eden and, along with their children and heirs subsequent thereto, overcame and overcome contingency, destructive pride, jealousy, fear, insecurity and other evils, they are good. From the perspective of philosophical prophecy, this is the meanings in and significance of the mythological revelation of partaking of the tree of the knowledge of good and evil. (III:Ch.25, pp.11-12)

## Knowing “Good and Evil” and ‘Revolving Instinct and Intelligence’

Again, it is revealed in the mythology of Apostle Paul to the Romans that until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. (Rom.5:13-14) This mythology is not involved in a prophetic elaboration of the nature of sin not being imputed or death reigning from Adam to Moses and beyond.

For philosophical prophecy the meanings in and significance of the death that reigned from Adam to Moses and sin not being imputed until the law is *relative* to the personal plateau in which persons reside at the time. When mythology reveals that sin is not imputed when there is no law, the law referred to is the law of Moses.

The Lord embodying the keys of hell and of death, (Rev.1:18) is involved in the knowledge of good and evil in the midst of the creation of life. Again, contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind, the question of precisely what is good and what is evil is not generally adequately and never *automatically* known to persons. The creative knowledge of good and evil in persons can only be discovered and matured in and through revolving instinct and intelligence.

Consequently Adam and Eve mysteriously (and paradoxically) found themselves in the situation in the partially lone and dreary world where they needed to work by the sweat of their brows toward participating in creating a new kind of Garden of Eden. In the midst of these events they discovered themselves to be in the mysterious (paradoxical) situation of being both lost and fallen in ways and yet at the same time Really Being-there themselves in ways; having lost themselves and each other and yet not *altogether* losing themselves and each other.

In the process of finding and creating themselves through heaven-earth fusion in mortal incarnation and finding and creating their children, when they discover themselves and their children, they Are, though unwaveringly, involved in revolving instinct and intelligence, and thus Are in the midst of the opportunity for creative maneuverability. Through their revolving instinct and intelligence they discover step by step, through trial and error and gentle repentance and faith in Divine guidance, ways in which they can grow within themselves, and Being-in each other, together, to more fully participate in the creation of life, from time to

## Religion and Atheism

### Plato

In the *Laus* Plato tried to prove that the gods exist, that they care for humanity, and that God is the supreme principle of life, and, to some extent, has replaced the Forms. In the *Laus* the *Athenian* represents the view of Plato.

Cleinius believes it is easy to be convinced of the existence of gods. Do not all men, Greeks and barbarians alike believe in them? The *Athenian* holds the view that the atheists will not be impressed by this argument.

*Athenian*. The atheists say that the gods do not exist in nature, but are the product of deliberate conventions, which, moreover, vary from place to place, according as each set of men agreed together to make laws for themselves, while principles of justice have no natural existence at all, but mankind is always disputing about them and each alteration has no natural validity, but is taken to be valid as a matter of deliberate convention.

The *Athenian* proceeds by pointing out that atheism should be met by persuasion, if possible. This philosophy which manufactures irreligious minds invents the natural order, placing last what should be first. Nearly all betray their ignorance of the character and significance of the *soul*; and that it is one of the first things and that the order of things to which the *soul* belongs must be prior to things of the body. [Cf.pp.38-39,52]

In the *Timaeus*, Plato asks why the Creator made this world. The main reason was his goodness: He was good, and the good can never have any jealousy of anything. And being free from jealousy, he desired that all things should be as like himself as they could be. This is in the truest sense the origin of creation and of the world, as we shall do well in believing on the testimony of wise men: God desired that all things should be good and nothing bad, so far as this was attainable. Plato included his philosophy of reincarnation in this view. [Cf.pp.51,55,112]

Inasmuch as religion is concerned with the general spectrum of life, Plato made major contributions in such things as the *Good*, religious *Ideas*, *Eros*-Love, creative thinking about everything, including justice, courage, wisdom, prudence, piety, magnanimity, and *aretae* virtue and excellence. [Cf.pp.177, 178, 180, 182]

### Augustine

Augustine's intuition of God moves in two directions. God is increasingly unfathomable, remote and distant, but at the same time, He becomes wholly actual, corporeally present in Christ. In the first movement, God seems to move out into the boundless, in the second He comes home to us.

The rise and influence on Augustine of Trinitarian thought are partly explained by its disclosure of the threefold *triad*-dialectic in all things. This triple measure in all man's thinking is an image of the Godhead, three personages in one.

Throughout his philosophical system, Augustine made it clear that apart from God there can be no reality. To be separated from God, he taught, means *eternal damnation, a life of nothingness and oblivion*.

Augustine's conversion produced a complete change in his intellectual outlook. Instead of emphasizing ordinary reason and critical thinking, he placed his main emphasis on faith; instead of man and his potentialities, he stressed the *sovereignty of God*. [Cf.pp.51-53]

Of the triumvirate Plato-Augustine-Freud, only Augustine had a vivid awareness of a personal and direct *encounter with God*; thus being the pivotal Christian philosopher.[Cf.p.49]

### Freud

The philosopher Feuerbach exerted some influence on Freud. Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the theologians, but his work was calculated to make atheists by the destruction of an *illusion*, the distorted ways Christians traditionally think about religious things. Freud, who came to see himself as a destroyer of illusions, found his stance most congenial.

Feuerbach was congenial to Freud in still another way: he was almost as critical of most philosophy as he was of theology. He offered his own way of philosophizing as the very antithesis, the *dissolution*, of *absolute, immaterial, self-satisfied* speculation.

At heart Freud was a godless medical student and an empiricist, who believed what was tangible and

by word of mouth, but is *actualized* only when *the spark of illumination* passes between two or more persons. [Cf.pp.40,42-43,99]

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his instinct for, revolving into intelligence, and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. When Plato's philosophy of the Reality of the existence of Creation-of-Life *Ideas*, available to them from heavenly realms in heaven-earth fusion, become translated into persons lives, then they become enabled to benefit from the heritage of the philosophy of Plato and so in the Creation of their own lives in the City of (the) God(s). [Cf.p.125]

## Augustine

One the one hand, Augustine's Christian philosophy of freedom is problematical on two counts (1) there is no freedom apart from his conception of God and (2) his rejection of personal self-subsistence in his disputations with the Pelagians along with his counterattack to advocate predestination as the ultimate validation that there is no freedom apart from his conception of God.

On the other hand, Philosophical Prophecy can visualize why Augustine, whose Christian faith was based in a direct spiritual encounter with God, would reject the Pelagian philosophy of self-subsistence. Apparently, in some sort of revolving instinct and intelligence, he was, though not consciously but likely unconsciously (as per Freud) but yet in some sense, aware that Pelagian self-sufficiency was not adequately founded in personal ontology. Though there appears to be no indication that others may emulate him and find their own personal freedom in direct encounters with God to do so, Christians are welcome to emulate this part of his life as a model. [Cf.p.150]

Augustine's Christian philosophy of freedom makes a major contribution to the philosophy of freedom when he made the major and thought-provoking proposal that freedom must be based in a true and personal relationship with it could and should be profitable refined to indicate that God (or those Gods) who are enabled to reveal to a person the *personal Realities* of how and when and why they may become enabled to establish their own personal freedom in their own *personal* self-subsistence.

## Freud

Freud's discovery of the essence of the Oedipus Complex was basically by revelatory *illumination*, though this is not to say that all of his philosophical-psychoanalytical thoughts and beliefs and practices were absolutely correct and were by revelation. There were days when he dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning *illuminated* the connections and lets me understand what had gone before as a preparation for the present. Then he found it impossible to convey any notion of the intellectual (and it might also be said spiritual) beauty of the work. [Cf.p.74]

## Jefferson

Jefferson's philosophy of freedom was exercised in essentially the same way in his philosophical participation in the Revolutionary War in his complaints against the tyranny of the British crown and in his philosophico-political disputations with John Adams and Alexander Hamilton and in his maneuvering around in his flexibility toward the institution of chattel slavery, and religious slavery as well, particularly with regard to his disagreements with and concern over the beliefs and practices of the Anglican clergy. The essence of his philosophy of freedom can be *illuminated* with reference to his disagreements with the Anglican clergy.

The difference between Jefferson's philosophically prophetic faith in a God of Justice and the abstract and thus impersonal traditional dogmas about the justice of God of the entrenched and intransigent Anglican clergy was and is remarkable. Jefferson was obviously *illuminated* in being aware of the nature of the Justice of God, which he proposed in and from his own personal faith. To embody his faith that the God of creative justice, in miraculous and subtle and flexible patience, was patiently diffusing and infusing, non-interferingly, intercessory *light* and liberality into oppressors, was and is remarkable; and his philosophically prophetic insight was far ahead of even his revolutionary times in his situation in life and is still far ahead of current traditional philosophical and religious ideas of God's justice and how it relates to personal freedom. This is God's non-interfering *interpositioning* in human affairs. [Cf.p.164]

time. (III:Ch.19, p.17; Ch.14, p.13; Ch.9, pp.77-78; Ch.5, pp.99-100; Ch.7, pp.111-112)

It is known from the perspective of philosophical prophecy, though there is no scriptural indication that Adam and Eve were conscious of it, that this cosmic spiritual growth involves several key factors, including the appropriation of creative personal privacy, through the process of revolving creative cosmic veilings and unveilings of essential cosmic ingredients of their very own personhood; and through the discovery and creative growth of cosmically personal compatibilities; and through the continuing cultivation of their personal agency and personal non-contingency. Since all persons also embody these personal possibilities for cosmic spiritual growth, whether awaringly or not, they are thereby involved in the heritage of Adam and Eve. (III:Ch.14, p.6; Ch.20,pp.17-21; Ch.19, p.26)

To comprehend ways in which these mythology events eventually lead to the plateau of the ways philosophical prophecy envisions the meanings in and significance of revolving instinct and intelligence in the creation of life it is necessary to *know* their components.

Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into intelligence.

Personal intelligence is an aspect of personal existence which always includes memory, conscience and Care.

Memory is the gathering and convergence of thought to essentials, thinking the essence of.

Conscience is inherent in and arises out of personal Care at the heart of personal ontology. Persons are essentially an embodiment of their always Being-in their own Care. Aspects of personal Care are self-perception, Being-in one's own calling, personal self subsistence and Being one's own personal conscience. Self-perception in personal existence is disclosed in Care as the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The voice of conscience is one's own essential ways of Being emerging in his personal existence. These essentials of memory, conscience and Care and all of person's own ways of Being themselves essentially plateau from time to time. (III:Ch.19, pp.18,7,8) (III:Ch.25, pp.14-15)

## Levels and 'Plateaus' of 'Spiritual Death' and 'Spiritual Life'

The mythological observation of Apostle Paul to the Romans regarding Adam's transgression provides a resource for seeing levels and plateaus of spiritual death and spiritual life from the perspective of philosophical prophecy.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. (Rom.5:10-14)

For philosophical prophecy, the death that reigned from Adam to Moses was a specific kind of a spiritual death in a specific kind of plateau, since it is evident that if only physical death were being referred to it would have been said that death sooner or later reigns upon every person from Adam throughout the entire span of human history. This spiritual death is actually the affects of a particular lack of a certain kind and level of spiritual life, which is a plateau made possible through the revelation of and adherence to the law of Moses. This insight is revealed to the Corinthians with reference to veiling: The minds and hearts of Israelites were insensitive. That same veil is there to this very day when the old covenant is read or spoken or sung. Only in Christ is the old covenant unveiled to become a new covenant. (II Cor.3:14)

Though in some important sense death reigned from Adam to Moses it is also the case and is not contradictory to conclude that in some important sense life reigned from Adam to Moses; for instance that of Noah and Abraham. In Old Testament ways, aspects of life were partaken of from Adam to Moses and beyond them and others. This heritage of man is generated from Adam Being a quickening spirit and, in heaven-earth fusion, the second man Adam who is the Lord from heaven, (I Cor.15:45-47) always generating life in ways and times appropriate to the plateaus and situations persons are dwelling in at the time.

An essential ingredient in this partaking of life is *knowing God*, as testified to from this New

Testament perspective: This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. (John 17:3) (III:Ch.25, pp.15-16)

## The 'Place' of *Phenomenology* in 'Envisioning' The Origin of Good and Evil in Personal Existence

It is understandable from a creative evolutionary perspective of the very gradual and yet continual growth of man in human history into understandings never before achieved by man for instance the scientific development of space travel that the prophetic insights of philosophical prophecy have been reserved for the current generation. Philosophical prophecy refines extensively an understanding of what it Really Is for a person to come into personal existence and to Really Be Alive by envisioning the place of mortal birth in the perspective of Being Next Dimensional Man.

Though sperm and egg conception in human beings is a necessary physiological prelude to life, what it provides is a matrix through which the creation of life *may possibly* take place, which can only occur with the insertion in this matrix in persons of their very own personal *memory* and *conscience* in their own personal *Care*. Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device, but can only be found by persons becoming aware of their memory and conscience at work.

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology it is Realized that human beings are incapable of knowing all that birth and death Really are. Philosophical Prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is.

The certainty that each person was born and will die is neither decisive nor adequate to understand the meanings in and significance of the creation and annihilation of and in man unless and until its implications are clarified in terms of an ontological anthropology of and in personal existence.

In the midst of this modesty philosophical prophecy advocates an approach to comprehending the meaning and significance of personal life by focusing on its Center(Nucleus) and then making use of this understanding in the interest of cultivating increasing comprehension of the meaning and significance of Being towards birth, to enable persons to-Be towards greater fulfillment of their lives than is possible by presuming they already know all that birth is. The situation in life of Plato-Augustine-Freud was such that a philosophy focusing on the Center(Nucleus) in and of personal life was not available to them, and so the opportunity to consider the origin of life in ways that *phenomenology* provides was not available to them. (P&P, Vol. III, Ch.19, pp.4-5)

The possibility for focusing on the meaning and significance of the Center(Nucleus) of personal life began to develop in the 19th century with Kierkegaard and Nietzsche and reached in-depth profundity with Nietzsche, Heidegger and Marcel, somewhat loosely connected with the philosophical development referred to as existentialism, since there is a wide variety of philosophies and philosophers who have been lumped together by many who have used this term in histories of philosophy. For instance, the themes and conclusions with regard to the nature of man in the philosophy of Sartre approximate in many ways opposite positions to those of Nietzsche, Heidegger and Marcel. Their philosophy may be referred to as *phenomenology*, though Heidegger is the one who makes the most prominent use of the term in his philosophy.

The philosophical direction of philosophical *phenomenology*, especially as it pertains to the meaning and significance of personal life, is proximally and for the most part directly opposite of that of all of the philosophical tradition, especially including philosophical orientations to space and time. Rather than an orientation to *impersonal* linear-sequential space and time, the interest in *phenomenology* is *personal* space and time.

Philosophical prophecy in current but very limited circulation is the next philosophical generation after the Nietzsche, Heidegger and Marcel era and brings *phenomenology* beyond a man so far era into the era of Next Dimensional Man as hinted at by Nietzsche but destined to be reserved for the present time.

Philosophical prophecy is a way of Envisioning the nature of all of the *phenomena* Being manifest in personal existence and therefore in personal ontology, a relatively recent discovery of philosophical prophecy; which includes all of the heights, widths, breadths and depths of persons most *essential* ways toward and for and in and of Being-themselves. This Envisioning then leads to a *phenomenology*, that is, reflecting thoughtfully, philosophically, in-depth, on this Envisioning. This is an unusual and particular kind of Envisioning; not to-Be too closely equated with the everyday experience of seeing objectively, although this is involved; nor with seeing scenes in a trance. It is *not* a seeing of events in the same way that this occurs in experiencing objective events though it *Is* the visionary

consider Jews theoretically to be either religious or non-religious Jews. Freud considered himself to be a non-religious Jew, and as such to be living in his Jew-Freedom.

Freud further concluded that his Jew-Freedom was an essential ingredient in becoming enabled to find and cultivate his freedom to establish psychoanalytic-philosophy against very great odds. Being a Jew, Freud's exclusion from Austrianness at the University of Vienna had given him an early familiarity with being in opposition, and thus prepared the way for what he referred to as a certain *independence of judgment*. In 1925, exploring the widespread resistance to psychoanalysis, he suggested that one cause must be that its founder was a Jew who had never made a secret of his origins. There is something to Freud's observation that a devout Jew, or Christian, could never have discovered psychoanalysis: it was too iconoclastic, too disrespectful of religious faith and too disdainful of apologetics. [Cf.pp.89-90]

## Jefferson

Early in Jefferson's career his cosmic genealogy as a fighter for Real freedom began to *emerge*. The measured cadences of his famous Bill No.82 legislating the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence.

Almighty God hath created the mind free To compel a man to furnish contributions of money for the propatation of opinions which he disbelieves and abhors, is sinful and tyrannical *The opinions of men are not the object of civil government, nor under its jurisdiction.* (TJp.155)

Again, in the trial for the freedom of the mulatto child he argued that:

Under the law of nature, all men are born free, and everyone comes into the world with a right to his own person. [Cf.p.153]

Much later, but again, in the accusations in the Maria Cosway affair he advocated that:

A man is master of his own body and may govern it as he pleases. [Cf.p.153]

These philosophical convictions were then far from being obvious or a part of society. [Cf.p.156]

## 'Connections' in the Plato-Augustine-Freud-Jefferson Philosophy of Freedom

A common denominator in the Plato-Augustine-Freud-Jefferson Philosophy of Freedom is their Being-*illuminated* in various ways and times that had to do with their personal freedom and their philosophy of freedom. In some significant sense this illumination may be legitimately considered to be illumination *in Divine light*, even in the case of Freud given his strong propensity to-Be *mythological* and A Myth of a Personal God sense. [Cf.Ch.9, p.109]

## Plato

The crowning glory of Plato's theory of Ideas is the concept of the Good. He compared it with the sun in the visible world, for as the sun is the source of all light, so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of *divinity*, for it is the source of Being and superior to truth and knowledge.

Though the *Good* and the *Ideas* cannot be taught directly, they can be fostered in dialectical thinking. The *illumination* occurs in the thinking itself, but in a thinking that differs from the usual intellectual thinking. It occurs in a *transcending* of all clear determination in the usual intellectual thinking. Every *transcending* thought is once again *transcended*, until it is fulfilled in the failure of usual thinking but only through engaging in this very same thinking and thereby becoming enabled to envisioningly *transcend* this usual mode of thinking. This is in keeping with Plato's statement that his actual philosophy is communicated not only in writing nor only

that of the sophist-ry of the Sophists but needs to be thought not based in subjective distortions like theirs. Personal freedom through autonomous that is in personal *self-subsistence* and thereby *self-sufficient* thought is only based in this thought being generated in and by personal *enlightenment* cultivated through their virtue in *aretæ*. [Cf.p.177]

## Augustine

The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies. *Freedom* and *grace*, *original sin* and redemption, are clarified.

It is God who brings forth freedom in man and also admits the possibility of human activity against Himself. The Stoics taught that man can master only himself, he is *self-sufficient*. He is indeed the master of his own thoughts. The opposite of freedom is outward constraint. The Pelagian philosophy was similar to this regarding freedom. For them, because created free, man is by God's will independent of God. Man has freedom of decision. Augustine sees nothing but self-deception in these and like philosophies and consequently developed his famous doctrine of predestination, that God, from the beginning of creation, has elected some for salvation and some for hell. [Cf.pp.47, 63-64]

Philosophical prophecy is aware of the difficulty Augustine saw in the self-sufficiency of Pelagian philosophy and therefore can visualize why, as the first pivotal Christian philosopher whose faith was based in a personal and direct spiritual encounter with God, his philosophical encounter with Pelagian self-sufficiency could drive him into his Christian philosophy of predestination as the only antidote he could devise in his situation in life.

Apparently in some sort of revolving instinct and intelligence he was, though not consciously but likely unconsciously (as per Freud) but yet in some sense, aware that Pelagian self-sufficiency was not adequately founded in personal ontology. He therefore made the major and thought-provoking contribution to understanding Real personal freedom that it must be based in a true and genuine and personal relationship with that God (or those Gods) who are enabled to reveal to a person the *Personal* Realities of how and when and why they may become enabled to establish their own *personal* freedom in their own Real *personal self-subsistence*.

During the course of Augustine's struggle with what he felt to be an atheistic world of heresies, some radical changes took place in his thinking. *Free persuasion* of the heathen gave way to *their compulsory* inclusion into the Roman Catholic Church and his doctrine of *free will* is *almost entirely lost* in his doctrine of *grace*. [Cf.p.50]

## Freud

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real. One aim of psychoanalytic theory and therapy was precisely to give the patient *sego freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes.

While he was studying dreams, Freud was amassing materials on what he called the psychopathology of everyday life. Normal pathology offered him literally uncountable instances of accidents that analysis showed to be anything but accidental, but these are all messages virtually begging to be *decoded*. They are *clues* to *desires* or *anxieties* the actor in normal pathology is not free to acknowledge even to himself.

These findings confirmed Freud's unequivocal respect for the workings of *causality*. Inviting a scientific reading of apparently causeless and inexplicable events, it exhibits, using the most ordinary experiences as witnesses, the hidden order governing the human mind. [Cf.p.89]

To whatever extent these freedom- insights emerged from Freud's inherent nature (cosmic genetic nature), he felt that his nurture (environment) as a Jew likely contributed much to his personal freedom and philosophy of freedom. To approach some understanding of Freud's life of freedom, it is advisable to

*essencizing* of the nature of objective and subjective and transcending-subjective-objective and ecstatic-spatio-temporal events in personal existence. (Vol. III, Ch.27, p.10)

It is important to adequately carry through an investigation in personal ontology of the way personal existence stretches along between birth and death. Persons *Are* their own birth as *having-been* born, and *Are* their own stretching along between birth and death in their own Care. As such, they *Are* their own possibilities of comporting themselves toward their birth as their own personal possibilities in their own personal Care. In their essentially being their own connectedness in stretching along between their own birth and death, it is possible for persons to *pull themselves together* from the dispersion and disconnectedness of being lost in the fallenness of the they in such a way that they may comport themselves toward their birth as being their own, namely, they may bring themselves to themselves as to who they Really Are.

In the fateful repetition of the personal possibilities of their *having been born*, persons may bring themselves back, in a way that is temporally ecstatic, to who they *Are* as having been. When their heritage is thus handed down to themselves, their birth is caught up into their personal existence in coming to their *personal possibilities* of their birth (while they may at the same time be coming back from the possibilities of their own death) so that, as personally existing, they may accept the thrownness of their being-there (Dasein) in such a way that they are free from trying to establish the meaning and significance of their personal existence on the basis of a birth which just happened as being present-at-hand. (P&P, Vol. I, Ch.7, pp.131-132) [Cf.Ch.9, pp.118-119]

## Personal Ontology in Being-Guilty

Though the triumvirate Plato-Augustine-Freud made major advances in understanding and experiencing the nature of *guilt* and *good and evil*, yet their philosophy(s) in this area remained essentially *impersonal* in the sense that they extrapolated from their personal experience(s) a general philosophy of guilt and good and evil that was *impersonally* abstract and didn't apply to others in the same way that they experienced and about which they philosophized.

The guilt and good and evil that each person experiences and embodies is not exactly the same as those of any other person and therefore the process of therapeutic healing, if and when necessary, is somewhat different for each person.

Two of the limitations in the philosophy(s) of Plato-Augustine-Freud, the resources for understanding these limitations being unavailable to them at the time in the situation of their lives, were understanding (1) ecstatic-spatio-temporality in the personal existence of everyone and (2) the personal ontology of Being-guilty.

Due to their limitations in understanding these two ways personal existence is always embodied and in spite of the advances they made personally and their contributions to the history of philosophy and Christian philosophy and philosophical-therapy, they need further refinement.

## Personal Ecstatic-Spatio-Temporality and How Life Begins

Not understanding personal ecstatic-spatio-temporality, philosophers in general and Plato-Augustine-Freud in particular, have felt that their philosophy(s), to be acceptable and influential, needed to account for how and why and when personal life began in terms only of linear-sequential time; and correlatively when guilt and sin as well as good began. The more or less understandable conclusion of Augustine-Freud was that they began at birth, and Plato concurred, with the modification of reincarnation.

The enormous value of being aware of the ecstatic-spatio-temporality always in the existence of every person is the Realization that it is neither possible nor necessary to know or speculate as to when or how or why personal life began for mankind in general; but an individual person may adequately and accurately assess their guilt and good and evil through *phenomenologically* finding their own personal creation-of-life faith and repentance and Being-born Anew. [Cf.pp.144-145]

## The Personal Ontology of Being-guilty

An understanding of man recently discovered in Heideggerian philosophy and philosophical prophecy is instrumental in furthering the development of understanding personal existence to a greater maturity. This discovery points out that *man is Care*. Care is that in which it is *possible* for persons to have factual attitudes and be in factual situations of willing and wishing, urge and addiction, concern and solicitude, *possibilities* and potentialities, circumspective deliberation, the call of conscience, *the possibility of being-guilty*,



resolute anticipation of ends, understanding, states of mind, and discourse with each other; not *enacted* at birth but when Being-born Anew.

The *personal possibility* of Being-guilty is presupposed by the call of conscience, which is presupposed by care. Being-guilty is what provides, above all, the ontological condition for man's ability to come to owe anything in factual existing. This essential being-guilty is equiprimordially the existential condition for the possibility of morally good and for the morally evil – that is, for morality in general; not *enacted* at birth but when Being-born Anew. (P&P, Vol. I, Ch.6, pp.82-83)

The personal possibility of Being-guilty is not the same as a person being guilty in a thought or an act; but a person couldn't be guilty of something unless that *possibility*, though at that point may exist in a personal *state of innocence*, is nevertheless the resource *possibility* always embedded in personal existence from which guilty thoughts and acts do at times arise in persons from this personal *possibility* to-Be guilty. But at birth, persons are in a state of innocence and guilty thoughts are not there .

## “The Parents of All Living”

### Michael-Adam and Eve and The Cosmic Redeemer

One of the difficulties of comprehending the meanings in and significance of Adam and Eve Being the parents of all living is the mind set that people generally have if and whenever they think in some way or another about them. As is so frequently discussed in philosophical prophecy, persons generally look upon personal existence and the creation of life to be only present-at-hand linear-sequentiality. That is, persons take Adam and Eve to have started the process of mankind coming into existence through their bearing children in the ordinary sense of this process and thereby to have finished their work in mankind being here. When persons take them to be the parents of all living only in this sense, then they are not yet aware of the multidimensional and ecstatic-spatio-temporal and transcending-subjective-objective ways in which persons, including Adam and Eve and the heritage of mankind through them, exist personally.

The inadequacy of the mind set people generally have of the process of mankind coming into existence is their not being aware of and not taking into account and not envisioning the meanings in and significance of the mystery of the revelation of Paul to the Corinthians: The first man Adam was created a living soul; the last Adam was created a quickening spirit. The first man Adam is of the earth, earthy and the second man Adam is the Lord from heaven. (I Cor.15:45-47) (Vol.III,Ch.25, pp.24-25)

### Alternating Heaven-Earth Fusion: Michael-Adam and The Cosmic Redeemer

Again, in intimate association and cosmic communion and multidimensional heaven-earth fusion with and in Michael-Adam Is- as -Having-been-and-Will-Be the Redeemer of the worlds of heaven and earth and heaven-earth fusion. Apostles Peter, James and John and Paul refer to and allude to in one way or another the fact that Michael-Adam and the Cosmic Redeemer incarnate in the earthly Jesus alternate between Being Father and son and as such embody their empowering together that quickening through which the creation of life takes place .

Such a personal creation-of-life-power-association is the implication of these apostolic statements:

Christ hath once suffered for sins, the just for the unjust, that he might bring us to God the Father, being put to death in the flesh, but *quickened* by the Spirit of God the Father, by and in and through which also he went and preached unto the spirits in prison. (I Pet.3:18-19)

James, a servant of God the Father and of the Lord Jesus Christ, conveys this epistle to the twelve tribes which are scattered abroad, greeting. (James 1:1)

As God the Father raiseth up the dead and *quickeneth* whom he will, even so the Son *quickeneth* whom he will. (John 5:21)

Timothy, I give thee charge in the sight of God the Father, who *quickeneth* all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment, to follow after righteousness, godliness, faith, love, patience, true humility; that thou keep this commandment until the appearing of the Lord Jesus Christ, who is the blessed and

theologians than on destroying it all. The point of his work on religion, he wrote in his most famous book, *The Essence of Christianity*, was fundamentally the destruction of *illusions* Christians typically have. Freud, who came to see himself as a destroyer of illusions, found Feuerbach's stance most congenial.

Freud was the first pivotal psychoanalytical-philosopher in history. His clinical experience and his theoretical investigations fertilized each other. In these investigations, philosophical questions were never far from his awareness. However powerful his contempt for most traditional philosophers and for their word games, he would pursue his own philosophical goals all his life.

Freud gave philosophy a special meaning. In true Enlightenment fashion he denigrated the philosophizing of metaphysicians as unhelpful *abstractions*. He was equally hostile to those philosophers who equate *the reach of the mind* with *consciousness*, always maintaining that much of the functioning of the mind is *unconscious* and successful and productive psychoanalytic philosophy required exploring the subconscious in such ways that its messages about a person's life became more and more conscious. His philosophy was and application of it in his professional practice and other related endeavors was and is psychoanalytic-philosophical-scientific empiricism. [Cf.pp.68-70]

Freud's discovery of the *essence* of the Oedipus Complex was basically by revelatory *illumination* , though this is not to say that all of his philosophical-psychoanalytical thoughts and beliefs and practices were absolutely correct and were by revelation . There were days when he dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning illuminated the connections and lets me understand what had gone before as a preparation for the present. Then he found it impossible to convey any notion of the intellectual (and it might also be said spiritual ) beauty of the work. [Cf.p.74]

### Thomas Jefferson

Thomas Jefferson was born in the last half of the 18th century in Virginia. In 1797 Jefferson became the new president of the American Philosophical Society, established by Benjamin Franklin in pre-revolution days in Philadelphia. In his inaugural address, Jefferson spoke of the integration of philosophy with the practical sciences and their effect on the way persons lived their lives. The background of this address included the visionary attitudes he held and emotions he deeply felt not appreciably shared by his fellow Virginians or anyone else other than himself in his situation of life in which he lived. These included injustices against Indians and blacks institutionalized in slavery and the tyranny of the British over the colonies. His election to this position followed a lifetime of participation in philosophical endeavors.

Lionel Trilling, in giving the first annual Jefferson lecture in 1972, chose to speak on Jefferson and the life of the mind. He thus carried forward a tradition set in 1826 by William Wirt, who when delivering in Congress the funeral eulogy on Jefferson concentrated on his *vision of liberating the imprisoned intellect* of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his *luminous and visionary mind* and its impact on society.

Jefferson's answer to the question of whether or not persons could create a living environment of life, liberty and the pursuit of happiness was influenced, significantly refined by himself, by the philosophers John Locke and Sir Francis Bacon, focusing on the rights of man, and Sir Isaac Newton, a philosopher of science with social applications, about each of whom he had engaged in much study and advocacy and application in his own life and influences on others. John Locke, in particular, advocated the natural rights of man to life, liberty, and property . He added in the Declaration of Independence the pursuit of happiness. [Cf.p.155]

## Freedom from Slavery

### Plato

As to all that love is, that is unfathomable, but is partially a knowable and partially an unknowable *mystery*. Plato circles around the reality, touching on it only mythologically. Plato's *Eros-Love* thinking has its source in his *Eros-Love* of Socrates. The *freedom of the autonomous thinking* of Plato is grounded in an *eros-love* bond with the historic city Athens, enabling him to still remain a true Athenian in the days of its atheistic deterioration of much of the populace. Without this, the movement of many of the Sophists led directly to a rootless and deteriorating cosmopolitanism. [Cf.p.37]

But this autonomous thinking is not just autonomous. To lead to personal freedom from slavery it cannot be

Plato was born one year after the death of Pericles in the 4th century B.C.; as a child and young man he experienced the downfall of Athens and the disastrous political turmoil. In this situation in life Plato was spurred on by his family, an aristocratic one, to become passionately drawn to political life; the word *polis*, meaning city and really referring to the city of Athens, being the root word of the word political. But Plato recognized the hopelessness of the situation and the futility of his investing his time and his life in politics.

After the death of Socrates, who was condemned by distorted and corrupt political and religious forces and by those philosophers referred to as Sophists, expert in rhetoric and argumentation and persuasion and disturbed by Socrates philosophical teachings, and being forced to drink hemlock poison, Plato made the pivotal decision to withdraw from public life and live for his philosophy. The Sophists claimed to teach *aretae*, or excellence, particularly of the political sort. They aspired to and did teach men how to achieve success and power and win in dialogue and discussion and argument, without establishing a moral foundation to proceed from.

Socrates argued in favor of *aretae* being the excellence of virtue, and of persons pursuing that excellence of virtue which relates to being what men *ought to be and do*, and to the particular virtues of justice, courage, wisdom, prudence, piety, magnanimity, and to find and be fulfilled in the epitome of all *aretae*, the *Care of persons for their own soul*.

Plato saw man in the situation of that personal disaster that arises whenever and to the extent that their thinking is distorted and inaccurate and false and corrupt through thinking and arguing through their *sophistry* that the type of political power over others that they espoused was the true *aretae*, or excellence. Since, with the great Sophist movement, all traditional beliefs of Athenians had been distorted and shattered by Sophist influence and argumentation and criticism, Plato found it necessary and desirable for himself and if possible to influence others through the inspiration of true virtue (*aretae*) to pursue virtue through creative-right thinking, following the model of this pursuit exemplified by Socrates.

In Plato we see the first great movement of thought against the dangers and falsifications that enlightenment could be prone to by way of true *enlightenment*, by way of that reason that *transcends* the perversions of the understanding and, thus, subjective distortions. [Cf.pp.35-36]

## Augustine

Augustine was born in the 4th century A.D. in a small town in North Africa. He was exposed to a rigorous education in his youth in the classics, Greek and Latin languages and literature. He later studied at Carthage after which he became a professor of rhetoric, undoubtedly knowing those techniques of sophistry in argumentation invented and espoused nearly a millennium prior to his time by the Sophists of Plato's day. Augustine later taught rhetoric in Rome. [Cf.p.44]

Augustine later became converted to the philosophy and religion of Manichaeism which, following Zoroastrian patterns, divided the world into rival realms of darkness and light, but eventually rejected the Manichaean God with his body in space and its practices of sorcery. He was then introduced to Neo-platonism. The Neo-platonic One fired him with its pure spirituality.

Augustine took over the philosophy of Plotinus. No other philosophy had so great an influence on him. He agreed with the fundamental structure of the universe in the *cosmology* of Plotinus. Plotinus' triad was the One that is above being, the spirit that is being, and the world-soul that is reality. Later, converted to Christianity through the auspices of the great Roman Catholic Christian Ambrose, Bishop of Milan, and his consciousness of a direct encounter with God, he converted Neo-Platonism into the first pivotal Christian philosophy. Plotinus' triad became the Christian Trinity.

The highlight and major contribution to Christianity and the world of Augustine's pivotal Christian philosophy was and is the Reality and presence in his life of the *inner light of eternal reason*. [Cf.pp.44-47]

## Freud

Sigmund Freud was born in the last half of the 19th century in Austria. Though his professional life was in medicine, as late as his third year at the University of Vienna he was still thinking of acquiring a doctorate of philosophy based on philosophy and zoology. Freud read and studied a good deal of philosophy throughout his life. Looking back to his youth when he was forty he reflected, "I knew no longing other than that for philosophical insight, and I am now and always will continue to be in the process of fulfilling it; including as I now steer from medicine over to psychology. I now and always will nourish the hope of reaching my original goal, philosophy."

Freud immersed himself in and studied the works of the philosopher Ludwig Feuerbach a great deal. Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the

only Potentate (along with God the Father, who *quickeneth* all things), the King of kings, and Lord of lords; dwelling in the light (which *quickeneth* all things). (Paul to I Tim.6:11-16)

The mystery of the cosmic and heavenly and earthly and heaven-earth fusion identity of God the Father and God the Son is incomprehensible from the limited perspectives of ordinary and common sense and scientific linear-sequential and subjective and objective precepts and understandings of the nature of personal existence. This mystery is, however, comprehensible through personally envisioning the ontological nature of personal space and time in its ecstatic-spatio-temporal and transcending-subjective-objective nature of all personal Reality whenever and wherever it exists in its personal existentiality; whether in heaven or earth or in heaven-earth fusion. Thus, all of the following are the case, in Reality:

Michael-Adam is God the Father: The man Adam Is the Lord from Heaven. In cosmic and personal existential and ecstatic simultaneity, Adam is the Son of God the Father. In the cosmically meaningful and significant paradigm of the cosmically and inspired and inspiring paradigmatic genealogy of Jesus it is revealed that eventually the genealogy of Jesus traces back to: Enos, who was the son of Seth, who was the son of Adam, who was the son of God The Father. (I Cor.15:45-47) (Luke 3:38) (III:Ch.25, pp.25-26)

The Cosmic Redeemer, who was incarnate in Jesus, is God the Father:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. (John 1:1-5)

The Cosmic Redeemer, who was incarnate in Jesus, is the son of God the Father:

For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. (John 5:25-27)

This clarifies the revelation of the Psalmist David:

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy *quickenings* strength out of Zion: rule thou *quickenings* in the midst of thine enemies. The people shall be willing to receive thee in the day of thy *quickenings* power; in the beauties of thy holiness from the womb of the emerging and emergent sunlight of the morning: thou always art in the radiance of the dew of thy youth. (Psalms 110:1-3)

## Modes of Being-in the 'Quickenings' in The Creation of Life

The prophecy in Isaiah of the *quickenings*, life-giving capacity and capabilities of the Cosmic Redeemer, including his Being incarnate in Jesus of Nazareth, is instructive in revealing His modes of Being-in the *quickenings* in the creation of life; and it is evident in philosophical prophecy that this poetic and descriptive revelation is also applicable in-depth to Michael-Adam and Eve; and from this combo becomes applicable in varying degrees and ways and times to hosts angelically involved in intimate association with them in the creation of life in heaven-earth fusion.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the respect of the Lord; and shall make him of *quickness* understanding in the respect of the Lord; and he shall not judge after the sight of his natural eyes, neither reprove after the hearing of his natural ears; but with

righteousness shall he judge the poor in spirit, and reprove with equity for the meek and truly humble of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. (Isa.11:1-4)

Christ and The Father were and are the embodiment of Being a quickening personage. For instance, in the days of Paul, You, Ephesians, hath he *quickened*, who were dead in trespasses and sins, in the lusts of the flesh. But God, who is rich in mercy, for his great love wherewith he loved us, and even when we were dead in sins, hath *quickened* us together with Christ. (Eph.2:1-5)

Jesus, after being tempted of the Devil in the wilderness and in the temple and on a high mountain, read Isaiah 61:1-2, which reveals some of the characteristics of a person embodying a *quicken*ing and thus a life-giving spirit, to those assembled in the synagogue, and indicated that it referred to himself:

And Jesus returned in the power of the Spirit into Galilee; and he came to Nazareth and in the synagogue there was delivered unto him the book of Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath sent me to preach the gospel to the poor in spirit; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the spiritually blind, to set at liberty them that are bruised. This day is this scripture fulfilled in your ears. (Luke 4:14-21) (III:Ch.25, pp.26-27)

### ***Partaking of the Tree of Life***

In the mythology of Adam and Eve in the Garden of Eden, and after they partook of the tree of the knowledge of good and evil, which in this plateau was the forbidden fruit to partake of, the Lord God said, evidently in intimate correlation and communion with Gods and Goddesses and others, angels, who are involved in the creation of life, Behold, the man is become as one of us, to know *good and evil*. (Gen.3:22) This revelation is a confirmation of the Reality of the Lord(s), embodying the keys of hell and death, Being-involved in the knowledge of good and evil in the midst of the creation of life.

The short range wrath of the Lord in driving the man Adam out of the Garden of Eden evolved in the long range into Divine beneficence, as confirmed in the words of the revelation, Behold, the man is become as one of us.

So, then, what is the concern of the Lord God that at this point in time the man Adam put forth his hand to take, *again*, of the tree of life, and eat and live forever? Philosophical prophecy is aware of the relativity of the expression live forever. When living forever appears to be desiring to simply dwell in a blissful state of naivety and innocence forever then it is evident that the Lord God foresees a series of plateaus of more meaningful and significant ways for Adam and Eve and their heirs and posterity to gradually become evermore fully and fulfillingly alive in the long range, than they were or would be in the Garden of Eden, through progressive plateaus of coming to know personally the cosmic nature of good and evil evermore fully and fulfillingly.

Consequently,

And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of a life of naivety and innocence, and eat, and live forever in this state; therefore the Lord God sent him forth to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden Cherubim and a flaming sword which turned every way, to keep the tree of life in the Garden of Eden. (Gen.3:22-24)

It becomes evident then that the location of the tree of life is not and was not simply a present-at-hand tree in a present-at-hand geographical location. The tree of life is partaken of whenever and to the extent that persons partake of events in their lives that quicken them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially. Crises in which distorted subjective mental images and objectivity become dismantled and replaced by creative ecstatic-spatio-temporality

Adam and Eve; which represent personal realities which are only to be adequately comprehended prophetically. Parables and mythology are not representations of fairy tales which are unreal but are references to a certain type of Reality.

There are very few references to Adam and Eve in scripture; in the Old Testament, Genesis Chapters 1-5 refer to Adam and Eve. Paramount in the Garden of Eden creation drama is the appearing of the old serpent to Adam and Eve in the Garden, who is more deceptively subtle than any beast of the field and who was able to persuade them to partake of the forbidden fruit. (Gen.3:1-7) Attention is focused on Adam in the New Testament, other than the passage tracing the genealogy of Jesus to Adam in Luke 3:38 (Matthew 1:1 traces the genealogy of Jesus to Abraham), in only two passages, one of which is I Cor.15:45-47, a passage of mystery, referring to the *first man Adam* and the *last Adam*.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not only first which is spiritual, but that which is natural also; and afterward also in ecstatic-spatio-temporality that which is spiritual. The first man, Adam, is of the earth, earthy; the second man Adam *IS the Lord from heaven*. (I Cor.15:45-47)

### **The “Greater Self”**

It is evident that this is a scriptural reference to heaven-earth fusion: the first man, Adam, of the earth, earthy and the second man, Adam, who is the Lord from heaven, Being his greater self, is the same personage. This greater self, for instance, is who is able to write philosophical prophecy while simultaneously was who had played trumpet but can't now.

### **Michael-Adam**

There is a striking similarity in New Testament scriptural references between Old and New Testament references to Adam and New Testament references to Michael.

Michael the archangel, when contending with the Devil, disputed about the body of Moses and found it to be wisdom not to bring against him a railing accusation, but said, The Lord rebuke thee. (Jude v.9)

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. (Rev.12:7-10)

Michael is referred to in some sense as the premier personage in heaven and earth events and in heaven-earth fusion in dealing with the Devil or Satan or The Old Serpent, including the war in heaven and the earthly disputation over the body of Moses.

Also, Adam is referred to in some sense as the premier personage in heaven-earth fusion in dealing with the Devil or Satan or The Old Serpent in Being both the first man of the earth, earthy, and the last man Adam, Being a quickening spirit; and Being The Lord from Heaven.

Michael-Adam, then, is referred to in some sense as the premier personage involved in the frequent struggle in heaven and earth and heaven-earth fusion over good and evil.

### ***Being ‘Inspired’ Philosophers***

### **Plato**

## CHAPTER 13

### ***The Michael-Adam ‘Pivotal’ Quartet: Plato-Augustine-Freud-Jefferson***

#### **Cosmic Genetics**

A metaphysical mystery in the situation in life in which Thomas Jefferson became the first pivotal philosophical president included the *emergence* of his personal cosmic *possibilities* and capabilities to do so in and from his cosmic genetic genealogy, which was and is his Being and Becoming Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Thomas Jefferson. It is possible to comprehend in philosophical prophecy that persons are simultaneously the same person and not the same person. It is important then, to review this philosophically prophetic insight that was noted in Chapter 3 regarding the participation of Michael-Adam in man so far ordinary life and in Next Dimensional Man philosophical prophecy throughout the generations of human history. [Cf.p.20]

Though from the point of view of both ordinary and technical philosophical logic it may seem contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since I embody ecstatic-spatio-temporality in my *multidimensionality* in my personal existence. For example, I am simultaneously the same person and not the same person who played trumpet solos from the 8th grade on through high school, was senior class president, graduated from college as an undergraduate in history, economics, music and German, received M.A. degrees in philosophy and counseling and a Ph.D. in history and philosophy of religion and wrote *Prophecy and Philosophy*, Vols. I-III. In 8th grade I wasn't the person who could have understood these books and thus couldn't have been at that time the authors of these books. Now I am not the person who can play a trumpet solo. Yet simultaneously I am the same person who did and does both. [Cf. p.20]

#### ***Being-in Situations in Personal Ecstatic-Spatio-Temporality in Personal Multidimensionality***

Both individual and group existence places persons in situations on the *boundary* overlapping the world (groups) and personal and individual existence in the world ; and thus Are realms of ambiguity . Even Being-in realms of ambiguity at times , persons Are such that they are *always* in situations in which they *always* in their personal existence embody faculties of apprehending in various ways, including some being philosophical or philosophically prophetic, their very own *personal possibilities* for discovering ways for personal growth and for expressing their ways of Being-themselves *essentially*, conducive to their participation in the creation of their lives and that of others in *personal appropriation*. [Cf.p.31]

#### ***Adam and Eve***

The Divine admonition for persons to observe the man Adam and to observe Eve is intended to benefit persons by revealing to them the nature of Really living , through emulating in ways beneficial to themselves the parents of all living . Reading about or hearing about or thinking about Adam and Eve in traditional ways does not automatically reveal the nature of their Being the parents of all living .

The Greater Heavenly Selves as well as the Garden of Eden and subsequent incarnation of Adam and Eve involves heaven-earth fusion in *ecstatic-spatio-temporality*, which involves their Being veiled , both to and from and with in themselves as well as others, in various ways and times.

The question then arises, who is the greater heavenly self of the man Adam when in his earthly incarnation. When envisioned prophetically scripture may present a hint for prophetic contemplation. To comprehend this hint requires an understanding of the nature of scripture, where references as close to primary resources currently available representing Adam and Eve may be found. Modern industrial man is prone to unawaringly presume that the original Divine inspiration eventually developing into scripture was given to the prophets as though their disposition to receive revelation was that of modern industrial and scientific man and is therefore to be interpreted and explained accordingly. Modern man then tends to misinterpret the Reality of the nature of scripture, which is revealed in the form of parables and mythology with regard to

and transcending-subjective-objective warm hearts and mental images take place along the way .

This is how the creation of life always proceeds personally, partaking of the tree of life . This process of the creation of life is measurable in the depths of personal existence. Whenever and to the extent that it occurs it is known to be taking place since it always rings true personally. (III:Ch.25, pp.27-28)

## CHAPTER 11

### ***Thomas Jefferson: The ‘First’ ‘Pivotal’ Philosophical President of a Republic of Democracy***

#### I

#### **Providential Preparation to-Be a Philosophical President of a Republic of Democracy**

Philosophical prophecy focuses attention on knowable mystery in and of Incarnation of Heaven-Earth Fusion in Personal *Multidimensionality*. Inasmuch as *personal multidimensionality* and the philosophical prophecy investigating this personal Reality is unknown to persons apart from philosophical prophecy, it is necessary to investigate its possibilities for advancing the understanding of persons of the nature of personal existence by an elaborating of personal multidimensionality with a sophistication adequate to this purpose. This includes an awareness of *personal realities* which at first are puzzling and seem to be contradictory, yet are Really Real and are essential to advancing understanding of the nature of personal existence, in this case that of Thomas Jefferson.

The life of Thomas Jefferson was more puzzling in many ways than that of almost any other person in human history, and in some ways than any other person. Those historians who have attempted to write about Jefferson and have not been puzzled by his life in so doing have not Really addressed the essential meanings in and significance of the life of Jefferson. Many historians have found many features of Jefferson's life to be puzzling and enigmatic. This is referred to by some as the *ambivalence* of portions of his life: his *ambivalence* over debt, love, marriage, power, religion, slavery and creative endeavor.

Prior to philosophical prophecy, a philosophical history of Thomas Jefferson has not been written. Yet, for those who have delved into much research of the life of Jefferson, they have sooner or later been exposed to the philosophical component in his life, but apparently have been unprepared to understand the crucial significance of being aware of the place of this component in his life. Being both a philosopher and the embryonic and then elected president of a republic of democracy, Thomas Jefferson Is-as-Having-Been-and-Will-Be unique in his situation in life in human history and American history as well, including that of his presidency.

#### **Metaphysical Mystery in Philosophy**

Not all mystery is knowable or is involved in philosophy, but philosophy is always involved in metaphysical knowable mystery, which is enigmatic or puzzling or at times seems to be non-sense to persons who are exposed to it without adequate background to be aware of at least some, or much, of the value of metaphysical mystery.

Traditional philosophy in general is dedicated to a search for and advocacy and valuing of the nature of Realities whose nature is not susceptible to common sense observation, whose approach to acquiring information is some combination of subjectivity and objectivity with accompanying successes and limitations and distortions, or the practice of the scientific method, whose success is predicated on strict objectivity, that is, in doing research and reaching conclusions about things which are only and always *publicly observable*. [Cf.p.102]

#### **Being-in *Situations* in *Personal Ecstatic-Spatio-Temporality* in *Personal Multidimensionality***

Both individual and group existence places persons in situations on the *boundary* overlapping the world (groups) and personal and individual existence in the world; and thus Are realms of ambiguity. Even Being-in realms of ambiguity at times, persons Are such that they are *always* in situations in which they *always* in their personal existence embody faculties of apprehending in various ways, including some being philosophical or philosophically prophetic, their very own *personal possibilities* for discovering ways for personal growth and for expressing their ways of Being-themselves *essentially*, conducive to their participation in the creation of their lives and that of others in *personal appropriation*. [Cf.p.31]

truth! Believe me then, my friend, that that is a miserable arithmetic which would estimate friendship at nothing. Morals were too essential to the happiness of man to be risked on the uncertain combinations of the head. She laid their foundation therefore in sentiment, not in science. A respect for your grave laws and maxims, a desire to do what is right, has sometimes induced me to conform to your counsels.

investors on Wall Street have been sent to prison in the last decade. (TJ pp.349-351) [Cf.Ch.11,p.162]

## Jefferson “Mapping and Logging” his Maria Cosway Conscience

Having performed the last sad office of handing you into your carriage at the Pavilion de St. Denis, I turned on my heel and walked, more dead than alive, to the opposite door, where my own carriage was waiting.

*Head.* Well, friend, you seem to be in a pretty trim.

*Heart.* I am indeed the most wretched of all earthly beings, overwhelmed with grief, every fibre of my frame distended beyond its natural powers to bear.

*Head.* These are the eternal consequences for your warmth. This is one of the scrapes into which you are ever leading us.

*Heart.* On my friend! This is no moment to upbraid my foibles. I am rent into fragments by the force of my grief! If you have any balm, pour it into my wounds.

*Head.* On the contrary, I never found that the moment of triumph with you was the moment of attention to my admonitions. While suffering under your follies you may perhaps be made sensible of them.

*Heart.* Accordingly, Sir, this acquaintance was not the consequence of my doings. It was one of your projects which threw us in the way of it. It was you, remember, and not I who desired the meeting, at Legrand & Molinos.

*Head.* It would have been happy for you if my diagrams and crochets had gotten you to sleep on that day, as you are pleased to say they eternally do. My visit to Legrand & Molinos had publick utility for it's object. A market is to be built in Richmond.

*Heart.* Oh! my dear friend, how you have revived me by recalling to my mine (*memory, conscience, Care*) the transactions of that day! Go on, then, like a kind comforter, and paint to me the day we went to St.Germains, Marly, Lucienne, Madrid, Bagatelle, *et al.*

*Head.* Thou art the most incorrigible of all the beings that ever sinned! I reminded you of the follies of the first day, intending to deduce from thence some useful lessons for you, but instead of listening to these, you kindle at the recollection. You retrace the whole series with a fondness which shews you want nothing but the opportunity to act it over again.

*Heart.* But they told me they would come back again the next year.

*Head.* But in the meantime see what you suffer. If you had a grain of prudence you would not count upon it. Upon the whole it is improbably and you should abandon the idea of ever seeing them again.

*Heart.* God only knows what is to happen.

*Head.* Well, let us put this possibility to trial then on another point. When you consider the character which is given of our country by the lying newspapers of London and other countries; when you reflect that all Europe is made to believe we are a lawless banditti, in a state of absolute anarchy, how can you expect that any sensible creature would venture among us if you confirm these rumors by your own personal conduct.

*Heart.* But you and I know that all this is false; that there is not a country on earth where there is greater tranquility, where the laws are milder, or better obeyed.

*Head.* True, you and I know this, but your friends do not know it.

*Heart.* But they are sensible people who think for themselves. They will ask of impartial foreigners who have been among us, whether they saw or heard of any instances of anarchy.

*Head.* I did not begin this lecture my friend, with a view to learn from you what America is doing. Let us return then to our point. I wished to make you sensible of how imprudent it is to place your affections, without reserve, on objects you must so soon lose, which must cost you such severe pangs.

*Heart.* And what more sublime delight than to mingle tears with one whom the hand of heaven hath smitten! But let us now try the virtues of your mathematical balance. When Heaven has taken from us some object of love, how sweet it is to have a bosom whereon to recline our heads. Let the gloomy Monk, sequestered from the world, seek unsocial pleasures in the bottom of his cell! Let the sublimated philosopher grasp visionary happiness while pursuing phantoms dressed in the garb of

## The Appropriateness of Thomas Jefferson Becoming the ‘First’ ‘Pivotal’ Philosophical President

Thomas Jefferson *came to-Be* the first pivotal philosophical president of a republic of democracy through fulfilling his appropriating appropriately his appropriation of his cosmic genetics. The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the *presencing* and allowing-to-Become personally, the *essential* nature and character and personal rhythms and attunements in the personal existence in and of persons. This appropriation always tends toward and to draw forth from boundless concealment, Realities in one's *personal presence* which are appropriate to be revealed in ways these revelations are appropriate. (Vol. III, Ch.27, p.29)

### Cosmic Genetics

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### ‘Intimations’ of Jefferson’s ‘Cosmic Genetics’ Emerging

Some degree of Jefferson's philosophical cosmic revolving instinct and intelligence surfaced in his early legal practice as a trial lawyer. In April 1770 he undertook the defense of a mulatto who sought freedom on the ground that his grandmother had been the daughter of a white woman and a slave father. The idea of a white woman bearing a child to a black man was abhorrent to all white Virginians, in spite of their awareness that this was a common occurrence. Jefferson took the case because of both legal and cosmic philosophical beliefs he very deeply held.

He believed that the original daughter born by the white mother was legally *free*, since the status of the slave was determined under Virginia law not by color but by the status of the mother, and that her descendants should therefore also have been *free*.

Jefferson argued in this case that the sins of the father (or mother) should not be visited upon the child. He said daringly that *under the law of nature, all men are born free, and everyone comes into the world with a right to his own person*, which includes the liberty of moving and using it at his own will.

For 1770 this was such inflammatory heresy in Virginia that the judge peremptorily cut Jefferson's argument short and gave the judgment to the mulatto youth's owner. (TJ pp.104-105)

While U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases*. This was far from being obvious or a part of society in his own time. (TJ p.234)

In the late summer of 1787 intimations of his cosmic consciousness and conscience surfaced when Maria Cosway spent some time in Paris without her husband. In this event Jefferson wrote to his nephew of the moral sense, or *conscience* as Being as much a part of a man (his cosmic personal existence) as his leg or arm.

(TJ p.284)

In 1789, again while U.S. Ambassador to France, intimations surfacing from his cosmic genetics in his *personal ontology* emerged and were documented in his correspondence with his longtime philosophical cohort and eventual successor in the presidency, James Madison. No other of Jefferson's writings save his Declaration of Independence and Virginia Constitution has been subjected to so much exegesis as this letter to Madison. Some of the ideas in it have been traced to the British economics philosopher Adam Smith, but forged into his own cosmically oriented philosophy of what is referred to in philosophical prophecy to-Be personal ontology.

During a six-day illness, Jefferson was treated by Dr. Richard Gem, who was a 72-year-old Welshman, known to be an atheist and a strong supporter of the French Revolution. He had been separated from his wife for 30 years, and his children had died in infancy like Jefferson's had, so he and Jefferson had certain personal tragedies as well as intellectual convictions in common. Out of their conversations during those six days came one of the most remarkable of all Jefferson's writings, the elaborate enunciation of a theme he came to live by, "The earth belongs to the living, a question of such consequences as to be placed among the fundamental principles of every government."

As Jefferson elaborated his central idea, he argued that no nation should have the right to bind a new generation by public debts, and suggested a permanent legislative program providing that no new laws, constitutions or financial contracts be drawn up that would last more than a generation.

The earth belongs always to the living generation. They may manage it then, and what proceeds from it, as they please, during their usufruct. *They are masters too of their own persons, and consequently may govern them as they please.* (TJ pp.315-317)

## The Emergence of his Cosmic Genetics and Genealogy in his 'Situation in Life' of Thomas Jefferson

From the perspective of both common sense notions and the science of genetics and genealogy it is simply taken to be the case that a person's genetics are inherited from their parents and their genealogies all the way back to Adam and Eve. Though for common sense and scientific purposes this view of genetics is adequate, and probably advisable, from the perspective of philosophical prophecy this view is not adequate for a comprehension of personal ontology. From this perspective it is Realized that in addition to the genetics of their parents, persons add to this their own personal genetics. The test of what persons in their own personal genetics add to the genetics received from their parents is testable *phenomenologically*. [Cf.pp.143-145]

In this sense of personal-cosmic genetics Jefferson, in-Being the first pivotal philosophical president of a republic of democracy Is-as-Having-Been-and-Will-Be, like Melchizedek, king of peace, without father, without mother, without pedigree, having neither beginning of days nor end of life. (Heb.7:1-3)

The cosmic genetics and genealogy of Thomas Jefferson becomes evident as and to the extent that His-Their genetic characteristics are revealed in His-Their situation(s) in life; which include(s):

- (1) Being philosophical;
- (2) *always* participating in working out His-Their own personal *freedom from slavery* and assisting others who He-They become enabled in Divine light, to personally also do so;
- (3) patriarchially *blessing* Himself-Themselves and others toward and in to finding and maturing His-Their own personal possibilities for and fulfilling themselves in the creation of His-Their lives;
- (4) Being religious and relating with God(s) and Goddess(es) and Angels in His-Their own most appropriate ways in His-Their situations in life at the time;
- (5) *always* more or less partaking of the tree of the knowledge of *good and evil*, which always involves war and peace in heaven-earth fusion;
- (6) *always* more or less participating in *self-analysis* in creative psychoanalytic therapy and assisting others to do so, upon their request, in the interest of mapping and logging His-Their *weaknesses and strengths* through creative faith in Providential *enlightenment* and creative repentance toward and in to Being Born Anew, and assisting others, upon their request, to also do so all and *always* in

assuming that inasmuch as he was vice-president he should by acclamation be the president after Washington as his natural successor. Jefferson's concern was that Adams had fallen into his own criticism of the moral nature of man in this insistence. (TJ pp.338-339)

Jefferson's strong inclinations were towards the implementation in the United States of the original goals of the French Revolution of equal opportunities for all citizens; and all mankind and United States citizens were not by nature vicious as per Hamilton or addicted to a passion for distinction and selfishness and therefore brutishness as per Adams but were, as per his *Declaration of Independence* created equal and as such were capable of and entitled to life, liberty and the pursuit of happiness.

## Jefferson's "Mapping and Logging" his Psychoanalytically-philosophical Self-Analysis and Therapy

As in his recommendations of self-analysis toward their being moral persons to his daughters in his correspondence to them, Jefferson engaged himself in self-analysis toward this end and for this purpose. There is no record of whether or not Jefferson encouraged his daughters to map and log their own self-analysis and self-healing therapy but he himself was the most prolific person on record to do so.

Lionel Trilling, in giving the first annual Jefferson lecture in 1972, chose to speak on Jefferson and the life of the mind. He thus carried forward a tradition set in 1826 by William Wirt, who when delivering in Congress the funeral eulogy on Jefferson concentrated on his vision of liberating the imprisoned intellect of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his luminous mind and its impact on society.

Before his death Jefferson tried to discourage those contemporaries who wished to be his biographers. "I do not think a biography should be written, or at least not published, during the life of the person who is the subject of it. It is impossible that the writer's delicacy should permit him to speak as freely of the faults or errors of a living, as of a dead character. There is still a better reason. The letters [written mapping and logging] of a person, especially one who business (and thoughts on a wide variety of subjects), form the only full and genuine journal of his life; and few if any can let them go out of their own hands while they live. A life written after these hoards become opened to investigation must supersede any previous one."

The hoards of Jefferson letters and his meticulous plantation records are now available as never before. The magic of microfilm brings them to the desk of any serious student, and the scholarship of Julian Boyd has provided, with masterly notes, printed volumes of letters written to Jefferson as well as those written by him, up to 1791. These numerous volumes contain a classic of Jefferson's mapping and logging, unknown to anybody other than Jefferson and Maria Cosway, which he entitled *My Head and My Heart*, until Julian Boyd published it long after Jefferson's death. [TJ xi] (TJ pp.654-667)

## The Contrast of the 'Political Morality' of Thomas Jefferson, John Adams and Alexander Hamilton

Adams and Jefferson believed always that his fatal gesture in the convention was the real key to his political affections, and gave him small credit for his services to the country, aware that he had referred to the Constitution as "a shilly-shally thing, of mere milk and water, which could not last." Once when Hamilton visited Jefferson's quarters and saw three portraits on the wall, he asked their identity. "They are my trinity of the three greatest men the world has ever produced," Jefferson replied, "Sir Francis Bacon, Sir Isaac Newton, and John Locke." Hamilton stared at them a moment and then said, "The greatest man that ever lived was Julius Caesar." Jefferson, chilled by this choice of a hero, took pains to repeat the story for history.

When Jefferson took office, he found Hamilton acting very like a prime minister, directing, commanding, and interfering without apology in every aspect of government, including foreign affairs. Hamilton had over a hundred men working for him in New York, and additional excisemen all over the nation. Jefferson began with a staff of five. It is small wonder that he described Hamilton as a colossus and complained to Washington that the Treasury department under Hamilton possessed already such influence as to swallow up the whole executive powers.

No doubt Jefferson was also concerned that Hamilton would swallow up the whole attention of Washington and the nation would become subject to his fiscal and monetary power and would become a republic devoted almost completely to matters of special interest in banking and finance and would neglect all other matters so vital to the needs of a republic of democracy. He came to believe that Hamilton was giving away Treasury secrets to his friends; what in this generation is referred to as insider trading, for which several prominent financiers and



her presence only two times in his life. (TJ p.1)

When Martha was in some father-in-law and mother-in-law distress he wrote her:

If the lady has anything difficult in her disposition, avoid what is rough, and attach her good qualities to you. Consider what are otherwise as a bad stop in your harpsichord. Do not touch on it, but make yourself happy with the good ones. Every human being, my dear, must thus be viewed to what it is good for, for none of us, no not one, is perfect; and were we to love none who had imperfections, this world would be a desert for our love.

Love and cherish what is good in persons, and keep out of the way of what is bad. Be you, my dear, the link of love, union, and peace for the whole family. (TJ pp.327-328)

While Jefferson was in Paris his young daughter Polly was staying with relatives in America. In correspondence with her he encouraged her to never suffer yourself to be angry with anybody and that you give your things to those who want them and do whatever anybody desires of you in the home. (TJ p.242)

Again and again Jefferson cautioned his daughters against anger and indolence, major vices in the eyes of this controlled and busy man. Anger only serves to torment ourselves, he wrote to Martha. And, Of all the cankers of human happiness and peace, none corrodes it with so silent, yet so baneful a way as anger and indolence. In this burden every object about us is loathsome, even the dearest. (TJ p.45)

We have only to look at Jefferson's lifelong record of control and equanimity in the public handling of even his nastiest political enemies, and a record of incredible industriousness that stopped only with his death, to see that Jefferson had molded his own life in the same way. (TJ p.46)

## The Jefferson Cyclopedia

When John P. Foley in 1900 published *The Jefferson Cyclopedia*, he combined under one heading every thing that Jefferson wrote about morality, and the accumulation reached almost 3,000 words. For the heading of virtue he found about 500. Though it is evident that Jefferson focused much attention on morality and virtue he seldom used other related words in common use at the time, such as chastity and adultery. Reading, reflection and time have convinced me that the interests of society on which all religions agree are the subjects of morality and virtue. (TJ p.77)

## The Ethical and Moral Nature of Man

Jefferson, Adams and Hamilton had diverging attitudes toward the essential nature of man. All had united to some extent during the Revolution to dethrone George III, but now this monarch, once so formidable, was merely surly and distant. With the external threat reduced, Washington's princes began to manifest deep disagreements with each other. (TJ p.336)

Hamilton was the powerful Secretary of State in the cabinet and had a popular aura of cheerfulness about him in the general duties of his office. His view of human nature, despite his aura of cheerfulness, was grimly foreboding. He had proclaimed gloomily in the constitutional debates, Take mankind in general, they are vicious, their passions may be operated upon. There may be in every government a few choice spirits, who may act from more worthy motives. One great error is that we suppose mankind more honest than they are. Our prevailing passions are ambition and interest.

Adams, looking at Hamilton, saw there the very self-interest Hamilton himself deplored in mankind in general. He described Hamilton's ambition as transcendent, and said he had an irresponsible disposition to intrigue. The first break between Jefferson and Adams came long after their fondness together in London. Bored as Vice-president under Washington and aspiring to the presidency, Adams wrote a series of essays, Papers on Political History, anonymously published in the *Gazette of the United States* in 1790.

Man, he wrote, is motivated primarily by a passion for distinction, a desire to be observed, considered, esteemed, praised, beloved and admired. No appetite in human nature is more universal than that for honor, and love of knowledge and desire of fame, and implied that morality and immorality are very often nothing more than various modifications of that desire. Deploping the efforts of the French Revolution to impose equality, Adams said bluntly, every man should know his place, and be made to keep it.

What alarmed Jefferson was Adams' insistence that there should be no rival to him for the presidency;

the interest of the creation of life, His-Theirs and others, and thus

(7) *always* partaking of *The Tree of Life*.

(8) In His-Their situation in life at the time His-Their involvement in this personal *multidimensionality* typically inspires multiple interests in research and writing and owning His-Their own large libraries of books and gaining access to and making use of school and public libraries;

(9) continually working toward and participating in and dwelling in *the holy city*, the City of God, and the particular characteristics in and of His-Their situation in life at the time. And thus

(10) *always* Being involved in The evolutionary *Creation of Life* in heaven-earth fusion;

## Jefferson Being a Philosopher

In 1797 Jefferson became the new president of the American Philosophical Society, established by Benjamin Franklin in pre-revolution days in Philadelphia. In his inaugural address he spoke about the contributions of the American Indian to culture that should be investigated philosophically. He also spoke of the integration of philosophy with the practical sciences and their effect on the way persons lived their lives. (TJ p.405)

The background of this address was the attitudes he held and emotions he deeply felt not appreciably shared by his fellow Virginians. These had to do with injustices against blacks and Indians. His advocacy against the enslavement and persecution of these peoples was very similar to that he employed in defending the colonists against England. (TJ p.102)

His election to this position followed a lifetime of participation in philosophical endeavors, not the least of which was his authorship of one of the most noted philosophical documents revealed in his situation in life, namely, a philosophy addressing the question of whether or not persons could create a living environment of life, liberty and the pursuit of happiness established by a colonial revolutionary overthrow of the tyrannies of a monarchical colonizing government of greed and tyranny. His answer to this question was not only affirmative but strikingly philosophically so, being ironically strongly influenced by the British philosophers John Locke and Sir Francis Bacon, philosophers of the rights of man, and Sir Isaac Newton, a philosopher of science with social applications, about each of whom he had made a lifetime of study and advocacy and application in his own life and influences on others. John Locke, in particular, advocated the natural rights of man to life, liberty, and property; Jefferson adding in the Declaration of Independence the pursuit of happiness. (TJ pp.110, 349)

Lionel Trilling, in giving the first annual Jefferson lecture in 1972, chose to speak on Jefferson and the life of the mind. He thus carried forward a tradition set in 1826 by William Wirt, who when delivering in Congress the funeral eulogy on Jefferson concentrated on his *vision of liberating the imprisoned intellect* of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his luminous mind and its impact on society. (TJ xi)

In 1779, during the Revolutionary War, while Patrick Henry concentrated on military affairs, Jefferson busied himself with the problems of the war prisoners, making suggestions for vegetable planting and barracks buildings to aid the officers and men in their wretchedness. He fraternized freely with the German soldiers, discussing philosophy with them and shared with them the hospitality of Monticello. They wrote a letter back to Germany which was published in a Hamburg newspaper, extolling the many accomplishments of Jefferson in numerous areas of human endeavor in addition to his philosophical accomplishments, both at Monticello and elsewhere. (TJ p.161)

## Jefferson's Philosophical Pursuit of Freedom from Slavery - A Patriarchal Blessing for Mankind

Jefferson's pursuit of freedom from slavery was not an attempt of a militant military pursuit as is customarily thought to be the only or best way to pursue freedom, but was a philosophical pursuit in and for philosophical wisdom, and therefore subject to much lack of understanding and misunderstanding and suspicions of not being of practical value. His participation in the Revolutionary War as a consequence of this, and retirement from it early, due mainly to domestic matters regarding the eventually terminal illness of his wife, was therefore unconventional and sporadic and at times he was suspected of being unpatriotic.

But Jefferson was convinced and felt deeply that freedom is a personal and philosophical matter that cannot be enacted and expressed in a militant way by persons seeking any form of militant or subtle power over others. These conflicts seem to have been deepened when he received reproachful letters from his friends. John Adams, bedeviled with the difficulties of paying for the revolutionary army, and working out the details of the

Articles of Confederation that would keep the thirteen colonies decently bound together, sorely missed Jefferson, resented his retirement, and tactfully told him so. We want your Industry and Abilities here extremely.

Actually, far from enjoying the Delights of domestic life, Jefferson had thrown himself into a flurry of legislative activity in Williamsburg, introducing a whole galaxy of reforms to make Virginia a thoroughly democratic state: laws pertaining to land acquisition, revising an antiquated criminal code and transforming private schools under the jurisdiction of the Angelical clergy to tax supported public schools. All of this was founded and foundationed in his in-depth philosophy of freedom. (TJ pp.153-154)

Though such laws were dead letters at the moment, he felt they could be revived with a different spirit of the times. He had come to believe deeply, with John Locke [and Plato], that religion and freedom consists in the *inward persuasion of the mind*, and that *the care of every man's soul belongs to himself*. (TJ p.155) [Cf.p.36]

The measured cadences of his famous Bill No.82 legislating the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence.

Almighty God hath created the mind free To compel a man to furnish contributions of money for the propatation of opinions which he disbelieves and abhors, is sinful and tyrannical ... *The opinions of men are not the object of civil government, nor under its jurisdiction.* (TJ p.155)

Again, in the trial for the freedom of the mulatto child he argued that:

Under the law of nature, all men are born free, and everyone comes into the world with a right to his own person. [Cf.p.153]

And again, in the accusations in the Maria Cosway affair he advocated that:

A man is master of his own body and may govern it as he pleases. [Cf.p.153]

These philosophical convictions were then far from being obvious or a part of society.

## Jefferson 'Maneuvering Around' in the Institution of Slavery in Virginia in the American South

Of the first 12 Presidents of the U.S., seven were from Virginia. George Washington was the 1st, Thomas Jefferson the 3rd and James Madison and James Monroe, two protégés and close cohorts of Jefferson, were the 4th and 5th. America's largest city in colonial days was Philadelphia, a neighbor of Virginia and the center of revolutionary activity and the Continental Congress where the Constitutional Congress and the Declaration of Independence were worked out. (TJ p.128)

Though next-door neighbors, Virginia was a slave state and Pennsylvania was not and Jefferson worked back and forth between the two. In doing so, it should be noted that in Jefferson's situation of life Jefferson was the most visionary and farseeing person of his time. This is difficult to Realize from the perspective of the 20th century, from the middle half on being the century of Civil Rights for blacks and Martin Luther King receiving the Nobel Peace Prize.

Though Jefferson was far ahead of his time in most political and philosophical and humanitarian ways, he was nevertheless provincial in his situation of life compared to the 20th century progress in these areas. It is important not to let this outweigh a Realization of the monumental contributions Jefferson made in his situation in life that were pivotal improvements in his own situation of life and were building blocks for growth into 20th century improvements.

Three documents written by Jefferson express his philosophy regarding the Institution of Slavery in the American South:

generations, the blacks might well become the white man's equal. Such theorizing was far more radical and advanced than that of philosophers of the Enlightenment in Europe, who believed in the great Chain of Being, with the Negro securely fastened at the bottom among the races of man, and the American Indian slightly above him. (TJ pp.196-197)

But none of the great men of the Enlightenment wrote about blacks with the personal experience of Thomas Jefferson. He had lived with slaves since childhood, and now was master of several plantations. So far as we know he had never met an educated black, but several of the Hemings family slaves on his own plantation had either learned to read and write or were in the process of learning under Jefferson's mastership. (TJ pp.194-196)

When Jefferson received a letter from Edward Bancroft asking him pointedly his opinion of the value of Quaker experiments in Virginia where owners freed and then hired their own slaves, Jefferson replied, As far as I can judge from the experiments which have been made, to give liberty to, or rather, to abandon persons whose habits have been formed in slavery is like abandoning children. And he went on to describe in rather vague terms what was essentially a sharecropping experiment he hoped to carry out on his return, dividing his farms into 50 acres each, importing about as many Germans as he had slaves, and settling them together intermingled, with the same education in habits of property and foresight all this planning at the time when emancipation was out of the question.

Still, Jefferson had under his roof in Paris two slaves who were learning to speak French, who counted themselves free, and were thinking of becoming expatriates. James Hemings, who had served as an apprentice under the cook of the Prince de Conde, also with a *patissier*, was now an experienced chef, and could easily command a salary in Paris. (TJ pp.302-303) [Cf.pp.159-160]

It is evident in the *Notes* that Jefferson's Ethics and Morality as well as many other facets of his overall philosophy was a philosophy of freedom from slavery, not only the formal institution of Slavery in Virginia and the American South, but of any form of slavery. His complaints applied the same way whether it was his revolutionary stance against the tyranny of the British or the Anglican clergy or institutional slavery of the black race. He argued for the emancipation of political slavery as well as religious slavery and chattel slavery; and devoted himself ethically and morally to work toward this in being resolute and determined through wily, shrewd, restrained philosophical wisdom. (TJ pp.193-194)

## Jefferson's "Mapping and Logging" his Faith and Ethics and Morality and Personal Therapy

When Jefferson was weighed down with racial and family and personal and political problems and in using his conceptions of the American Indian as a model he engaged himself in mapping and logging his faith and repentance and personal therapy in the course of writing *Notes on the State of Virginia*.

The Indian is brave when an enterprise depends on bravery; education with him making the point of honor consist in the destruction of an enemy *by stratagem*, and in the preservation of his own person free from injury. His sensibility is keen, even the warrior weeping most bitterly on the loss of their children.

Here Jefferson, who had himself so recently been occupied in the preservation of his own person free from injury, and who had grieved most bitterly over the recent loss of a child, wrote the overtones of autobiography. So something of his private suffering and guilt were dissipated and expiated in the seemingly intellectual writing a superior guidebook to Virginia. (TJ p.192)

This was as much the case in the matters of political and religious and chattel slavery as it was when in 1782 he had decided to retire from public and political life when he wrote to James Monroe:

Before I ventured to declare to my countrymen my determination to retire from public employment *I examined my heart*, to know whether it were thoroughly cured of every principle of political or any other like ambition, whether no lurking particle remained with the limits of mere private life. I became satisfied that every fibre of that passion was thoroughly eradicated. (TJ p.193)

## Jefferson's Ethical and Moral 'Embodiment' in and Advocacy of his "Passion for Peace"

Thomas Jefferson of all our great presidents was the most orderly and the most acquisitive. He was also the most controlled. The celebrated equanimity of his temper, crystallized in his pronouncement Peace is our passion, extended to his private as well as his public life; his daughter Martha described how he lost his temper in

his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases*. This was far from being obvious or a part of society in his own time. [Cf.p.153]

## Overcoming the Limitations of a Puritanical Legacy

Puritanical morality is based on the ethical theory of the only way to be virtuous was and is to live precisely by the letter of the law which has been made public knowledge in Christianity and applies to everyone in exactly the same way. Again, this does not account for the differences in the intrinsic needs and desires and inherent personal possibilities which are somewhat different in and of each person from every other person; and as such is *impersonal* non- salvation abstraction.

After being appointed minister to France to replace Benjamin Franklin, Jefferson did not guess that he would stay altogether five years. The experience tempered any lingering Puritanical legacy that might have been in him from his childhood, broadened his compassion for and understanding of anyone caught up in the delights and difficulties of extramarital adventure, and reinforced his private conviction that a man is the master of his own body, to govern as seems best.

## Jefferson 'Maneuvering Around' in Ethics and Morality in the Institution of Slavery

An ethical and moral dilemma Thomas Jefferson lived in all of his life was how to be ethical and moral while participating in the institution of slavery. His dilemma was a desire to live within the law while at the same time participating in the freedom and emancipation of slaves, which was illegal.

## A Bill of Emancipation of Slavery

One sees in his fragment of *Autobiography* written in old age how tenaciously entangled were Jefferson's feelings concerning emancipation of the slaves and emancipation of the colonists from the mother country:

In 1769 I became a member of the legislature by the choice of the county in which I live. I made one effort in that body for the permission of the emancipation of slaves, which was rejected; and indeed, during the regal government, nothing liberal could expect success. Our minds were circumscribed within narrow limits, by an habitual belief that it was our duty to be subordinate to the mother country.

The bill Jefferson refers to here was his first legislative act, at age 24. Virginia law at the time permitted emancipation only for meritorious service, whereas in North Carolina and Georgia a slaveholder could free a slave simply by registering the act in the county court. Jefferson asked that the right of emancipation by *free choice* of the slaveholder be granted to all Virginians. His older kinsman, Richard Bland offered the bill as his spokesman and was denounced as an enemy of his country.

Instead of retreating, however, Jefferson within five years moved into the far more radical position of denouncing slavery as an infamous practice. He insisted that its abolition was the great object of desire in the American colonies this a year before the first abolition society was organized in America. When it came to his own private action there was a seesawing, an obvious uncertainty, and also evidence of what may be said to be a great ambivalence or a maneuvering in his ethics and to be as moral as possible in the institution of slavery. Evidence of this was his participation in the education of slaves. (TJ pp.102-103) [Cf.pp.157-158]

## The Education of Slaves

Jefferson was the only known slave owner of record who sought to educate his slaves and teach them to read and write. This was taboo in the slave states, owners continually guarding against slaves escaping from them to freedom in the North and fearing that any advantage given to slaves, including their learning to read and write, would encourage this.

Even though Jefferson, without the advantage of the science of genetics, had written in his *Notes* that blacks were dull, tasteless, and anomalous, he also wrote to Chastellux in Paris that equally cultivated, for a few

- (1) A Bill of Emancipation of Slavery submitted as a member of the Virginia legislature at age 24;
- (2) The first draft of the Declaration of Independence submitted to the Continental Congress at age 33; and
- (3) The only book written by Jefferson, *Notes on the State of Virginia*, except for an unfinished *Autobiography* written in old age. These notes were written at age 38 during a time for him which was very controversial when he retired as Governor of Virginia in the midst of the Revolutionary War, when many thought his continuing services were greatly needed.

These documents may not be considered consistent with each other in terms of Aristotelian logic but were somewhat consistent with each other in terms of the advisability of changing philosophical strategies in favor of freedom in terms of the situation in life at the time when he determined that some, even though limited, progress could be made toward freedom from slavery.

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## The Declaration of Independence – First Draft

There were at least three essential Jefferson statements in the Declaration as he originally wrote it; two were edited out. A major deletion was Jefferson's indictment of the King because of his refusal to end the slave trade. Jefferson had accused George III of waging cruel war against human nature capturing & carrying them into slavery in another hemisphere or to insure miserable death in their transportation hither. The passage was cut at the insistence of South Carolina and Georgia delegates. This was written at age 33. (TJ p.144)

## Notes on the State of Virginia

The timing that Jefferson chose to write *Notes on the State of Virginia* was very controversial and incomprehensible to many. At age 38 he was Governor of the State of Virginia in the midst of the Revolutionary War. For personal and family reasons, his wife was near-terminally ill much of the time and eventually did die young, as well as philosophical reasons, Jefferson had a pattern of life of retiring periodically from his official positions before his terms were ended and from the publicly accepted crises in the publicly newsworthy events of the time, whether it be constitutional events in Philadelphia or events in the State of Virginia. He retired from being Governor of Virginia at such a time during the Revolutionary War.

Jefferson had retired from office at the worst moment in his state's history, and at the absolute nadir of his own career. He had written that while an enemy is within our bowels, the first object is to expel him. But it

was when the enemy was within the bowels of Virginia that Jefferson retired from office and it was this retirement, far more than his mistakes when Arnold first invaded Virginia or his own fight over Carter's mountain, that cost Jefferson the esteem of some of his countrymen and stimulated the humiliating inquiry into his record. It was during this retirement that he wrote the book *Notes on the State of Virginia*. [Cf. Index at the end of the Chapter]

Something of his private suffering, the recent loss of a child for example, were dissipated and expiated in the seemingly intellectual exercise of writing a superior guidebook to Virginia. It was for the most part essentially a guidebook for the State of Virginia written by a man of genius. As the book unfolded he wrote not only about Virginia as it was but as it should be one day. He wrote of the superiority of pastoral life, of emancipation of blacks, of general education to improve on the major problem of white illiteracy, of how to vastly improve the legal system, of a perfected constitution and of ways of significantly improving the architecture of the state. These contributions of the book were recognized at the time of publication and were recognized thereafter as a major contribution to the state of Virginia. (TJ pp.184, 192, 195-196)

### Limitations of Jefferson's Comprehension of Personal Existence in His 'Situation in Life' before the Science of Genetics was discovered

What Jefferson wrote in the *Notes* about the blot of slavery, the nature of black men and their abuse by white men, has caused more controversy among Jefferson admirers and detractors than anything else he ever wrote. Writers of every political complexion and every attitude on race can find something to quote approvingly or disapprovingly from this volume. It is not easy to step back into the Virginia of 1781, and even more difficult to reconstruct Jefferson's feelings about blacks.

When Jefferson came to distinguish among blacks, whites, and Indians, he was echoing the fashion set especially by Buffon whose multi-volume *Histoire Naturelle*, which began publication in 1749 and extended to 1804, Jefferson had begun to read before going to Paris. But none of the great men of The Enlightenment wrote about blacks with the personal experience of Thomas Jefferson. He had lived with slaves since childhood, and now was master of several plantations. So far as we know he had not yet met an educated black.

Many of Jefferson's observations about blacks seem today to be contemptuous and racist. Actually Jefferson was trying to write about Negroes, as would a budding scientist, looking at them, he said, as subjects of natural history. His detachment can be seen as remarkable, providing one can overcome being indignant over obvious errors, which were the errors of the 18th century. For a white man to concede that blacks were superior to whites in any quality, as did Jefferson, set him apart in his own time in Virginia. For a white to plead for total emancipation in Virginia, as Jefferson did, was an invitation to ostracism.

Jefferson wrote that whites were superior in reason and in beauty. Negroes in memory are equal to whites and are more generally gifted in music. In imagination blacks are dull, tasteless, and anomalous. He would write later in a letter that equally cultivated, for a few generations, the blacks might well become the white man's equal.

The science of genetics was not yet born, but Jefferson already had convinced himself that the white slaves of Roman times could be superior as artists and even scientists to their masters, something he would not concede to the slaves at Monticello. (TJ pp.195-197)

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Even though Jefferson, without the advantage of the science of genetics, had written in his *Notes* that blacks were dull, tasteless, and anomalous, he also wrote to Chastellux in Paris that equally cultivated, for a few generations, the blacks might well become the white man's equal. Such theorizing was far more radical and advanced than that of philosophers of the Enlightenment in Europe, who believed in the great Chain of Being, with the Negro securely fastened at the bottom among the races of man, and the American Indian slightly above him. (TJ pp.196-197)

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The difference between Jefferson's philosophically prophetic faith in a God of Justice and the abstract and thus *impersonal* traditional dogmas about the justice of God of the entrenched and intransigent Anglican clergy was and is remarkable. To embody the faith that the God of creative justice, in miraculous and subtle and flexible patience was *patiently diffusing* and *infusing*, non-interferingly, *intercessory* light and liberality into oppressors, was and is remarkable; and his philosophically prophetic insight was far ahead of even his revolutionary times in his situation in life and is still far ahead of current traditional philosophical and religious ideas of God's justice.

### Philosophical Wisdom in 'Veiling' Personal Privacy in 'situations in life' of Misunderstandings

The ethical theory of man so far includes a principle of honesty which is presumed to be a necessary principle of virtue. The oath in courts of law in man so far practices to administer justice in American Democracy is a feature of Democracy which is indispensable in the situation in life for which it is designed and is and has been, since its establishment in the United States of America, a provision for justice for American citizens far superior to and surpassing any other form of government so far developed in human history. In this oath persons swear to tell the truth, the whole truth and nothing but the truth, so help me God.

Jefferson was apparently aware of the place of conforming to this oath as it was appropriate in the administration of that justice which involved thoughts and actions in the public domain of life. But in his philosophical wisdom, Jefferson was also aware of the personal Reality that not all elements of justice in personal existence should be matters of the domain of public life and if and when unwisely inserted into public life are and were and would be subject to, and inevitably lead to, destructive misunderstandings among people. This is due to the nature of human existence, in which adequate and accurate information cannot be communicated and conveyed from person to person automatically or even with good intent, since persons are often unprepared to or incapable of receiving certain kinds of communication.

So, Thomas Jefferson was known by some of his contemporaries to be wily and shrewd and restrained, whether they agreed with this or not. Jefferson's emergence during the campaign of 1800 as a resolute, determined, and wily candidate for president can be partially charted, though with some difficulty, in his letters, where he shows himself to be polite, shrewd, restrained, and often secretive. He sent his most confidential letters by special messenger, often with instructions that the missives be burned. (TJ p.429)

Clergymen told their parishioners that a vote for Jefferson was a vote against Christianity, and warned that if he won they would have to hide their Bibles in their wells. Jefferson was urged by friends to make his religious position clear, but he was far too wily to lay himself open on that score. In dodging Benjamin Rush's appeal for a letter on Christianity, Jefferson wrote tactfully that he had no time, and that in addition it would do no good.

What he was finally moved to write, however, was that he would never court the clergy by offers of compromise. The Episcopalian and Congregationalist churches in particular, he noted, still hoped to be named as the established church of the United States. Then he went on, with that elegance and eloquence that bursts forth at times in his letters, to write one of the most famous of all his lines: I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man. (TJ pp.431-432)

### The Inward Persuasion of the Mind and the Moral Conscience

Again, Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable on the third offense by three years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that religion consists in the *inward* persuasion of the mind, that the care of every man's soul belongs to himself.

Again, the measured cadences of Jefferson's famous Bill No. 82, submitted to the Virginia state legislature, proposed the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence. Almighty God hath created the mind free. Our civil rights have no dependence on our religious opinions. Truth is great and will prevail if left to herself. She is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to discuss and contradict them. (TJ pp.154-155)

Again, while U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained

## CHAPTER 12

### ***Thomas Jefferson Partaking of the Tree of the Knowledge of Good and Evil in The City of God***

Denominational Christianity presumes The City of God to be locatable in terms of ordinary everyday geography. Philosophical prophecy is enabled to Realize that the location of The City of God is only possible in terms of ecstatic-spatio-temporal and transcending-subjective-objective personal bodily existence. That is, The City of God is wherever and whenever persons are Being City of God-persons in their personal existence in heaven-earth fusion. For Thomas Jefferson, his Being-in the City of God was, in terms of locating his ways of Being-in The City of God in his ordinary everyday geography was Monticello and Philadelphia and Paris.

### **Moral and Ethical Flexibility in contrast with Inflexible Denominational Dogmatism**

From childhood on, Jefferson was exposed to the inflexible denominational dogmatism of the Anglican clergy. Somehow, in varying ways and degrees in and from his cosmic-genetic *nature* in his revolving instinct and intelligence, Jefferson was aware of aspects of the destructivity of the inflexible denominational dogmatism of the Anglican clergy. From their point of view, and at times that of the society of his day in general, Jeffersons creative flexibility was taken to be religiously heretical and socially inadvisable and unjust and not wisdom.

Jefferson was way ahead of his times and their accruing Christian tradition from millennia in the past by Realizing in some degree of his cosmic-genetic revolving instinct and intelligence that no two persons are exactly alike, either in their cosmic *nature* or *nurture* in the midst of their living environment. This being the case the needs and desires and personal possibilities to-Be engaged in the creation of this lives is never exactly the same.

The abstract and therefore *impersonal* generalizations of ethics (theory) and morality (practice) that traditional denominational Christianity forces persons to conform to cannot, therefore, meet those moral and ethical needs of each person individually and in various groups which are above and beyond those which can be fulfilled by traditional Christian denominational moral and ethical requirements for persons to be good and overcome evil, and what they could understand or accept. Jeffersons moral and ethical *flexibility* was designed by him in his Religious way of life to account for and attempt to assist in their fulfilling the differences in their personal needs and desires of persons in their personal existence.

### **The Philosophical Faith of Jefferson in the God of Justice**

Being unique in his religious faith in the situation of his life in Revolutionary times his view of the God of Justice was also revolutionary. In 1800 Jefferson introduced legislation in the Continental Congress that would make all territories becoming states from 1800 on would be states free from slavery. Though six states voted in favor of the legislation it was defeated by one vote and his own state of Virginia had voted against it.

The French historian Demeunier corresponded with Jefferson and noted the irony that his own state had voted against his legislation. In his reply to Demeunier he expressed his unique view of the God of Justice.

What a stupendous, what an incomprehensible machine is man! Who can endure toil, famine, stripes, imprisonment or death itself in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him thro his trial, and then inflict on his fellow men a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose.

But we must *await with patience* the workings of an overruling providence, and *hope* that that is preparing for the *deliverance* of these our suffering brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by *diffusing light and liberality* among their oppressors, that they are not left to the guidance of a *blind fatality*. (TJ p.232)

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### ***Thomas Jefferson Striving to Lay Foundations of Freedom and Democracy in America***

### **Jeffersons Major Disputations and Disagreements with and yet Respect for John Adams**

In striving to lay foundations of freedom and democracy in the colonies and what was becoming the United States of America, Jefferson was in deep opposition to the institution of Monarchy, especially in England and France with whom he had direct dealings. There were, however, groups of persons in the colonies referred to as Loyalists who were loyal to the British monarchy and George III, king of England. John Adams was basically a monarchist.

Benjamin Franklin had preceded Thomas Jefferson in being in Europe in Revolutionary days and had been well received and was a very popular and attractive American in Paris. Thrust into the circles that Franklin had been in when he was no longer there, Jefferson believed he would never supplant the most popular American in Europe, renowned as a wit and a man of science and founder of the American Philosophical Society. Jefferson himself called Franklin the greatest man and ornament of the age and country in which he lived.

But Jefferson found that as the author of The Declaration of Independence he had achieved a fame of his own, and he was astonished at the favorable publicity in France accorded his bill for establishing religious liberty. Lafayette, who quickly became his best friend among the French aristocracy, wrote to George Washington, Liberal ideas are cantering about from one end of the kingdom to another, and to another friend, Mr. Jefferson is one of the most amiable, learned, upright and able men who ever existed, and is much beloved in France for his amiable disposition and much respected for his abilities.

An unconscious aristocrat himself, accustomed as were most slave-holders to the habit of command, Jefferson quickly lost his self-consciousness and mingled with the French nobility and members of the diplomatic corps as if he did indeed have a trace of royal blood. Charmed as he was by the gentle manners of the French aristocracy, Jefferson was appalled at the misery and squalor of the French masses. But Jeffersons aristocracy was of the spirit. He sought out as friends the scientists and *philosophers*, the artists and musicians. (TJ p.244, 247)

In Paris, Jefferson served as gentle mediator between Franklin and John Adams who grated on each other, and now for the first time, in Adams words, served in utmost harmony. Later Jefferson wrote to Madison that though he had originally remembered Adams as guilty of a degree of vanity and altogether too attentive to ceremony, and though he still found him vain, irritable and a bad calculator of the force and probable effect of the motives which govern men, still this was all the ill which can possibly be said of him.

Jefferson envied Adams, especially his toughness and imperviousness to attack. Indeed the man must be of rock, who can stand all this; being the victim of the blackest slanders in the British press. (TJ p.239)

The diverging political and economic theories of Adams, Jefferson, and Hamilton, by 1790, have been dissected and analyzed by many able historians. They were in disputation over theories of the ideal government and the nations economy; and they did have diverging views over the nature of man. With the external threat of George III and the Revolutionary War behind them, these close associates of George Washington began disputations among themselves. (TJ p.336)

Though a stout revolutionist, Adams was greatly attracted by some of the trappings of royalty. He thought Washington should have a more prestigious title than merely president. What will the common people of

foreign countries and sailors and soldiers say when George Washington is referred to merely as the President ? (TJ p.338)

The first break came between Jefferson and Adams in spite of their amiable relationship in Paris. Within 15 months after Jefferson became Secretary of State the two men were becoming seriously estranged. Adams wrote in the *Gazette of the United States* that Man is motivated primarily by a passion for distinction a desire to be observed, considered, esteemed, praised. No appetite of human nature is more universal than that for honor.

Love of knowledge and desire of fame are very often nothing more than modifications of that desire. Deploing the efforts of the French Revolution to impose equality, Adams said bluntly, every man should know his place, and be made to keep it. (TJ p.339)

John Adams was the Vice President under George Washington. What alarmed Jefferson was Adams insistence that there should be no rival for the presidency. To Jefferson it seemed that Adams here was advocating that his own bid for the presidency be made by acclamation after Washington was no longer president.

The issue upon which the friendship of Jefferson and Adams foundered, however, was Adams continued denunciation of the French Revolution. Adams agreed with Edmund Burke's speeches in Parliament blistering the French Revolution and Lafayette's *Declaration of The Rights of Man*, which Jefferson considered to be in part a child of his own fathering and was compatible with the Declaration of Independence. Adams found *The Rights of Man* appalling, especially for its militant deism, for he was genuinely pious and God-fearing. (TJ P.339-341)

Though Adams went on to protest that their friendship of 15 years still is very dear to my heart, the damage done to it was virtually irreparable. They papered over the breach for a time, but Adams continued to defend the monarchical principle in a republican government, equating political dissent with lawlessness and anarchy. Later, when as president, he approved the Alien Acts and ruthlessly exploited the Sedition Acts, which made a mockery of the First Amendment, Jefferson came to look upon him as a betrayer of the Revolution.

In December 1792 Adams, who had hoped to see Jefferson warmly endorse him as Washington's obvious heir and ease his way into the presidency without a party battle, wrote sadly to his wife, I am really astonished at the blind spirit of party which has seized on the soul of this Jefferson. The break was especially painful to Abigail Adams. The disaffection also tore at Jefferson, who could not really dislodge a solid affection for Adams. (TJ p.342)

### Jefferson's Major Disputations and Disagreements with Alexander Hamilton

Alexander Hamilton had the friendship of the rich and wellborn. He moved among the wealthy merchants of New York and Philadelphia as if he had eaten off silver plates from childhood; he loved to talk about money and finance, and he did it brilliantly. He was listened to with great respect because as Secretary of the Treasury he had more power than any man in the United States except George Washington.

Jefferson preferred the company of scientists and republicans, disaffected with the merchants and bankers for their greed, and counting them secret monarchists and potential subverters of the republic. Hamilton was married to Elizabeth Schuyler, daughter of one of the genuine aristocrats of New York, if, in a definition of aristocracy one needed four generations of Dutch patrons along the Mohawk, plus political power.

The two men were forced to see a great deal of each other as members of George Washington's cabinet, and after only a few months Jefferson was treating the vivacious Hamilton, with only glacial courtesy, which Hamilton found intolerable. Both Jefferson and Hamilton had lost their fathers before becoming adults, the former by death, and the latter by abandonment, a form of illegitimacy. One vital asset Hamilton felt a special need for, as an aristocrat, was legitimacy, which was the one thing that secretly haunted him. (TJ pp.345-347)

That Hamilton did cherish a fantasy of seeing the childless Washington installed as king, with himself eventually crowned as heir, the supreme act of legitimacy, is evidenced by his extraordinary behavior in the Constitutional Convention, where he had shocked his colleagues by advocating a monarchy and had then stalked out of the convention. He had returned at the last moment, to vote for the Constitution, and later his contributions in the *Federalist Papers* had contributed mightily to its acceptance, especially in his own crucial state of New York. (TJ p.348)

Adams and Jefferson believed always that his fatal gesture in the convention was the real key to his political affections, and gave him small credit for his services to the country, aware that he had referred to the Constitution as a shilly-shally thing, of mere milk and water, which could not last. Once when Hamilton visited Jefferson's quarters and saw three portraits on the wall, he asked their identity. They are my trinity of the three greatest men the world has ever produced, Jefferson replied, Sir Francis Bacon, Sir Isaac Newton, and John Locke. Hamilton stared at them a moment and then said, The greatest man that ever lived was Julius Caesar.

Jefferson never spoke specifically of the bigotry of the clergymen but his observations were more generalized. As a lawyer, and now critic of the whole Virginia legal code, he had learned that heresy to the Church of England could be punished by death, that denial of the Trinity was punishable on the third offense by three years in prison, that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe deeply, with John Locke, that religion consists in the *inward* persuasion of the mind, that *the care of every man's soul belongs to himself*, and that no man should be abused because his hair is not of the right cut.

Abolishing the power of the Anglican clergymen now became a private crusade occupying enormous reserves of his energy. It was the toughest of all his battles in the Virginia assembly, and winning it, which took some years, gave him such special satisfaction that he counted it one of the three greatest achievements of his life. The measured cadences of his famous Bill No. 82 demanding the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence.

Almighty God hath created the mind free To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical Our civil rights have no dependence on our religious opinions, any more than our opinions of physics or geometry. (TJ pp.154-155)

Again, while a member of the Virginia Legislature, Jefferson introduced Bill No. 82, with many innovative reforms for the State of Virginia. Though many of them were rejected at the time as being too visionary and impracticable and inappropriate for the state and were only adopted in the state and the nation years later, some during and after the Civil War.

Reversing the power of the Anglican clergymen became a private crusade occupying enormous reserves of his energy. It was the toughest of all his battles in the Virginia assembly, and winning it, which took some years, gave him such special satisfaction that he counted it one of the three greatest achievements of his life, along with his book *Notes on the State of Virginia*, and was second only in world impact to those of his Declaration of Independence. In spite of the failures in the legislature of much of Bill No. 82, his immense labors resulted in the passage of a bill partly curtailing the power of the established church to stifle dissenting sects. (TJ pp. 155,157)

Being-born *anew* continually , their very own *temple* they *embody personally* in their very own personhood in their very own worldhood.

This bonding includes such a cosmically-deep creation-power *temple*- Love for them and, as and to the extent they become like him, for all *temples*-Being-persons Being-in dwelling in their very own temples, to never give up his personal possibilities of Being-in his and their cosmic creation-of-life patience-power. All this involves and Is persons *gently* probing *intercessorily* into and discovering those ways in persons, however infinitely small they might be, where their creation-of-life may possibly take place in personal *appropriation*. (III:Ch.24, pp.29-30) (III:Ch.14, pp.11-12)

## Appropriation

In their lostness and fallenness away from who they essentially are in their very own personal rhythms and attunements, persons are involved in varying degrees of inappropriate scattering in and of their lives, and thus are often motivated by inauthentic hopes in which anxiety is at times manifest in various ways. Coping with this anxiety, some may become stimulated to work toward bringing themselves back from this lostness and fallenness into creative appropriation in their lives. The most appropriate gathering from this scattering is that in which persons, in varying degrees, become authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are appropriate; it is the appropriation of, or an approximation of, their most appropriate boundaries in their personal existence. This Is or may become the maturing process of persons most appropriately identifying and Being-in their most appropriate ways of life, in various combinations of Being-in-each-other-personally in their personal existence.

The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the *presencing* and allowing-to-Be-present personally, the *essential* nature and character and personal rhythms and attunements in our personal existence. This appropriation always tends toward and to draw forth from boundless concealment , Realities in our *personal presence* which are appropriate to be revealed in ways these revelations are appropriate. (III:Ch.22, pp.1-2-13)

## Jefferson's Concerns about the Christianity in the Established, the Anglican, Church

It was customary for plantation families of financial means in 18th century Virginia to send their children to boarding schools for their education. When Jefferson was nine his father determined that he should have a classical education and sent him to Dover Church, where a Reverend William Douglas taught Latin, Greek, and French. For the first two years after his father's death, when 14 and 15 years of age, he went to school in Fredericksville. The five weekdays he spent with a dour Anglican clergyman, James Maury, who had eight children of his own and boarded a half dozen students to keep his family solvent.

Maury was hotly aggressive in defending the rights of the Anglican clergy, believing them to be a necessary and essential part of the political system of the nation. Maury hated the Scots in Virginia colony, calling them raw, surly and tyrannical, and abominated as dupes, deceivers, and madmen the New Light ministers, leaders of small evangelical sects that were threatening the power of the state church. In daring to insult divine authority, he said, they were no better than the false priests of the Old Testament who had been swallowed up by an earthquake. (TJ pp.44, 49-50)

Jefferson lived with this clergyman when he was 14 and 15, the great adolescent rebellion years. He developed his kind of hostility toward the whole Anglican Church. And the contrast between this clergyman, who called the speeches of dissident ministers the frantic ravings of fanaticism, or artful fictions of imposture, and his own father, who had believed in freedom of the mind, generated his own kind of hostility that had permanent consequences in America. No other statesman of his time would match Jefferson in his kind of hostility of the established faith, the Anglican Church. (TJ p.50)

In 1776 Thomas Jefferson was a member of the Virginia legislature and had thrown himself into a flurry of legislative activity in Williamsburg, introducing a whole galaxy of reforms to make Virginia a thoroughly democratic state. His legislation included land reforms thus smashing at the power of the Virginia gentry and extensive revisions of the antiquated criminal codes and reforms dealing with the separation of church and state.

Remembering with dissatisfaction his years in private schools with Anglican clergymen, he proposed a state-wide system of tax-supported elementary schools, secondary schools for the ablest students, and a system of scholarships for the highly talented, and their education at the college level. He proposed a state library, and the reform of the curriculum at William and Mary College to transform it from a divinity school to a modern college, with emphasis on science, mathematics, and modern languages.

Jefferson, chilled by this choice of a hero, took pains to repeat the story for history.

When Jefferson took office, he found Hamilton acting very like a prime minister, directing, commanding, and interfering without apology in every aspect of government, including foreign affairs. Hamilton had over a hundred men working for him in New York, and additional excisemen all over the nation. Jefferson began with a staff of five. It is small wonder that he described Hamilton as a colossus and complained to Washington that the Treasury department under Hamilton possessed already such influence as to swallow up the whole executive powers.

No doubt Jefferson was also concerned that Hamilton would swallow up the whole attention of Washington and the nation would become subject to his fiscal and monetary power and would become a republic devoted almost completely to matters of special interest in banking and finance and would neglect all other matters so vital to the needs of a republic of democracy. He came to believe that Hamilton was giving away Treasury secrets to his friends; what in this generation is referred to as insider trading , for which several prominent financiers and investors on Wall Street have been sent to prison in the last decade. (TJ pp.349-351)

The spectacle of Hamilton's onetime Assistant Secretary of the Treasury, William Duer, cousin to Hamilton's wife, leaving the Treasury in 1789 with a shortage of \$238,000 on his books, and thereafter being permitted to build up and lose a fortune before finally in 1792 going to jail for his speculations, convinced not only Jefferson but a great many other men who were beginning to call themselves anti-Federalists, or anti-monarchists, or Republicans, that Hamilton was himself guilty of speculating with Treasury funds. To his son-in-law Jefferson wrote that the credit and fate of the nation seem to hang on the desperate throws and plunges of gambling scoundrels.

To Jefferson's profound suspicion that Hamilton was a cheat and an embezzler was added a growing conviction that he was responsible also for the nation's galloping fast into monarchy. It could well have been these convictions, and his fear for the damage that Hamilton might do to the republic, more than any other single force, that kept him in government and away from the blissful retirement to Monticello for which he so often pined. (TJ p.350)

Jefferson's concern that Hamilton might indeed one day rule as hereditary monarch surfaced in a remarkable line, I hold it to be one of the distinguishing excellences (in Plato *aretae-virtue*) of elective over hereditary successions, that talents which *nature* has provided in sufficient proportion should be selected by the society for the government of their affairs.

## The Religion of Thomas Jefferson

Many philosophers in the 18th century in Europe were philosophers in and of what was referred to as The Enlightenment. This was an era of the discovery of many of the values of science, the patriarch being Sir Isaac Newton, a pivotal giant in turning persons away from superstition and toward scientific, that is objective, observations and experiments into and of the nature of objective reality. Many participants in The Enlightenment were scientists without being philosophers, but those with philosophical dispositions and interests saw the value of adopting the spirit of The Enlightenment in overcoming the superstitions, and particularly those involving religion, in the ordinary everyday existence of man so far .

Thinking persons in the American colonies were exposed to The Enlightenment and perceived its value for them. The most prominent American in the late 18th century to participate in The Enlightenment was Benjamin Franklin, who participated through his numerous scientific experiments and discoveries. Thomas Jefferson later became the first and only prominent pivotal American who participated in the Enlightenment as a philosopher as well as a scientist. He studied Sir Isaac Newton in depth and, added to this, in-depth research into the philosophies of Sir Francis Bacon and John Locke. He did not simply adopt their views as an enthusiastic disciple but thoughtfully adopted and then refined their views into his life in ways appropriate in appropriating appropriately their views into his own personal way of life.

## Deism

Deists were philosophers in The Enlightenment who were also religious, but not religious in the same way that traditional Christians, such as John Adams, were religious. When and since Adams found Lafayette's *The Rights of Man* appalling, partially a child of Jefferson's *Declaration of Independence*, especially for its militant Deism, he was expressing himself in-Being a genuinely pious and God-fearing man. Being so is not necessarily bad or evil but is involved in the personal limitations of traditional Christianity, which Deism transcends as exemplified by Thomas Jefferson.



## Jefferson's 'Envisioning' Limitations of Traditional Christian Views of God and Atheism

From the perspective of traditional Christianity, Thomas Jefferson was thought to be and accused of being an atheist. This is understandable when a philosophically prophetic comparison is made between the refinement of Jefferson's views of the nature of God and the value and yet limitations of the introductory views of traditional Christianity regarding the nature of God.

From the perspective of sublimated or in some instances overt views of persons under the influence, in various ways, of traditional Christian views of God and religion and sublimated or mistaken use of Aristotelian logic, some of Thomas Jefferson's philosophically oriented and refined envisioning seemed to be irreligious and atheistic and non-Christian and contradictory. Jefferson's revolving instinct and intelligence toward and in, in the language of philosophical prophecy, *correlating philosophical essencing* and *awareness* of the both and feature of Aristotelian logic, was not, as has not been well understood apart from philosophical prophecy, contradictory.

One of the precepts of Deism in general and Thomas Jefferson in particular: God does not *interfere* in the affairs of mankind. An event in Jefferson's life involved here occurred at the time of the retirement of George Washington after his 2nd term as President of the United States, and his masterful farewell address given on Dec. 23, 1783; and the retirement of Benjamin Franklin from public life. During the succeeding months Jefferson sorely missed Washington and Franklin, who he said, never spoke over ten minutes, and then laid their shoulders to the great points, knowing that the little ones would follow. He was appalled at the waste, indolence, and garrulity of most of his congressional colleagues. Years later, in old age, he described this in his unfinished *Autobiography*: Our body was very contentious. Day after day was wasted on the most unimportant questions. A member would rage on in debate and a copious flow of words. (TJ pp.228-229)

Jefferson now demonstrated, as in June 1776, his phenomenal capacity for concentrating on the great points, or in the language of philosophical prophecy *essencing* the great points and their creative relationship with each other. Jefferson's legislation in Congress provided that after 1800 there should be neither slavery nor involuntary servitude in any newly created state. It took seven states to carry the vote; Jefferson got but six due to the illness of a Congressman sure to vote for it and Congressmen who were absent and did not therefore influence the vote in favor of freedom for slaves.

In his disappointment Jefferson noted that The voice of a single individual would have prevented this abominable crime from spreading itself over the new country. Thus we see the fate of millions unborn hanging on the tongue of one man, *and Heaven was silent in that awful moment!* When Demeunier noted that Virginia had failed to enact any kind of legislation for emancipation in 1785, Jefferson's own feelings included a reverence for God and at the same time a conviction that he should not abandon his long held philosophy that the belief of others that God *interfered* personally in the affairs of men was a primitive feature of traditional Christianity. (TJ pp.250-251)

At the same time it had been the case, which he did not repudiate at this time, that his conviction during the Revolutionary War in 1774 that he should sincerely continue to maintain in appropriate ways and times his views when, after the Boston Tea Party and the subsequent blockade of the port of Boston and the abolition by the British of all local government by colonists, he called on the House of Burgesses in Virginia to appoint a day of fasting and prayer asking divine Interposition to avert the Evils of War. On the surface, these two aspects of the Religion of Thomas Jefferson would seem to be contradictory, but he apparently was aware of the philosophical refinement of the difference between the *interference* and the *interposition* of God. (TJ pp.1133-114)

This philosophy was apparently both the forerunner of and also developed from Jefferson's philosophical reflections on the death of several of his children and his awareness of the superficiality of the Christian tradition accepted in the 18th century society of the times.

Though Jefferson had a history of retiring from the Legislature in mid-term, He was extremely conscientious about attendance when Martha was with him in the autumn of 1776. But in the spring of 1777, when she was not, he remained in the legislature only 16 days out of the eight-week total. Again, however, the abandonment had to do with personal tragedy. Martha bore a son on May 28; he lived only until June 14. Jefferson's wife had now lost three children, two sons and a daughter. Only the sturdy Patsy, age six, had survived. (TJ p.157)

The deaths of children, commonly attributed to the will of God, came to all classes. That the loss of one's children, however related to God's judgments, sometimes brought on insanity in the mother was an eighteenth-century psychological insight with which Jefferson had to reckon, in addition to other superstitions.

The coming of inoculation against smallpox, which Jefferson advertised with enthusiasm, had proved a

frightening blessing to religious men, disturbing as it did the age-old concept that illness was still a manifestation of God's intentions, if not a punishment for sin. What did the will of God have to do with death, whether from smallpox or in childbirth or any other cause? This was a question Jefferson certainly faced head on, his Deism providing comfort in place of one of man's oldest superstitious consolations in the perennial trauma of mourning. (TJ pp.168-169)

On occasion, the difficulty of Jefferson's situation in life in-Being a deep-seated philosophical advocate of freedom from slavery while at the same time being a slave owner, he slipped into and anxiety that rarely came to him. In the *Notes* he wrote about the moral depravity of the statesman who permits one half the citizens thus to trample on the rights of the other, transforms those into despots, and these into enemies, destroys the morals of the one part, and the *amor patriae* of the other. And in so writing he seems to have been seized with an anxiety that came to him rarely, the anxiety of a punishing and avenging God. Should such a God decree that there be a revolution of the wheel of fortune, there is not doubt in Jefferson's mind He (God) would be on the side of the slaves.

And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with his wrath? Indeed, I tremble for my country when I reflect that God is just: that his justice cannot sleep forever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events: that it may become probable by supernatural *interference!* The Almighty has no attribute which can take sides in such a contest. (TJ pp.199-200)

But we must await with patience the workings of an overruling providence, and hope that that is preparing the deliverance of these our suffering brethren.

When the measure of their tears shall be full, doubtless a God of justice will awaken to their distress, and by diffusing light and liberality among their oppressors, manifest his attention to the things of this world, and that they are not left to the guidance of a blind fatality. (TJ p.232)

At the death of his beloved wife Martha, Jefferson wrote, If there be beyond the grave any concern for the things of this world, there is one angel who views these attentions with pleasure and wishes continuance of them while she must be compassionate with the miseries to which they confine me. (TJ p.212)

This philosophy of religion of Thomas Jefferson was a precursor and pivotal building block to the philosophical prophecy of *intercession*.

## Divine Intercession and Being-in Temple "Love" Hierontologically

When the interpreto-translation of apocalypse -scripture matures in Divine enlightenment creation-power, a striking revelation takes place; a common way that persons are *idolatrous* is concluding, in varying degrees of awareness, that God *intervenes* in the affairs of man; that is, persons are often involved in *not distinguishing* Carefully between interference and Divine *intercession*.

Jesus Being Christ embodies His Holy Spirit of *intercession*, which is the presence of Divine Enlightenment *always* around and about, in gentle touch, within persons, building (high)ways for persons to follow toward and in to their creation of their Becoming evermore fully alive. Being-*intercessory* is not possible through being angry or apart from Being-*gentle*. Central to a philosophically prophetic consideration of the *temple*-orientation of Jesus Being Christ was and is his bonding to the old and new Jerusalem *temple* in heaven-earth fusion, apocalyptically.

There is and has been much *idolatry* in Christianity throughout Christian history, and in all world religions; and whenever and to the extent that persons think, whether awaringly or not, that God intervenes in the affairs of men, which he *never* does, this is *idolatrous*.

Apocalyptically means that the old and new Jerusalem temple are not accurately and adequately simply and exclusively identifiable with the temple in Jerusalem where Jesus taught on those sabbath days when he was in Jerusalem for holy days, nor with the mental images some people have of the temple in the New Jerusalem in heaven, though they are involved in ways persons would not be aware of without comprehending envisioningly the meanings in and significance of Jesus cleansing the temple, sometimes in Galilee and in Judea and in Perea or *wherever-whenever* cosmically he-was-as-having-been-and-will-be *cosmically* helping persons enter and dwell-in, through prophetic faith and prophetically gentle repentance and